

CONFERENCE
UPON
MISSIONARY WORK
FOR
MOHAMMEDANS



January Fourteenth, 1913
NEW YORK CITY

HELD UNDER THE AUSPICES OF THE COMMITTEE
OF REFERENCE AND COUNSEL OF THE FOREIGN
MISSIONS CONFERENCE OF NORTH AMERICA.

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COMMITTEE ON ARRANGEMENTS

JAMES L. BARTON, D.D., *Chairman*

W. I. CHAMBERLAIN, Ph.D.

CHARLES R. WATSON, D.D.

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PROGRAM OF CONFERENCE

10 A.M.

1. **Devotional Service**
2. General Survey—with maps and charts.
REV. JAMES L. BARTON, D.D. 15 minutes
3. How shall we develop in the heart of the Christian public an attitude of sympathy and Christlike pity for Moslems?
ROBERT E. SPEER 15 minutes
Discussion: Rev. CHARLES R. WATSON 7 minutes
Rev. R. M. LABAREE (Persia) 7 minutes

11 to 12.30

4. Methods of Work among Moslems—recent developments. (Direct and indirect methods and work for women)
REV. S. vR. TROWBRIDGE 15 minutes
Discussion: Dr. C. STANLEY G. MYLREA (Arabia) 7 minutes
Rev. S. G. WILSON, D.D., (Persia) 7 minutes

2 P.M.

5. How can the American churches deal practically with the Moslem advance, especially in Africa?
BISHOP LAMBUTH 10 minutes
Discussion: BISHOP HARTZELL, (Africa) 10 minutes
Dr. IRA HARRIS (Syria) 7 minutes
Dr. TALCOTT WILLIAMS 7 minutes

2.30 to 3.30 P.M.

6. Open Forum—Suggested topics for discussion:
 1. Are there essential differences between the Mohammedanism of the Near East and that of India and Malaysia?
 2. To what extent is polygamy practiced in the Moslem world; to what extent divorce?
 3. Why is special training necessary in dealing with Moslems?
 4. Where may special training for work among Moslems be best secured?

5. What is the value of the printed page in carrying the Gospel to Moslems ?
6. What should be done to meet the temporal needs of the convert from Islam ?
7. Can Moslem women converts make a public profession of their faith in Christ with safety ?
8. Is there a special method of approach to the Moslems by way of the club and lecture hall ?
9. Must we insist upon the church building or chapel as a meeting place for Moslems ?
10. In the event of mass movements toward Christianity on the part of Moslems, could a community bring with it its mosque or place of worship ?
11. Should the order and style of church service be modified to conform more to the Moslem customs ?
12. Should separate schools for Moslems be opened ?
13. If so, should there be any radical change in the curriculum for schools in the same country for non-Moslems ?
14. What union movements are there among missions to Moslems ?
15. How much is Islam as a system dependent upon continuing the exclusive Moslem control of the Hejaz ?
16. What phases of Christianity appeal most irresistibly to Moslems ?
17. Should baptism be insisted upon as soon as a Moslem professes his belief in Jesus Christ ?

3.30 to 4.30 P.M.

7. Inner mental and spiritual processes of Moslem conversion to Christianity.

PROF. DUNCAN B. MACDONALD 20 minutes

Discussion: Rev. R. F. McNEILE (Egypt) 7 minutes

Dr. GEORGE F. HERRICK (Turkey) 7 minutes

4.30 to 5 P.M.

8. Intercession.

BISHOP LAMBUTH

MISSIONARY AGENCIES AND MISSION FIELDS

REPRESENTED AT CONFERENCE UPON WORK AMONG
MOHAMMEDANS

- American Board of Commissioners for Foreign Missions.
American Baptist Foreign Mission Society.
Domestic and Foreign Missionary Society of the Protestant
Episcopal Church in the U. S. A.
American Friends' Board of Foreign Missions.
Foreign Missionary Association of Friends of Philadelphia.
Board of Foreign Missions of the General Synod of the Evan-
gelical Lutheran Church in the U. S. A.
Board of Foreign Missions of the General Council of the
Evangelical Lutheran Church in N. A.
Board of Foreign Missions of the Methodist Episcopal Church.
Board of Missions of the Methodist Episcopal Church, South.
Missionary Society of the Methodist Church, Canada.
Executive Committee of Foreign Missions of the Presbyterian
Church in the U. S. (South).
Board of Foreign Missions of the United Presbyterian Church
of N. A.
Board of Foreign Missions of the Reformed Church in
America.
American Bible Society.
American Council, Africa Inland Mission.
International Committee Young Men's Christian Association,
Foreign Department.
China Inland Mission.

Laymen's Missionary Movement.
Student Volunteer Movement for Foreign Missions.
Trustees of the Syrian Protestant College (Beirut).
Trustees of Robert College (Constantinople).
United Society of Christian Endeavor.
Sudan United Mission.
Women's General Missionary Society of the United Presbyterian Church of N. A.
Christian Woman's Board of Missions.
The Nile Mission Press.
Church Missionary Society for Africa and the East.
Hartford School of Missions.
Columbia University.
Arabia.
Armenia.
Asia Minor.
China.
Constantinople.
Egypt.
India.
Palestine.
Persia.
Philippine Islands.
Syria.
Tibet.
Turkey.

LOVE IS GREATEST

If I speak with the tongues of men and of angels (with a perfect knowledge of the language), but have not love (for the Moslems), I am become (unto them) sounding brass or a clanging cymbal.

If I have the gift of prophecy, and know all mysteries and all knowledge (even Moslem '*ilm*'); and

If I have all faith, so as to remove mountains, but have not love, I am nothing.

Love (for Moslems) beareth all things,
believeth all things,
hopeth all things,
endureth all things.

Love never faileth (in work among Moslems).

Now abideth faith, hope, love, these three ; and

The greatest of these (in all work for Moslems) is
LOVE.

PROCEEDINGS

OF THE

Conference Upon Work for Mohammedans

The Conference was called to order at ten o'clock a. m. by the Rev. James L. Barton, D.D., chairman of the Committee on Arrangements and Chairman of the Conference. The Rev. Charles R. Watson conducted the devotional service.

GENERAL SURVEY OF THE MOSLEM SITUATION

THE REV. JAMES L. BARTON, D.D.

Ladies and Gentlemen: Here in America we do not have to defend the work of Christian Missions among the Moslems as some do in Great Britain. The secretary of a leading British Society once told me that they frequently receive contributions on the condition that not one penny shall be used among the Moslems. We have not reached that point in America.

This conference is in line with the thought of the world with reference to Mohammedanism. We are compelled to consider Mohammedanism as different from other religions. In China they have recognized this in their flag. They have five stripes; the fifth represents a religion, not a country or nationality like the other four, but it represents Mohammedanism. We do not speak of the "Hindu problem" or the "Buddhist problem." The "Mohammedan problem" stands by itself. It presents a different phase of religion and calls for special consideration. The broad interest in Mohammedanism is illustrated by the way a new literature is springing up. They tell me that in Japan there is a magazine published dealing with Mohammedanism; there is also one in France, one in Germany, and one in Russia, and we have our own "Moslem World," of which Dr. Zwemer is editor. These five countries regard the Mohammedan problem of sufficient importance to warrant these publications. These are all of recent origin and show a revival of interest in Mohammedanism, a consciousness on the part of these countries that we need to know it better, and I have no doubt that they spring from the Christian consciousness of a necessity of knowing better the "Mohammedan problem."

The next step along this same line is the calling of this conference, which originated in a conference at the home of Mr. and Mrs. Olcott, Dr. Zwemer joining in the suggestion that such a conference be held, and the Committee of Reference and Counsel decided to call together the Boards who have missions among Moslems as well as those who have not, in order that we may discover what the Moslem problem is, how it appeals, and what obligations it puts upon us as representatives of the Christian Churches of North America.

This is simply a Conference. It is a Conference without authority, except the authority of that moral and religious influence that may emanate from this center. The plan is to discover the present situation, to be followed by a consideration of what the present situation demands of us. New questions have arisen in Turkey which command the attention of the whole world and direct thought to the Moslem problem and the Moslem situation. The changes which are taking place bear directly and effectively upon this problem. Of course, you know what has taken place in Persia; that Persia is no longer an independent Mohammedan power. Persia could not make a treaty today without the consent of Russia. Morocco has passed under France and Spain. In Turkey we find the Mohammedans are withdrawing from Europe; a sudden and unexpected withdrawal. It is an important question as to how much that withdrawal from Europe will affect Mohammedans in the world at large.

Dr. Zwemer's recent article on Mohammedanism in the *Missionary Review of the World* speaks of Constantinople as the political center, Mecca as the religious center, and Cairo as the intellectual center of Mohammedanism. It is a real problem as to how much the Mohammedan religion is dependent on these three centers. Wherever I have met Mohammedans in the Far East I have found them looking to Constantinople as the great Moslem political center destined to dominate the world, ruled over by the Calif of Islam, the representative of God on earth. How much is the extension of Mohammedanism in Africa and other parts of the world dependent upon the continuation of this political power, and how much will it be affected when the Mohammedans know that the government to which they have looked with such reverence and expectation has been driven out of Europe by three or four little nations; what will be the effect on their dreams of Mohammedanism as a world power? The breaking into the seclusion of Medina and Mecca by the railroad is significant, and as the political power of Constantinople is weakened, I believe we will see the time when Mecca will be opened to the Christian pilgrim, physician and missionary, and that cholera-distributing center of the world will be cleansed. How much will Mecca, when it ceases to be an exclusively religious center, affect the Mohammedanism of the world? Dr. Zwemer speaks of Cairo as the intellectual center of Islam. He reports the conflict there over

modern learning. The discussion is on now as to whether the old Mohammedan education shall prevail or whether new learning shall dominate.

Constantinople is rapidly becoming modern. They tell me that the government medical school of Constantinople is rapidly equalling, if not surpassing some of the medical schools of the United States. The question is how much Mohammedanism is dependent upon these three centers, or any one of them. We know that life is propagated in two distinct ways, one as leaven, each germ propagating other germs. Mohammedanism, however, seems to be more dependent on a great vital center like the animal which draws its life from the heart, lungs, and brain. If the heart, lungs and brain of Mohammedanism are destroyed, can Mohammedanism continue to be self-propagating on the principle of the leaven? Upon that answer depends our plans and methods of missionary work. I cannot but feel when these centers of Mohammedanism are devitalized it will weaken the propagating power of Mohammedanism.

The Continuation Committee of the Edinburgh Missionary Conference has appointed various Commissions. There is one upon the Survey and Occupation of Fields, one on the Church in the Mission Field, and one upon Mohammedanism. There is a Commission upon no other religion. The chairman of this Commission on Moslems is a German. Articles now appearing in the International Review of Missions are prepared by or originated in that Commission, and the plan is to conduct an extensive survey of the Mohammedan world and to publish the results in the International Review of Missions. No one can expect to keep up with the question without studying these articles. The magazine for October had an article on the extension of Mohammedanism in Central and Western Africa which has been produced with a map showing its wide extension, compiled by Bernard Struck. You will notice the northern part of Africa is marked as entirely Mohammedan.

Last fall Morocco lost its independence. Tangiers, with an area about the city of seven to ten miles, has been set apart as an international city, and Germany, Italy, France and Spain are to have control. That opens the way for establishing in the north of Africa a work for Moslems where exceptional liberty can be expected. Mr. Studd of Cambridge fame, is about to open a mission between Lakes Tschad and Nyanza, where white people are seldom seen. He means to take with him other Cambridge students and try to hold that pagan center of Africa against the encroachment of Mohammedanism. It will be interesting to note that America has no part here. If an American wishes to take up this work and help stem the tide of Mohammedanism as it is sweeping south, he must do it through some European Society. The question is already raised in many of our minds as to whether America ought not to have a more prominent place in this work.

We now come to the program of the morning. After the opening address or paper we expect everything will be thrown open for voluntary discussion. We will have to limit the speakers because of the lack of time. We will now hear from Dr. Speer. He will speak on "How shall we develop in the heart of the Christian public an attitude of sympathy and Christlike pity for Moslems?"

HOW SHALL WE DEVELOP AN ATTITUDE OF SYMPATHY AND CHRIST-LIKE PITY FOR MOSLEMS

ROBERT E. SPEER.

I have half a dozen simple suggestions to make. They are all of them suggestions very easy to state, and some of them propose nothing that is not well within our own power. Others while simple enough to state, propose that which is more difficult. But any attempt to cope with this question that has been suggested, is bound to reckon with difficulties. We do not remove in one generation feelings that have been wrought into the temper of Christendom for twelve hundred years, and we are essaying no easy task now to overthrow the century-old feeling and attitude of the nominally Christian nations in regard to the Mohammedan world. The first of my suggestions touches this attitude immediately. How are we to develop in the heart of the Christian public an attitude of sympathy and Christian pity for the Moslems?

First. By attempting ourselves to lay aside, and doing the most we can to persuade others to lay aside our traditional feeling of antagonism and prejudice. We have never got away from the temper that produced the Crusades. The spirit that animated the Crusades lingers still in Christendom, so that wrongs are perpetrated against the Mohammedan nations with less of a feeling of moral guilt, with the arousing of less indignation throughout Christendom, than we feel when similar wrongs are perpetrated elsewhere. In our own day we have seen Morocco and Tripoli grievously wronged, and Persia as well, and while in America there was some feeling toward the outrage perpetrated in Persia, it was largely because of our sentimental feeling of sympathy with Mr. Shuster and not because we have any greater regard for Persia than for other sections of the Mohammedan world where political wrong has been done to the Mohammedan nations. Always to the extent that we have done moral and political injustice to Moslems have we fed our own spirit of prejudice and antagonism against them. Now while we have no difficulty in seeing how the prejudice against Islam was originated and fostered, and how Islam's attitude sprang from its central and essential principles, it is nevertheless true that we have seen a decay of that feeling of prejudice on the side of Islam. Mohammedanism on its side ought to be able to reckon with a different

attitude of mind on the part of Christendom, on the part of Christian nations, than it has reckoned with in years gone by. We ought to strive to bring this about by setting ourselves deliberately to oppose the attitude of prejudice on the part of Christian nations and on the part of Mohammedan peoples.

In the second place, by ceasing to speak in wholesale condemnation of Mohammedans and Islam. It is not fair to identify any nation with its religion. It is not fair to credit to the nominally Christian nations the virtues of Christianity. It is equally unfair to debit to Mohammedan nations all the evils of the Mohammedan religion, or to visit upon a race all the antagonism we may feel towards its religion. It is a difficult thing for us to do this. We have been accustomed to identify Mohammedanism and Mohammedan nations. They have identified themselves in a sense in which Christendom has not in modern times identified itself with the Christian religion. But all such identifications are misleading and we ought to beware of speaking with wholesale and indiscriminate condemnation either of Turks, Persians or Egyptians or of identifying Mohammedan peoples and their faith. I can illustrate the need of this discrimination from editorials in two of our religious papers.

"Blood is thicker than water" is a proverb that the Balkan war has disproved. The waters of baptism are a stronger bond than even racial inheritance. Peoples of diverse blood and tongue have banded together in the cause of a common faith; and the whole world has read the "fiery gospel" that there is an allegiance greater than family ties, greater than patriotism, greater than self-preservation; and that is the Christian fidelity to the cross and to fellow-Christians. * * * * *

Even the casual reader of the newspaper has by this time got into his consciousness the idea that the war in the Balkans is a Christian crusade. It is the militant expression of a deep religious conviction. In tune with the spirit of the times, it is a crusade in behalf of human brotherhood. Not the recovery of an empty tomb but a sympathy with the sufferings of fellow Christians has called these victorious armies forth to war. The event is a new interpretation of the Christian war song, "We are not divided, all one body we."

Here is another article:

The best that Mr. Gladstone could do, with his rich vocabulary, was to characterize the Turk as unspeakable. All language was impotent to paint him in his true colors. He has dishonored the soil of Europe since 1453. For more than four and a half centuries he has been in close contact with the highest type of civilization that the race has yet developed, and he is the same crafty, cruel, conscienceless barbarian that he was before. * * * *

The Turks are perhaps the only people on earth who have no friends. The great powers of Europe have many times intervened for their protection, and it is probable they will do so again, but it is not because of friendship. They can use the "sick man" to help preserve the equilibrium in European politics, and for this reason they have preserved him alive. But they do not, and cannot have any respect for a people whose brutality and beastliness are entrenched behind the sanctions of their

religion. The coarse and sensual vices of polygamy and unlimited license in concubinage are commended to them both by the example and precept of their great prophet. Add to these slavery and the duty to subjugate or destroy all unbelievers, and you have a people with whom lust and butchery enter into their highest ideals of piety.

It is natural that language of this sort should be used, but is it not language that we should seek to refrain from using? We surely ought to be careful about speaking in any wholesale fashion either of the religion or of the peoples.

In the third place, by constantly recognizing the elements of good in the people and their religion. I do not quote Pierre Loti, but I will quote our good friend Dr. Herrick, who writes in one of our daily papers :

There is in this country widespread misunderstanding of Turkish character. Official Turks under Abdul Hamid were, it is true, models of bland courtesy coupled with past-mastership in every form of deceit. Turkish soldiers have been thought to be brutal, but the Turkish people, *the peasantry of Asia Minor, mainly small farmers, from whom the army is conscripted, are simple, honest, hospitable, industrious, peaceable, thoroughly human, and lovable.*

Many think the Turks will be so embittered over the results of the war that their attitude toward all Christians of the West, as well as of Europe, will be one of unqualified revulsion. It is my conviction, after passing a lifetime among them, that the result will be quite other than this. They will be profoundly grateful for the relief administered to them by Americans in this hour of their unparalleled suffering and calamity; and our philanthropic efforts for them, through hospitals, schools, and the press will be more welcomed than ever before. The hour of the Turks' humiliation is the hour for Americans to befriend them.

That is the tone, of which I am speaking, which ought to characterize what we say regarding the Moslem races, their qualities and failings. Our charity and kindness of expression should extend not only to the Moslem races, we should extend a Christlike pity to Mohammedanism itself. This company is the last company to gloss over the abyssmal horrors of Mohammedanism. The failings of Islam are known to us all, but we know also the strength and the firmness of its monotheism, and the wonderful effect even the imperfect teaching of Islam has had. It has allowed lower ideals of personal purity among men even than Hindooism, but it has wrought rougher, sterner, cleaner fiber of manhood than Hindooism. We have in the Moslem races almost as good raw stuff as there is anywhere in the world for Christianity to deal with, and we ought to recognize the element of good that there is in them. Any system that could operate for twelve hundred years and leave the type of manhood we have to cope with in Islam must have some good in it.

Fourth, by showing how great is Islam's need of Christ. Mohammed did not provide for the soul's real needs, nor does the Koran.

Islam does not know the love, the moral and spiritual purity, the active sympathy of service, the fatherliness of God, all these indispensable things which Christianity has brought and conserved for humanity, and which Islam cannot offer to any race that seeks to gain its nourishment from it. We have to show to the Christian world, if we would awaken its pity, just what Mohammedans must be given by Christianity.

In the fifth place, by spreading information about missions to Moslems, and about converts from Islam to Christianity like Imad ud-Din and Siraj ud-Din of the Christian College at Lahore, who writes the article in the January issue of the "*International Review of Missions*." The Churches know very little of the Christian Missions among Mohammedans, and indeed our direct work for Moslems has been woefully inadequate. Even where we have had our Missions planted in Mohammedan lands, their energies have been absorbed by the nominally Christian people. Very few missionaries have been free to ^{go} put among the Moslems. If we are to awaken a feeling of sympathy and Christlike pity for the Mohammedan people, we can do it only by giving a knowledge of the work being done by Missions among the Mohammedans. And we need some greater successes to report to the Churches. In writing to some of our Missions, I have said that I doubt if we could accomplish what we have in mind, until we have some larger measure of real success among the Mohammedans on the field actually to show to the Church at home. In the Missions in the East Indies there has been a great ingathering of the Mohammedans, but as yet, we have not had any great ingathering in Western Asia. Uganda and Korea have done more to arouse missionary interest at home by far, than it would have been possible to arouse without such evidence, and we need some similar bold and fruitful advances of love upon the Moslem peoples.

Sixth, by enlisting more of the home churches in the work for Islam. Those denominations which are not carrying on any work for Mohammedans are not likely to be very aggressive in seeking to awaken the feelings of pity and sympathy among Christian people. Only a few of our Christian Churches have been active. We ought to draw into this conflict a larger number of our missionary agencies. I had hoped that some one of our strong American Churches might take over Dr. Kumm's Mission in the Sudan. It was his desire that they should. Is it beyond hope still that some one of our strongest Churches that as yet has no Mission established among the Mohammedans might take over that work in Nigeria and the Western Sudan? I do not know whether the American Baptists, or the Episcopalians or Lutherans might be willing to consider this. Suppose the Baptist Churches should take over this Sudan Mission, suppose

the Christian Church should take over Southwestern Persia, or the two strong tribes that were responsible for the little flash of Persian independence, and suppose the great body of Lutherans should take over Beloochistan, and the Episcopalians joined the Church of England in Peshawur, what a great access of American interest in Mohammedanism there would be! If we should get more American Churches to share the responsibility, we should not have to wait much longer for a great enlargement of interest among our people in the Mohammedan people.

Lastly, we can only do our part by ourselves feeling such sympathy and Christlike pity. To some it has come. The Mohammedan problem rests on their hearts. I do not think anyone can go out to meet the Moslem peoples and not come back with the burden on his heart forever afterward. No one will erase from his affection and interest the sense of magnitude and appeal of the problem of the Mohammedan world. This is what we all need to feel, a great love for those who for twelve hundred years have been so near and yet so far, a great longing in the end of the day to make amends for the hatred and prejudice and antagonism and misunderstanding, of the centuries, a purpose to go out to the Moslem world, as Raymond Lull did, to fight for the sepulchre of our Lord, not with swords and spears but in the spirit of the Cross and of Him whose last words from it were words of forgiveness and love.

Discussion

REV. CHARLES R. WATSON: There are three things which I would mention as methods we might use in developing in the heart of the Christian public an attitude of sympathy and pity for Moslems. The first is *to definitely recognize the need for developing such an attitude of sympathy*. I have this faith in the Church and in the power of the Christian life, that I believe that if we can only get the Church's attention fixed upon any need, the solution will not be very far away. If only the need for this thing is recognized, we will find a way to meet the need. But we have been unconscious hitherto of our shortcomings in this matter. We have not been altogether conscious of how much latent hatred, or at least lack of sympathy, there has been in the Church. Now Mr. Speer has brought to us some illustrations from the wider circle of the public press, but that which distresses me is the lack of sympathy that appears in the inner circles of the Church, even among those who are often committed to the missionary enterprise.

For illustration may I refer to two Missions of our own Church. One is a Mission among Moslems; the other a Mission among the people of India. I have noticed that the appeals of these two Missions, even when made by the missionaries of these two Missions, can be usually distinguished by the motives to which they appeal. Where

we are dealing with the Moslems, we speak of the missionary enterprise as a great movement; its chief power lies in education; it would appear that victories are being won through processes of education; and the forces that are opposed to Christianity are, in one way or another, being triumphantly crushed. There is a sort of military note throughout. In the case of the Mission in India, missionary work is represented as an effort to save individuals, to reach people who have been cruelly crushed, to raise those who are degraded and outcasts. In the one case, there is the motive of enthusiasm and a note of victory; in the other case, there is the motive of pity and love, as where you reach out to aid some helpless creature. I think both of these motives have their power, and are mighty influences for service. I do not know that we want to cast away either. But of the two, if I had to choose, I think I would take the mighty, deep heart impulses of pity and sympathy as being the most abiding and the productive impulses in this great campaign. Because of this, we have been trying, in our own Church, to cultivate for the one work the same interest and the same attitude that appear to exist so easily and naturally for the other work. Now my point is that if the Christian Church could only bring herself to see the need for cultivating all along the line an attitude of sympathy toward the Moslem world, the Church and the Christian world would speedily work out the solution of the present problem.

The second suggestion is that we want *to think of work for Mohammedans in personal terms*, not as work for Islam, but as work for Moslem men and women; that we should try to individualize our conception of this whole enterprise. I know that this is difficult. It is particularly difficult for those who stand far removed from the foreign field and who have to take the picture of missionary work just as it is presented to them. But, I say, that wherever we can, we should lift before the Church the picture of Mohammedan missionary work as a work for individuals. There is a very great need for leaflets and books which will portray to the Church, not Islam as a system, but the lives of individual men and women, converts to Christianity, inquirers or even others who are still Moslems.

The third suggestion I make is that we shall think of the Mohammedan world under the figure of *a world in which there are great wrongs*, that we think of the Mohammedan people as suffering from those wrongs. Would that we could only see, somehow or other, the awful social system of Mohammedanism, and then think of Moslems as suffering under that social system rather than as promoting it. And this is the actual situation. I think we will find that such a conception will pull at one's heart with greater power than any other conception.

Last winter I was in the city of Khartum, in the Sudan. As we were finishing breakfast in the missionary's home, the missionary, Dr. Giffen, told me something about a Mohammedan who had dropped

in to sell spears and shields and other curios. He was, to all appearances, a dried-up son of the desert. He looked as though he was hardened beyond all appeal. He was a Mohammedan, absolutely loyal to his prophet. Dr. Giffen told me that a short time before that, the man dropped in before their morning worship. "After the Scripture reading," said Dr. Giffen, "we knelt in prayer. Toward the close of the prayer, I thought of old Abdu, and I prayed for him. When we got up, I went over to speak to him on business. I saw tears in his eyes. I said to him, 'Abdu, what is the trouble?' And his reply was, 'Dr. Giffen, no one ever prayed for old Abdu before.'" There, in spite of all the hardening influences of Mohammedanism, there, in that old Arab heart, were a great longing and hunger, which were brought to light by the prayer of the missionary. Add to that the picture of the women and children of Islam crushed and degraded and longing for that which Christianity has to offer, think of all these enduring the great wrongs of Islam, and your heart will go out to them, and you will develop in your own heart and in the heart of the Christian Church an attitude of sympathy and love toward the Moslem world.

REV. R. M. LABAREE, of Persia: I might say that I have been impressed by the experience I have had on this furlough, with the growth of interest in the Mohammedan problem. I am sure that the agitation which has resulted from the Moslem Conferences in Cairo and Lucknow, and from all that has been written on Islam of late, is bearing fruit. There is progress and the question is, How then to stimulate that progress. There are two or three things which I would like to suggest in addition to what has already been said.

It seems to me that one of the things that has great influence in interesting people in the Moslem question, is the very difficulty of the problem. We ought not to conceal any of the facts. We should rather make the people realize the extreme difficulty and seriousness of the task before us. No other missionary problem which confronts the Church of Christ today, presents such tremendous obstacles. I think that this fact itself appeals to many. Not perhaps in the way that the great movements in China and Korea appeal, but in its own way.

Now it occurs to me that we might use the very spirit of rivalry which has existed between Mohammedanism and Christianity for centuries to arouse missionary zeal. Christianity and Mohammedanism are undoubtedly rivals. Islam is the greatest antagonist which has confronted the faith of Christ. That rivalry has existed all the centuries down from the time of the Crusades and even before. And the only thing for us to do is to turn the channel for the expression of that rivalry. I agree heartily with Dr. Speer that we ought to discourage all feelings of hatred and dislike. We are not going to solve this age-long problem by turning the Turk out of Europe, nor by converting once more St. Sophia's into a Christian Church. We must

not attack in the spirit of the sword, which is the weapon of Islam, but in the spirit of love which is Christ's method of conquering the world. Only let us remember this, that unless we do vanquish, in the best sense, this great rival of the Cross, we are failing in our missionary enterprise. We may succeed in other countries, but without the conquest of Islam, we have failed.

Another element that appeals to our Churches at home is the overwhelming evil. I am often afraid of doing injustice to Mohammedan lands by painting conditions there too dark; and yet, on the other hand, unless we do show the terrible degradation that exists, we can never arouse the Church to the task. Please observe this, that while we have our faults here in this country, great crying evils in our own civilization, of which we are all ashamed, yet every one of those evils which might be mentioned, are directly opposed to our faith and contrary to the teaching of its Founder. On the other hand, most of the evils that exist in Mohammedan lands are the direct outgrowth of the teaching of Mohammed himself, and not simply of his teaching, but of his example as well. I remember hearing from Mrs. Isabella Bird Bishop, the great traveler in Asia, that she had found the moral conditions of Persia a little worse than in any other part of Asia. Unquestionably, that can be traced to the religion itself, and therefore we must present without fear the truth, that Mohammedan lands are largely what they are because of the false faith; and the only hope for helping these lands is to give them a better and a nobler religion.

The wonderful changes that God is working in Mohammedan lands, though not as striking and dramatic as the ones in China today, are no less real and no less appealing when presented to the Church of Christ. I do not believe that there is a missionary who comes from Moslem lands who is not impressed with the marvelous transformations that are transpiring there. We do not have the direct results in converts that they have in many other parts of the world, and yet what we want to do is to impress the people, that the immediate results are not the only criterion of success. All the world of Islam is seething with new social and political ideas. And these ideas are like the new wine in the old wine skins, with the proverbial result. There is a change, a revolution if you please, in the Mohammedan world, and God is giving us an opportunity for Christian work which we never had before. Now is the time to enter into these doors which have been opened up to us so strikingly in recent years.

We need also to tell the people what is the power that is going to change and mould Islam. I think I can best bring this out by illustration. In our class-room, we were studying the life of Christ, and had up for discussion the story of Nicodemus. A bright young fellow from a noble family said to me, "Mr. Labaree, do you mean to say that I cannot see God unless I have a change of heart?" And I

replied, "I say that not only to you, but to myself and to every one else. No one of us can enter into God's holy presence unless we are born again." Soon he broke in with another question. "Do you mean to say that the only way that I can get that change of heart is through Jesus Christ?" My reply was, "You have asked me a plain question and I will give you a straight answer. 'There is no other name under heaven given among men whereby we must be saved.'" It seems to me that the truth brought out by the two questions of that young man gets at the heart of the problem. It is the truth that will lift up the Mohammedan world as it has our own.

Prayer was offered by the Rev. T. E. Egerton Shore.

THE CHAIRMAN: We will now take up our next topic, Methods of Work Among Moslems: Recent Developments (direct and indirect methods and work for women), and our first speaker will be the Rev. S. R. Trowbridge:

METHODS OF WORK AMONG MOSLEMS

THE REV. STEPHEN VAN RENSSELAER TROWBRIDGE

In presenting this subject I take it for granted that you are familiar with the volumes, "Daylight in the Harem" and "Islam and Missions" which cover the ground traversed by the Lucknow Conference of January, 1911, and that you have also read Prof. Macdonald's "Aspects of Islam," "The Life of D. M. Thornton," by Gairdner, "Christian and Mohammedan," by George Herrick, "The Moslem Christ," by S. M. Zwemer, "The Foreign Doctor," by Robert E. Speer, "Islam in China," by Marshall Broomhall, and the valuable quarterly entitled "The Moslem World." These are sources available to all of you, and their varied arguments cannot be compressed into a brief sketch like this. Of course a much wider range of literature might be cited, but these bear so directly upon the subject of methods that I emphasize them as worthy of the closest study. "The Moslem World," for January, 1912, contains a symposium on "The Nearest Approach to the Moslem Heart," by James Cantine, of Arabia, Ahmad Shah, of India, J. H. Colpais-Purdon, of Tunis, and George Herrick, of Turkey.

The statements in this study are based chiefly upon five years' experiences as a missionary touring in the villages and towns of Central Turkey.

It has been suggested that direct and indirect methods of work be considered. I suppose by indirect methods are meant all the activities which concentrate upon the reformation and training of Oriental churches, with the ultimate purpose of winning the Turks through the Oriental Christians; also the influences of Colleges, Medical Schools,

Hospitals and all the manifold forces of Western civilization. Prof. James P. McNaughton in an article entitled "The Entering Wedge," in last January's "Moslem World" has described the effect of these influences upon the Turks.

These indirect methods have been unanimously endorsed and followed by missionaries in Turkey and Syria for eighty years. They have a wide preparatory value. The Moslems see in the Protestant movement a truly spiritual Church with a strong character, instead of the saint-worship and hierarchy of the old Gregorian forms. And in some instances Armenians and Syrians have responded to the call to give themselves to the work of bringing Moslems to Christ. Many of our beloved Armenian pastors have already nobly commenced such service. A young Mohammedan in the city of Marash was recently led to Christ by the earnest endeavors of a humble Armenian preacher whose record as a theological student had been a rather discouraging one. It is interesting to note that the Turk reached this firm faith in Christ through the Armenian's interpretation of the Trinity. One can scarcely estimate the broadening and friendly influence that comes into the life of the people through the hundreds of Mohammedan students that have been educated at the Syrian Protestant College.

But I am convinced that in general the indirect methods are too indirect. I have found the Turks almost always of the opinion that the Americans are in Turkey entirely for the Oriental Christians. Not finding the missionaries approaching them directly they naturally do not feel any challenge or appeal.

In discussing direct methods let us follow an important distinction which was brought out by two of the ablest papers of the Cairo Conference—the distinction between work for literate and work for illiterate Mohammedans.

I.

WORK AMONG EDUCATED MOHAMMEDANS.

A great variety of work has been effectively undertaken for educated Mohammedans in the cities.

(a) I will mention first what we may call "Open House"—the method employed by D. M. Thornton in his residence "Beit Arabi Pasha." Sheikh Mahmoud, now a Christian and baptized by the name Paul, was one day walking in the direction of the great bridge when he saw a notice which attracted his attention: "This is the house of the English clergy, for the discussion of religious and moral questions." He tells us that when he read those words he said at once to himself: "This is just what I want," so he met Mr. Thornton and was won to Christ. The idea of the "Open House" is to combine the hospitable and social atmosphere of the home with the advantage of gathering a considerable number of inquiries for conference and debate upon the essential truths.

(b) In a country which is passing from mediaevalism into modernism, as Turkey is now doing, the Lecture Hall may be very effectively used, provided the missionary has the tact and aptitude for this special work. If no regular hall is available, a theatre or a café or a school-room may serve as the forum. An oriental audience is quite content to listen to speeches even standing up in the foul and littered courtyard of an inn. This is but an instance of the long-suffering East! Dr. Haskell has lectured in the Salonica Theatre on such questions as the Immortality of the Soul and the Existence of God. Large numbers of Moslem free-thinkers and Turkish free-masons have come to hear him and the meetings have been very orderly. In a city like Salonica many who are supposed to be Mohammedans have lost their childhood's faith and are in a restless agnosticism. Mr. Irwin has for some years given popular lectures in Caesarea at the headquarters of the Boys' Club. The audience is largely Moslem and yet does not resent illustrated lectures. Prof. Krikorian, of Constantinople, who is a master in philosophy and ethics, has lectured in the Friends' meeting hall alternately with a Turkish member of Parliament, upon historical and metaphysical questions. Large numbers of the liberally-minded theological students have gone to hear him. In the Abbass Theatre, Cairo, Dr. John R. Mott has addressed large audiences of students on "The Moral Battles of Life."

(c) Preaching in the market-place or in any public square would not be allowed in Turkey. But in India it has been tried with good effect. Bishop Lefroy has preached to large gatherings in the bazaars of Lahore and he told us at the Lucknow Conference that after many years he had learned the secret of this method: Never to lose one's temper and to deal with all comers kindly and sympathetically. Generally some of the listeners become angry, because of their hasty prejudices, and when they see that you answer their sharp sallies in a forbearing spirit and with firm control over your feelings, they instinctively respect you and your message. In the markets of Lahore, as well as in those of Jerusalem "a soft answer turneth away wrath."

(d) Preaching and prayer services in hospitals, both in clinic waiting-rooms and in the wards, sow the seed far and wide. Having lived four years in the Aintab Hospital compound my impression is that personal talks with convalescent patients yield the most lasting results. But owing to the heavy medical work the doctors and nurses are not free to use this method to any great extent. The patient who is going about on crutches or wrapped in bandages, has passed from the stage of acute suffering or prostration, and the mind is in a thoughtful and appreciative mood, having received the priceless benefit of restored health. My mother could tell you of many heart-stirring conversations by the bedside or out under the trees. Yet most of the patients, some of whom travel thirty days by caravan to reach their homes, leave without knowing the Great Physician.

(e) Missionaries in Turkey are coming to realize that where the schools and kindergartens are largely attended by Armenians or Greeks it is difficult to secure scholars from Turkish homes. Race prejudice is strong, and the children of the two races are not prepared along the same lines. It is almost impossible for a Moslem boy to pass the entrance requirements of our mission high schools or colleges. What does he know of Armenian orthography or English writing? Is it not a significant fact that this very year the Mohammedans of Hamadan, Persia, have placed in the hands of the missionaries 1,500 tomans for a new school? The school is to be self-supporting; the teachers are to be Christians and there is to be full liberty for Bible Study.

Under the heading of education may be mentioned Dr. Zwemer's important and far-reaching plan for a training school for converts in Cairo—not a theological seminary, but a simpler course of training in the fundamentals of Christianity and Islam, to give free development for the spiritual life of those young men who find scant opportunity for study amidst the hostility and meddling suspicion of their native towns. The curriculum would be arranged to meet the needs of converts from all the leading Mohammedan countries. Some of these young men would return as preachers and colporteurs, others as tradesmen or merchants, but all with the mature and well-grounded convictions of a seat of learning. What an inspiration, too, for the converts from India to meet those from Persia and Turkey!

President Mary Mills Patrick in the October number of *The Women's International Quarterly*, quotes a remarkable editorial from one of the Constantinople dailies recognizing the fact that several of the gifted women so active in the constitutional revolution of 1908 are graduates of the American College. "Halidé Hanum, like Gulistan Hanum, was a pupil of the American College for Girls in Scutari. Here she had learned the meaning of the words FATHERLAND, NATION, and FREEDOM. Gifted with a lively imagination and an unusual power of presentation, she began her literary work very early—in the columns of *The Tanin* her name is frequently seen under articles on pedagogy, culture and history."

Think of that from the pen of a Mohammedan and a Turk!

(f) Wherever groups of inquirers can be gathered in homes, for Bible Study and prayer, more effective work can be done than with isolated cases. For one thing there is more courage in the association than in the solitary seeker. I have spent some long winter evenings in a Turkish house on the east bank of the Euphrates, in the town of Birijik, answering and asking questions with a group of open-minded Moslems. Before I came to know them, four of their number had secured copies of the Bible, and these four had invited the others, one by one and with the greatest secrecy. Their questions at first ran along the line of obscure passages in Daniel and the problems of resurrection as discussed by Paul in I Cor. 15. But the study gradually

turned to the atonement in Christ and to the nature of Christ. To my great joy these men declared in the most earnest manner that their studies had led them to believe in Christ as the Son of God. In such groups as this will be found the only possible nuclei for the future congregation of converts. The government can repress individuals, treating them as apostates. But if one is taken from a group the others pray the more ardently and the martyr spirit is aroused. Evidently Miss Lilius Trotter has felt the advantage of mutual support in working for groups. Last spring she wrote: "We have watched, sadly, one solitary convert after another in his failure to stand firm against the overwhelming pressure around. If a few thousand stood out together, as they did at Pentecost, the clash of arms would be strong, but there would be the sense of brotherhood, with all it means to timid souls, and the multitude of hidden enquirers who are waiting for leadership need wait no longer. Signs are coming that this collective moving out is getting ready to begin. A week ago, up here in the hills, they said one day 'a cherry-tree is in blossom;' the day after the orchards were snow-white."

(g) Literature—the appeal of the printed page—is certainly one of the most direct methods for reaching the hearts as well as the minds of our brothers. I wish to call your attention to the Khutbas which are being published by the Nile Mission Press. They are modeled after the Moslem Khutbas (the Ramadan sermons) but they contain the most vital truths of our faith. They are well worthy of translation into all the languages of the Mohammedan world. Two of them translated into English, for the use of missionaries, appear in the January and April numbers of the *Moslem World*. The subjects are "The Burden Bearer," and "Sacrifice." I have found Goldsack's series of Arabic booklets full of convincing thought. Thus does a missionary from Australia at work in Bengal bear witness for Christ even in the interior of Turkey!

(h) Bible shops exist in most of the cities of Turkey, but they do not attract Moslems very often, because they are situated in the Christian quarter of the city and they are not attractively arranged as reading-rooms. Besides this, the bookseller is usually an Armenian who avoids Mohammedans and is suspicious of them. The Arabian Mission has proved in Busrah what may be accomplished, even under Turkish rule, with a wideawake bookstore where Moslems are constantly passing to and fro.

II.

WORK IN THE VILLAGES, AMONG THE ILLITERATE MOSLEMS.

This needs to receive the chief emphasis. If you urge that St. Paul concentrated upon the large cities, I would reply that our Saviour Himself spent much time among the common country folk. In Turkey

the tillers of the soil do not live on isolated farms but in villages, where they form more than two-thirds of the entire population. In India the rural population is said to be ninety-five per cent.

In Turkey the village laws of hospitality are such that the missionary receives a warm welcome from the chief or from any householder whom he chances to meet as he approaches. To do honor to the guest and to hear news from the outside world the leading men come in after the evening meal, and you have at once an attentive and respectful audience of from ten to fifty men. They will follow almost any lead in the conversation, for the guest is treated like a prince. The host may be some rich, powerful chief, but he will invariably give the place of honor by the fire-place to the guest. And there is a phrase often quoted that "A guest must stay three days." Another beautiful expression is "Your portion from God is with us tonight." I have frequently made a gift of a New Testament to the host upon leaving, and though he may not be able to read freely himself he will keep it and ask his next guest to read aloud to his neighbors and retainers during the long winter evenings.

This type of work has certain distinct advantages over the city work. There is a greater straight-forwardness and simplicity among the village folk, who are free from much of the duplicity and cunning of the city. The *obscurity* of this kind of work is an immense advantage. When the opposition of the scribes and Pharisees became bitter and violent our Saviour withdrew into Ephraim where he could work freely (to use a phrase of Phillips Brooks) "in the ragged edges of the parish." The Mohammedan system has failed to provide thousands of these villages with any schools or preaching. In the village of Sazghin, near Aintab, the men were ready to listen in the courtyard of the mosque, because they had no mullah and did not expect to secure one in so poor a village. A deputation of two stalwart Alevis from the Kurdish villages of Albustan far to the north, came to my home in Aintab to ask that a teacher be sent them. Their plea was that the Sunni Mohammedans of the city had utterly neglected them and treated their requests with scorn. You can scarcely imagine the obscurity of such villages tucked away in some ravine of the vast mountains and reached only by a narrow rocky trail.

It is among the village people of Turkey that the cult of Ali, with all its pagan and mystical elements and with its kinship to Christianity, has made its greatest progress. These people have a religion quite different from Islam, and yet recognizing and honoring Mohammed. They believe in incarnation. They have a sacrament almost identical with our Lord's Supper. Their faith is a strange blend of animism, mysticism, worship of Ali and ideas taken from Mohammed and Christ. In Turkey and Persia there are probably over two million Alevis. And yet scarcely any work has been begun among them. (Cf. Harvard Theol. Review, July 1909.)

One other advantage is in the freedom which the women have, to listen even in the same room with the men or in an adjoining room. The women are unveiled and may converse with the missionary or gather in groups to listen to his reading from the Bible. This degree of freedom could not be conceived of in the cities where the artificial system of the harem has shut the women off so completely. You will find valuable details and many touching incidents in the articles by Miss Elizabeth Trowbridge which are being published in *The Orient*.

The method for village work which has been thus far followed in Central Turkey has been touring by missionaries, sometimes alone, sometimes a trained nurse and an ordained missionary going together. No doubt the best work could be accomplished if the doctor could be spared from the mission hospital to take part in these expeditions. The missionaries always find a warm welcome in the homes of former hospital patients. The villages of the districts around Aintab, Ourfa and Aleppo are more than ninety-five per cent Mohammedan.

The method of itineration is not thorough enough. An impression is made but there is no training for inquirers. Eventually a permanent worker ought to be stationed in every large village. But who shall it be? The Armenians though holding the key position are racially and socially alienated from the Turks. The Americans are all too few, a handful among several millions of people. There must be converts from among the Turks, the precious first-fruits of those pioneer journeys.

Every one of us who has been engaged in this work feels keenly the problem of how to use the Bible in the presentation of the message. Shall we commence with Genesis and Proverbs, with those passages which naturally secure the assent of all Mohammedans? Or shall we at the very outset go to the heart of the matter and declare Christ crucified, the Son of God? Where you are seeking to win illiterate Moslems the choice of the passages rests entirely with you, and much depends upon that choice. My experience has been that the best way is to commence with the New Testament Parables, then lead into the Sermon on the Mount (which presents the Fatherhood of God, a grave problem for the Moslem mind) then the healing ministry of Christ, certain prophecies of Isaiah, parts of Genesis, certain Psalms, and finally the incarnation, atonement and resurrection of Christ. To commence with the first chapter of St. Mark or with the Prologue of St. John creates stubborn prejudice and raises the hardest questions first. After all, parabolic teaching, especially in a hostile environment, is the most effective. Miss Lilius Trotter's parables in Arabic are of the highest value. They are original and imaginative and profoundly spiritual. The parable of Said the Weaver, published in Turkish, is a good instance of what will appeal to the Moslem heart. Many Turks have expressed to me their deep interest in a little parable which I prepared on The Cloud, the Rain and the Moisture. The Cloud we know in its

sublime glory and majestic beauty; the Rain we know as it comes down to earth and enters into direct contact with our life; the Moisture we know as it saturates the ground and nourishes the roots of grasses and trees. In all three there is one element, Water, though it is manifest in different ways. So in the Christian faith we believe in one God, infinite and eternal, who is known to us as Father and as Son and as Holy Spirit. A parable puts the truth in such a way that those who are seekers may grasp the spiritual interpretation, and those who are hostile have no statement which they can attack. May this not have been the primary motive which our Saviour had in so constantly using the parabolic method? Certainly the secret of every method is to appreciate the supreme and eternal value of the human soul and to remember the answer which came to the great missionary in the moment of his depression: "My grace is sufficient for thee, for my strength is made perfect in weakness."

THE CHAIRMAN: The discussion on this paper will be opened by Dr. C. Stanley G. Mylrea (Arabia).

Discussion

DR. C. STANLEY G. MYLREA: One of the first things of which we need to remind ourselves with reference to the great and difficult question of work among Moslems is that the question is a comparatively new one. Much has been said this morning as to the difficulty of the Mohammedan problem, but, like all problems, it requires time and study for its solution. It is not surprising, in fact it is only to be expected, that we shall not have immediate results. I believe that the Arabian Mission, which is only twenty-three years old, was the first Mission to devote itself almost entirely to work among Mohammedans and if you go to Arabia you will find the population Mohammedan to the exclusion of nearly every other religion. In the interior of Arabia it is probable that the population is absolutely and wholly Mohammedan and across the constitution of the Arabian Mission are written the words "Our ultimate object is to occupy the *interior* of Arabia," and after all in the country where Mohammed was born and lived and died and where the religion of Islam was cradled, it is but natural that Islam should be *the* faith of Arabia.

How are we going to get at the Mohammedan? I do not believe that there is any royal road to this objective—it is probable that the old and tried methods are still the best ones although of course there is always room for improvement. We must never forget that every Mission has had to go through a long and perhaps weary period of preparation. No Christian Church of any size has been built up in a few years in any non-Christian country. The history of the Church in China and India illustrates this statement. In China and India many of the problems are thoroughly understood now and some of them have been solved for the reason that the missionaries in those

countries have had time to make their truths felt. And if the problem is difficult in China and India it is far more difficult in Mohammedan Arabia. That country as a whole has no conception of what Christianity is—only in the centres (so few and far between) where the missionaries are at work does the Arab have any opportunity to find out what we really believe. The great majority of the population considers us idolaters worshiping three gods—the Father—the Son—and the Holy Ghost or the Virgin Mary—and most of them have the impression that we Christians never pray. Those who are able to read the Koran will learn little or nothing of the character of Christ—His matchless life and His wonderful personality. False impressions will have to be removed and ignorance must give way to understanding before we can make any real impression. In addition there is the accumulation of 1,300 years of spite and hatred to be lived down. All of these things cannot be done in two decades.

Medical work offers invaluable facilities to the evangelist. The first business of the missionary is to preach Christ and you cannot preach Christ unless you have an audience. In most parts of Arabia the dispensary audience is about the only large audience to be had and at our hospital services one is able to meet representatives from every class in the community. In Arabia you cannot go into the bazaar to preach, in fact, in most places the missionary has pledged his word to the local authorities that he will not engage in such street preaching, and so we are more than ever dependent on our hospitals when it comes to reaching large bodies of people. This hospital work especially reaches the illiterate and poorer classes to which Mr. Trowbridge has referred. The rich are more likely to see us privately either in the doctor's office or in their own homes. The illiterate come to the clinics in large numbers and in these the missionary faces the same type of crowd that so often moved with compassion the heart of Christ, and here is the missionary's opportunity to read to them the simple parables in Christ's own words and to acquaint the man on the street with the beautiful stories from the life of Christ with which the gospels are filled. Today there must be hundreds of men in Bahrein and Busrah and Muskat who are quite familiar with the parable of the Sower, the Prodigal Son, the Good Samaritan and many others. And then a series of talks can be worked out from the Sermon on the Mount and the beautiful idea of love for love's sake—a new idea to most Arabs—may be emphasized. The average Arab looks upon the medical missionary simply as a zealous person who is seeking through the medium of medical service to the poor to pile up credit for himself in heaven. He has not yet grasped the idea of "The love of Christ constraineth us."

In addition to medical work, simple friendship is a most valuable means for getting close to the hearts of the people. At the Lucknow Conference this idea was referred to many times under the title "The

Ministry of Friendship" and although it was brought out in connection with women's work it can equally well be appropriated to men's work. The Arab, through his religion or in spite of it, has developed into a fine piece of material—he is every inch a man and one of the attributes of manhood is the recognition of power and a certain amount of respect for power and the Arab does feel a genuine respect for what the Christian nations have done. We may find fault with the Christian nations—we can maintain that politically they have wronged Persia and India and Egypt but after all it is almost entirely Christian authority that has made missions to Mohammedans possible. Were it not for Christian domination in the Persian Gulf our work would be many times harder, if not impossible, as witness the fact that in the parts of Arabia where Christian political influence is absent there is hardly any mission work being done at all even at this late day. The Pax Britannica is a constant example to the Arab of what righteous law and order mean. Let me give you an example: The Mohammedan law is, "The hand that steals must be cut off." Some years ago a man was brought into the Bahrein Hospital with his arm in a gangrenous condition—he told how he had been convicted (probably falsely) of theft and the usual sentence had been pronounced. He was taken to the nearest butcher's shop and the butcher was ordered to hack off the hand, and when this was done the bleeding stump was daubed over with boiling pitch to arrest the hemorrhage. Such is the law of the land in the Turkish province of Hassa in the year of grace 1913. Let me give you the other side of the picture where a resident of Bahrein was sentenced to a similar punishment—the matter came to the ears of the British Political Agent who at once sent word to the Shiekh that the sentence was not to be carried out and it wasn't. I am sorry to say that recently the Sheikh of Bahrein succeeded in carrying out such a sentence but he has since been fined a thousand rupees and has received a warning to the effect that it will be wiser for him not to indulge himself in this direction again. Now we can use this respect which the Arab is beginning to have for Christian power and we can point out to our Arab friends that behind all our civilization and all our power and all our invention is the great religion of Jesus Christ—the real Source of all life and progress. I have talked with many Arabs on this subject and I believe that the more intelligent ones among them are beginning to feel that a religion so absolutely fatalistic as Islam can never produce the type of man that Christianity produces. They want power in a sort of a blind way and some of them are groping after progress. The Arab is reading as he has never read before, not only the Bible to which I shall refer presently, but also the newspapers. The newspapers of Cairo and Constantinople, Beirut and Bombay are being read all over Arabia and the Arab is getting to think that there is nothing beyond the ability of the Frank. He receives the news of invention after inven-

tion with almost stolid indifference and the impression seems to be that when a Frank sits down to do a thing he generally succeeds in doing it. A man said to me not long ago, "We may have the religion but you certainly have the world."

We can use our friendship to show the Arab what Christ is—as I said before, they do not know Him—their conception of Christ is a miserable travesty. We can try to show them what the life of Christ has done and we can put into their hands the gospels. We must use tact, of course, and it would probably be unwise to put into the hands of a man who knows nothing of Christianity a copy, for instance, of the gospel of Mark. You remember how it begins: "The beginning of the gospel of Jesus Christ, the Son of God." To bring him face to face at once with the Sonship of Christ would be to court disaster. But tactfully in the course of ordinary conversation much can be said to develop in the mind of the listener some clearer notions of true Christianity. Of course, he will bring up his stock objections and one of them will almost certainly be "The Trinity." An explanation that seems to be simple enough to appeal to the ordinary man is the one of the trinity of man himself. A man will say to you, "How do you explain the Trinity?" You can reply, "You, as a Mohammedan believe in the resurrection. Now when you die does all of you go down into the grave?" "No, my spirit does not stay in the grave." "Very well, then, you admit two manifestations of yourself—your body and your spirit—don't you think it possible for your individuality to have a third manifestation—your intelligence?" He will probably grant the possibility and you can point out that if a mere man can be manifested under three separate individualities—it is surely not too much to believe that God in His power and omnipotence should be manifested under three individualities.

And finally there is the value of the Bible shop. The Bible is still the best missionary in the world and the most encouraging feature in the outlook in Arabia today is the fact that the Arab is reading the Bible to an extent never before attained. And with the Bible shop must be mentioned the colporteur. Just as the business man depends on the drummer to increase his business, so the missionary depends on the colporteur to go all over the country and take the Bible to the people. In 1911 we sold nearly 7,000 copies of the Scriptures in whole or in part, and 1912 showed an increase of twenty per cent over 1911, with 94.6 per cent sold to Mohammedans. These Scriptures are going all over the country and are being read by all classes in the community. Some time ago I was talking with a man about the war between Turkey and Italy in Tripoli and he said to me, "Your Gospel says, 'If a man strike you on the one cheek, turn to him the other also,'" his idea being that Christian aggression in Tripoli was not in keeping with the principles of the sermon on the mount. But the thing that impressed me was the man's ability to quote the New Testament. There

is our great hope for the future, and the department of Bible distribution will repay our efforts with heavier interest than any other line of activity. "My word shall not return unto me void but it shall accomplish that whereunto I sent it."

REV. W. N. CHAMBERS, D.D., of Adana (Cilicia) Turkey: In considering the approach to the Mohammedans of Turkey it seems to me that there is a danger of emphasizing some one method to the discounting of others. For instance, much emphasis is put on the work of the educational institutions and very rightly so. That work is of the highest importance. There is danger, however, of slighting other departments of work, which in their places are of just as great importance as the educational. It seems to me we should be very careful not to discount by a small fraction of a per cent the work of the evangelist, or possibly I should rather say the trained ministry of the evangelical Churches already in existence in the country. There may be in some minds the thought that the Armenian and Greek and Syrian Christians are not the best for that work, because of the oppression—made terrible at times by massacres—to which they have been subjected, engendering racial hatred and religious animosity that would unfit them as messengers of the Gospel of love and peace to their oppressors. I think such a thought should have no place in the consideration of the subject. The corps of Christian workers that is serving the native evangelical Churches, and the Churches themselves, afford one of the very best means of approach to the Mohammedan peoples in the midst of whom they are situated. Before the Hamedian regime developed fully its throttling process, the pastor of an evangelical Church in Eastern Turkey arranged to preach once a month in Turkish—the language of the congregation was Armenian—so that any Mohammedan who desired might be made welcome. For several months this monthly Turkish service was continued. At every service there were two or three Moslems and at a few there were as many as twenty. One of the converted Mohammedans with whom I have come in contact was led to Christianity by attending the services in the Armenian Protestant Chapel in the village where he resided. Another was led to accept Christ by reading the Christian Scriptures which led him to seek the acquaintance of Christian people. He was the mosque teacher in a purely Turkish village.

I was traveling in the Taurus Mountains and was accosted by a Moslem mountaineer who, to my surprise, was very friendly. He explained that he had been treated in the Aintab Hospital. "Those gentle ladies," he said, "unwound the dirty rags from the sore on my foot and washed the wound. They cared for me till I got well, with a gentle care that I could never dream of getting in my own home from my own people. I could not understand it, but *I can never forget it.*"

It seems to me, Mr. Chairman, that each department of missionary

effort should be fostered to the extent of its full value, and no premium should be put on any one to the discounting of any of the others. The department of Church work, the department of education, the department of publication, the department of medicine, etc., are all essential in the development of the enterprise. In that part of the empire in which we are working there is a splendid plant, a splendid organization, a splendid corps of Christian workers occupying splendid positions of advantage. The native element in this is just as important as the foreign. All working together have a grand opportunity for the propagation of the Gospel and the establishment of those institutions that stand for true Christian civilization. In fact the Armenians have an unique opportunity. They have suffered, not merely oppression, they have passed through the fires of massacre and pillage such as occurred in Adana in 1909. Many of them have learned the meaning of Christ's words, "Forgive your enemies, pray for those who despitefully use you and persecute you." Some of them have a new understanding of the utterance from the Cross, "Father, forgive them, for they know not what they do." They are in a magnificent position of advantage for presenting the Gospel to their Moham-
medan neighbors.

In this connection, may I call attention to another thought essential to the success of the enterprise we are considering today? Learning out of accounts the attitude towards Turkey of the great powers of Europe with their "dollar diplomacy," and the Balkan confederation and its call to a "holy war," neither of which conform to the principles preached by the self-sacrificing Prince of Peace, I think the Churches that bear this question on their hearts should be very careful to avoid the militant crusading spirit which finds place in the hearts of so many of their members. Let the good people of America be actuated by that Christlike pity and love that flow from His Gospel and adequately foster this enterprise in Turkey and I have no doubt that in no very long time we shall see results that will cause us thanksgiving and joy.

MISS HARRIET G. POWERS, of Turkey: I had been in Switzerland, for the summer, and everything was so delightfully free and enjoyable in every way that when I turned back to Turkey it seemed that I could not go back; and the nearer I got the worse I felt. Finally I got on the little boat for the last few hours of the journey, and I stayed in the little cabin. It seemed that every atom of my soul and body was against it. A Turk came in and spread his prayer-rug; and several others; and they went through their prayers quietly; and it seemed to me that right then I felt God more than at any other time.

We have the one God. We have prayer. And they believe in prayer, however we may look on it as a mere matter of form. Just one more incident to show you the mind of many people, as I believe,

in Turkey. I was calling on a Turkish lady, and her husband came; and during the conversation he made the remark, "They say we have liberty now, but we have not. If a Christian marries a Turk and becomes a Moslem, that is all right; but if it is the other way about it is a terrible matter." There are a great many men who would not so express it; but in the minds of the intelligent Turks there is the same question of the right to religious liberty.

PROF. R. S. McCLENAHAN, President Assiut College, Egypt: There are three elements in our methods of work which I think we would do well to emphasize. The first is the educational, in that it is destructive of the beliefs and traditions of Mohammedan people. Those of you who have worked in Mohammedan lands, and others of you, have discovered that there is nothing reliable from the standpoint of history or science, in what the Mohammedan educational or religious systems have to give. There is nothing more destructive, more calculated to undermine the faith of Mohammedan people than the contact with such things as modern education can give them. A boy may go to school, whether a Mission school or any other, and discover that the world is round and not flat; there is a discussion in his home that evening. The facts have a very peculiar faculty of standing up when it comes to opposition with theories. In historical matters, for example, your Moslem boy or girl discovers who Alexander, the Two-Horned Alexander, was; that there was very little to place him in the category of the prophets, as the Koran does. Thus, destructively, we may expect large results from the multiplying of the means of education and from simple investigation. I believe we ought to welcome all efforts at investigation whether they be on the part of Mission schools or Government schools, or Mohammedan schools; there is nothing that will break up their faith in Islam more than that.

There is a second great opportunity which you may have, especially (and it seems rather paradoxical) during the month of Ramadan, when people are given to the exchange of visits. There is no better opportunity for discussion with people than in their homes in the month of Ramadan. The best method in visits with the people in their own homes or in yours, is to let them state their side of these religious questions first. In almost every case it will bring out a question from them, "Well, what is your belief?" Do not try to drive them into a corner, but let them make a simple comparison of the teachings.

The third element to be emphasized is this (and I want to emphasize what has been said here by Dr. Chambers),—let us make the greatest possible and the most strategic use of early Christianity. The founder of Christianity, Jesus Christ Himself, selected as His first teachers of the gospels, Jews, and not pagans, because the Jews were head and shoulders beyond their pagan neighbors in the preparation for Christianity. If they received baptism, they were qualified to go out and

Christianize the Roman Empire. However degraded and ignorant they be, let us make the greatest possible use of the Oriental Christian communities, for scores and hundreds and thousands may be filled with a thorough appreciation of what the mission of Christ means. One of us, by contact with scores and hundreds of them, may multiply his own life over and over again. They, being masters of the language and a native people, once they have the conception of what it means, can be used in a far more strategic way than we now dream.

THE REV. M. G. PAPAŽIAN of the Armenian Evangelical Church in New York: Ten years ago we enjoyed a most remarkable visitation of God's Spirit in the Evangelical Churches of Aintab, Turkey. The revival continued three months without interruption, and every night each church was packed full, including not infrequently Turkish or Mohammedan visitors, who seemed deeply touched and moved by what they heard and saw in the meetings. Before long it became town talk among the Turkish community of the city, even within government circles. Evidently what moved them most deeply was the acts of restitution made by the converts. Imagine the instance of a Christian touched by the meeting of the evening going next morning to a Mohammedan neighbor and confessing to him a certain wrong-dealing and restoring to him a sum of money, large or small. We had many instances of that kind. The cumulative effect of them was overwhelming. Public opinion had no choice, but attributed the phenomenon to the direct visitation of God. The Turks said: "How is it that we possessing the true religion have never had such an awakening as this?"

A few days ago, Dr. Shepard wrote me, saying that he could not now attend a prayer meeting in that church without hearing somebody offer a prayer for the conversion of the Mohammedan population. It shows that the revival has impressed the Christian community with a missionary impulse, and no doubt when they come to have the fullness of life which Christ offers to all men, they will be in a better position to offer the Gospel of Christ to the Mohammedan community.

If effective missionary work is to be done in that section of the Turkish Empire, the Evangelical Armenians must take a prominent part. Their adopted language is Turkish, the language of the State, also of the Mohammedan community, and the Gospel is their inheritance. Thus Providence has endowed them both with the message to be delivered and the necessary vehicle of communication. Further, there is a new opportunity throughout the Turkish Empire, a manifest hunger for the Gospel never before witnessed. The Italo-Turkish War recently closed, and the Balkan War now going on, have so far brought no visible harm to the cause of the Prince of Peace. On the contrary, these reverses seem to have caused considerable heart-searching and a new sense of guilt in the Turkish race.

A few words upon this question: What can we people assembled here this morning do for the evangelization of the Mohammedan world? Allow me to suggest three things:

First, read the Koran. Get a copy of the edition in the "Every Man's Library," in which the chapters are arranged chronologically, which will help you to understand incidentally the gradual development of doctrine and degeneration of character which took place in the Prophet of Islam. By reading the Koran and comparing it with your New Testament, you will get a much clearer idea of the faith of Islam than by perusing twenty books on Mohammedanism.

Secondly, adopt the habit of praying for the world of Islam on Fridays. Remember that Friday is the Sabbath of two hundred and fifty million men and women who profess the faith of Islam. Leave not your home on Friday morning without offering at the family altar a petition of intercession for the world of Islam.

The third and last suggestion I wish to make underlies everything in missions. Before we may hope for the conversion of the world, we must consecrate ourselves unreservedly to God. The problem of foreign missions is not essentially a question of money, but it is a question of consecrated personality. If the heathen or the pagan world is to be converted, indeed, if any people are to be brought within the Kingdom of the Messiah, it can be accomplished only through personal forces emanating from men and women who have given themselves unto God. The full duty is not done by offering dollars to Foreign Missions. God expects us to give ourselves before we give money or anything else. The salvation of humanity is God's definite promise to those men and women who dare to look Him in the face and say: "What wilt thou have me to do?" The Lord never fails to answer that prayer.

THE REV. S. H. CHESTER, D.D.: You know, of course, that the antipathy of Armenian and Turk would be a mutual antipathy; and as the Turk has been the greater sinner of the two, his antipathy must be the greater. What effect will that have, or might it not have, on the attitude of the Turk as to his receiving the Gospel Message, supposing that the Armenian should develop such a Christian spirit that he would be willing to give the Gospel to the Turks?

THE REV. DR. CHAMBERS: Yes, the Moslems are ready to associate with the Armenians and under ordinary circumstances the races do associate, living as neighbors in the same towns and villages and engaging in the same occupations, mingling with great freedom. Often very cordial friendships are developed. The hostility—fanatical hostility—of the Moslem toward the Christian manifests itself in what may be called massacre periods which are developed by such men as ex-Sultan Hamid for a purpose and on some pretext, such as a charge of revolu-

tionary agitation against the Christians. These men in position and influence are able to arouse the religious fanaticism of the whole community. At such a time we cannot make the ignorant villagers scape-goats for the polished city merchants, and officials, nor can we make the Kurds scape-goats for the Turks. When the massacre is accepted and planned for, all distinction of position or race vanishes.

There were signal examples of individuals who not only refrained from plunder and massacre, but opposed them, and assisted the suffering Christians. Such were comparatively few in number. Ordinarily, however, the races mix and associate in a very surprising way. This very condition would afford Christians excellent opportunity to exert their influence and show the Christlike spirit.

THE REV. GEORGE F. HERRICK, D.D., of Turkey: I was greatly impressed by what Dr. Speer presented to us and with the whole subject discussed. This morning I wish to call attention to this fact: While among Christian people of the West there is today the strongest aversion toward the Turks, the Turks themselves are stretching out the hand inviting fellowship from the Christians of the West. They are going far beyond us in "burying the hatchet." They are far beyond us in throwing down the walls of prejudice that existed in the past. Is not that a clarion call to Christians of the West, for us to show the spirit of our Master, the true spirit of Christianity in our dealings with these people, humbled as they are now, deeply and terribly distressed as they are in the results of the war? Let us show them that we are ready, all ready, more ready than ever yet to extend the hand, both hands, of Christian love and fellowship. That is the one thing that is victorious, the love of God manifested in service. That is the one thing we have to do to reach the Mohammedan mind and Mohammedan heart.

There is one remark I want to especially emphasize. I do not know of any part of the day where it will be more fit, and certainly there is nothing that is closer to my own deep conviction. I wish we might all of us, representatives of Mission Societies, and mission fields, and representatives of mission churches, I wish we might drop altogether the use of military terms in our approach to the Mohammedan world.

Recent events have accentuated the readiness of the Moslem mind to interpret all such terms in a material sense. Look at the event of last year, the war with Italy; at the events of the present war with Turkey, by those neighboring smaller powers of Europe. Note the proclamation of King Ferdinand, "A war of the Cross against the Crescent." If we use these military terms, the Turk will interpret them in a literal, material sense; they cannot do otherwise. There may be a man here and there who will understand the spiritual significance of the terms, which are found certainly in our own Christian Scriptures, as applied to the progress and proclamation of the King-

dom of Christ in the world, but ninety-nine out of every hundred will interpret these military terms in the military sense. Why cannot we drop those terms? In my view it will be a great gain if we can use the terms of brotherly approach, if we can illustrate in our own living, our own writing here at home, and on mission fields, what has been very well put forward this morning in the expression of the desire and duty of extending to our Mohammedan brethren our fraternal sympathy. They are brothers just as you and I and the rest of us here are brothers and sisters, so the people over there are our brothers.

Dr. Watson spoke of the difficulty of our engaging in this work with personal, individual interest. I think it is just because we have the open arms to embrace these brothers of ours who have wandered away that we have well-grounded hope of success in our work. If you could hear the lamentation of many a Turk as he approaches the end of life and lacks altogether that assurance of acceptance at last which we have through the merits of Jesus Christ our Lord, and goes down into the dark at the end of life, I think you would find no difficulty in appreciating the value of personal sympathy. I recall now men in Constantinople and other Turkish towns, from whom in every instance after the first acquaintance was formed, little acts of courtesy and confidence were of unfailing recurrence. The Turk is a good neighbor. I do not see this any more marked in our own land. The Oriental knows how to love and he knows how to appreciate love, and there, just there, is found the solution of our great problem. We can solve it in the acceptance of our Lord's own method of teaching and mode of life; can illustrate that before the eyes of all our Mohammedan brothers and sisters; illiterate or literate, official or out of office. They will all respond to sincere love and sympathy. Of that you may be sure; and they will not respond to anything else.

THE CHAIRMAN: I want to add just a word as to what we can do. Mr. Papazian has given three suggestions; let me give a fourth. We can subscribe to the "Moslem World"; we shall certainly not be able to maintain an intelligent interest unless we have an understanding of the problem. The "Moslem World" is a quarterly in the English language devoted wholly to the study of Moslem questions. Mrs. E. E. Olcott (38 W. 39th street, New York City), and Dr. Watson are here to receive subscriptions at one dollar per year. Mr. Wm. Shaw will lead us in prayer.

Prayer by Mr. Shaw.

Afternoon Session

The Conference resumed its sessions at 2 p. m., the Rev. Dr. Barton presiding.

Prayer was offered by Dr. Capen.

THE CHAIRMAN: Our topic this afternoon at this hour is "How can the American Churches deal practically with the Moslem advance, especially in Africa?" Owing to the absence of Bishop Lambuth, the discussion will be opened by Bishop Hartzell of Africa.

HOW TO DEAL WITH MOSLEM ADVANCE

BISHOP J. C. HARTZELL

How can the American churches deal practically with the Mohammedan advance, especially in Africa? The importance and greatness of this question to the Christian Church in America cannot be overestimated. It represents the largest World Missionary problem confronting the whole Church, at the beginning of the Twentieth Century. As to Africa, because of the vastness and aggressiveness of the Moslem forces on that Continent, by common consent, the most immediate and insistent duty of the Church of Christ is to give the Gospel to its barbaric millions, thus saving them from the Moslem faith and the Continent for Christ.

It seems to me that the first and most important practical step, is for the missionary leaders of the Christian Church in America to unite in a well-organized campaign, for the diffusion of knowledge concerning Mohammedanism—its vast and increasing numbers, its antagonistic attitude toward the Christian religion, especially toward the Deity and atonement of Christ, its blighting influence upon every country it has ruled, its degradation of womanhood and the impossibility of civil or religious liberty under Koranic rule. There can never be a sufficiently profound and widespread motive among the people of the churches of America, or of the world, to provide men and women and the financial resources to cope with the Moslem world problem, until that faith is known, its teachings understood and the appalling calamities to humanity pointed out, which have been and still are occurring under its rule. The spirit of our Lord should pervade such a movement in the interests of righteousness and truth. There should be sympathy for the Moslem people, there should be proper recognition of everything good in the Moslem creed, faith and practice, past or present; but the facts plainly and with discriminating care should be made known. In every theological school, in all our universities and colleges, there should be study centers, and Mission study classes everywhere should be urged to give special attention to this great theme. There should be days of prayer for the Moslem world, so that Christian people may come to understand the seriousness of the problem, as related to every phase of Christian civilization.

The calling of this meeting for consultation of those interested in missionary work in Moslem lands, is certainly providential, and may

we not hope that in the near future representatives of all our American Foreign Missionary Boards will unite in a campaign of instruction in relation to this very serious and momentous matter?

The Moslem advance throughout the world as a whole is startling, and in many sections heretofore unoccupied the advance is awakening the gravest anxiety. Its two hundred and thirty millions include one-seventh of the world's population. There has been nearly a century of missionary effort to Moslems, and in many respects the results have been remarkable, but the actual defections from Moslem faith have been very few. On the other hand, in countries where the followers of Christ and Mohammed are meeting heathen races, the advance of the Moslem faith is much the greater. India and many of the Asiatic Islands are striking illustrations. In these sections of vast unchristianized populations, even where Christianity is having remarkable growth, its converts are being far outnumbered by those won to the Moslem faith. As to Africa, the seriousness of the situation has impressed all missionary leaders. On that Continent there are fifty-nine millions, or one-fourth of the Moslem world, with a prestige of twelve and a half centuries of advance, since with fire and sword it destroyed the Christian Church along the Mediterranean. The aggressive Christian forces on that Continent are comparatively few in number, and a startling fact is that this unfavorable comparison is becoming aggravated. The Christian Church as a whole, considering the vastness of the Dark Continent, and that of the one hundred and seventy-five millions of people only a few have yet been reached with the Gospel, has so far failed to seriously feel its responsibility. In the meantime, the hosts of Mohammed's followers are extending their faith. The coming of religious toleration under the governments of Africa has been a benefit to the Moslem propaganda. Could there be a more practical movement among the Christian Churches of America in relation to the Moslem problem, than for its missionary leaders to unite in publishing far and wide the actual facts as to missionary conditions on the Continent of Africa?

Animistic faiths dissolve quickly in the presence of a well-stated creed, a revealed word and a living, consistent example in the person of a Christian worker. With Eastern religions, the conquest is progressing favorably under conditions of mutual recognition and respect, and the results are encouraging. On the other hand, the Moslem faith stands by itself for the conquest of the world, and has no place or patience for a crucified divine Lord, or for a sympathetic and gracious Heavenly Father. To permit the sentiment, so largely held, to continue, that Mohammedanism is a good stepping stone to Christianity among barbaric and other less favored races, and, not to let the Christian world know that under Koranic rule, civil and religious liberty and intelligence among the masses, is impossible, is to be unfaithful to the ministry and laity of the Christian Church.

As to the relations between the churches of America in their work in Mohammedan lands, it is a matter of profound gratification that the time of sympathetic and helpful cooperation among the churches in their foreign work has so fully come. The Moslem problem being practically world-wide, intercontinental, international, and interracial, would it be practicable for the American Boards to unite in forming a permanent special Committee of Counsel and Advice, that should from time to time meet and carefully discuss the whole situation? At present, outside of Africa, the American and Presbyterian Boards represent nearly all the direct work being done among the Moslems, while in Africa, the United Presbyterian Board in Egypt and the recent beginning made by the Methodist Episcopal Board in North Africa, represent what has been accomplished and is being directly attempted. Outside of the Board's named, others have some indirect work. Perhaps the largest number of converts from Moham. medianism in any field has been gained in India under the Methodist Episcopal Board. Is it unreasonable to hope that such a committee would lead to an intelligent understanding of the unoccupied centers, and under the inspiration of such a movement, might not other churches be led to enter more directly upon missionary work among the Moslems? In North Africa, there are, yet unoccupied, Tripoli and Morocco.

The intellectual and aggressive forces of the Moslem world center largely in North Africa, with the great university at Cairo at its head, and extend from Egypt westward. The development of the mission press and coordinate work under Dr. Zwemer at Cairo, through the cooperation of the Reformed Church and the United Presbyterian Boards is a very significant and hopeful sign of cooperative work. There are other great centers on the Continent farther south, especially the Sudan from east to west, and if all the Christian churches in America would unitedly speak, some church or association of individuals might feel called upon to found new mission centers.

At the conference of Moslem missionaries held some years ago in Cairo, one of the mottoes on the wall, in large letters, was "Africa for Christ." Later there was a conference of Mohammedan leaders in the interest of Pan-Islamism which seeks to unify and direct the Moslem world campaign. On the walls where that conference was held was a motto "Asia and Africa for Mohammed." These two conferences and mottoes are the key to the present situation. There can be no compromise. It is Christ, the Divine Lord and perfect man, or Mohammed, the human and imperfect leader. If the Church is true to herself and her divine leadership, victory is sure.

Discussion

DR. IRA HARRIS, of Syria: I could endorse every word that has been said and sit down. Outside of a few that are interested in the Moslem problem, the American public know very little. It seems

to me more should be done to instruct and interest the Church in this very important subject, especially now that so much is being printed in newspapers and publications about the Balkan War. The interest in what a Moslem is is considerable. A friend and teacher in one of our public schools said to me: "My senior class is troubling me much as to what is a Moslem. This Balkan War is calling it to their attention. Though I teach a Bible class, I know very little about the subject. I have gone through the encyclopedias, but they do not tell me much." I said, "Have you read the Koran?" "Yes," he replied, "I have tried several times but found it very uninteresting. I must be interested to enjoy a book. Will you tell my boys and girls what is a Moslem?" I promised, not knowing that over one-half the class were children of foreign parents, Jews and other nationalities. It was difficult to go into the subject of Islam, so I tried to interest them in the customs of Turkey. After my talk many came to me and said, "You did not tell us much about the religion of the Moslems." So there is at the present time a desire to know more about Islam. Read the Koran and you will gain a good idea of what Islam stands for—for its followers obey it to the letter.

I find on the table a printed call for prayer for Korea. It seems to me such a prayer as that is a splendid thing. If someone would get up such a prayer for the work in Moslem lands and present it to the American Church and pray for the Moslems, much good would result. We need to pray more, present the facts in such a way that every one can understand them. God is going to take care of the political questions in Turkey and other parts of the world where there are Moslems and solve it in the right way to His own glory. A missionary should not trouble himself about what is going to happen in the present or the future, though he may at times be anxious about what effect political unrest or changes may have on his work.

But he should accept the many promises that the work is God's, He will take care of them and the work too. I thought this morning when the different missionaries and others were giving their views what a grand thing this Conference is. We get different viewpoints of the problem to be met, and how to meet them in the very best way. One said he loved the work of the itinerant missionary; it takes him far away from the cities among the country people, who are very easily reached and impressed with the truths of the Bible. I know very little directly of the people in Africa; my thirty years' experience has been among the Arabs, the people of Syria. I have journeyed all over that land and I have always found the people, especially the common people, ever ready to listen and learn. If the doctor is an earnest, good man, treats every one kindly, shows them he is directly interested in them as a brother, they will return his interest with gratitude and friendship that will count for eternity.

It seems to me that if I am called to give advice to the American Boards of Missions, which I do not like to do, nor do I feel that it is in my province to advise the great Protestant Churches of the United States as to what they ought to do; but if I should make a suggestion I would say, have just such a campaign as was carried on in this country two or three years ago for the work in Korea, and just such a campaign as is being carried on today for China. After you are through with the campaign for China, take up the Moslem question, use the same energy, the same effort to inform the people about this Moslem problem. I have been thirty years in Moslem lands and the problem is more difficult now than it was then. We must meet the changes as they arise, and meet them right. We must have the prayers, the sympathy of the great Churches of the United States to help in this work, especially the work in Africa. It is bad enough in Asia, it is bad enough in Syria, but it is worse in Africa. One of my Moslem friends lived for five years in Egypt, was one of the directors in the campaign to send out dervishes all over Africa and preach Islam. He has been collecting money from Mohammedans, and up to the time of the Italian-Tripoli war he had sent a number of young men to different parts of Africa. There is no doubt that many of the leaders of Islam at the present time are awake to the need of a rapid conversion of the ignorant negro races in the heart of Africa. They recognize their time is getting short. If they fail, the Christian missionary will succeed. It is a race between the two forces, those of Islam and the Church. Will the Church do its duty, or will it fail in this struggle against the powers of the false prophet?

I was in hope this morning, and I trust still this afternoon, that the question of direct and indirect work for women will be taken up. In our clinics at Tripoli seventy-two per cent. are Moslems and the greater number of that seventy-two per cent. are women and children. My daughter is in Tripoli, carrying on the medical work. Just before we left last July she gave me an illustration of the direct and indirect methods of work for women. A man came and said the harem of the richest man in Tripoli wished to see her professionally. She went and found six women of the best families. They all said they were sick, and she prescribed for them. She soon found there was little the matter with them. Their object was not to see her professionally; they gave her an illustrated French fashion magazine and she spent half an hour in translating and advising what materials to get for Paris costumes; each wanted two or more. One of them said to her, "We were discussing before you came in as to what Christians believe in. We have heard about the Greeks and various other Christian sects, but we do not know about Americans. What do they believe in?" She spent fifteen or twenty minutes with them explaining our faith. She said to me, "Is not that a strange thing? First I prescribed for them, then

translated a fashion magazine and advised them what was the most suitable as to material and style, and ended with a sermonette on Christ and what He can do for the world."

DR. TALCOTT WILLIAMS, Director of the School of Journalism of Columbia University: I speak as a layman, a newspaper man, the son of a missionary, and one born under the shadow of Mt. Lebanon. I cannot myself feel that it is the more important duty to acquaint the Christian population with the evils of Mohammedanism. It seems to me the most important thing is to acquaint the Moslem population with the beneficial truths of Christianity. If we accomplish that, we shall accomplish what we need to remember is inevitable,—bring about the conversion of the world. The only question is whether we shall press on now to the conversion of the world, or whether we shall leave it to others after we are dead. Next let us come to the precise issue,—the best way of stemming the Mohammedan advance in Africa. As to the Moslem religion, the faith of Morocco, about which I principally speak, let me say that I have twice traveled in Morocco; I have visited, and been, in some cases three or four weeks, in every one of the large cities of the empire; I have been on the large caravan routes. On the last trip, Mrs. Williams and myself spent three or four months in traveling. We had none but native servants during these months, and we lost not a single object, although, in the villages visited, what we had in our tents must have seemed like wealth unspeakable. We came back to a Christian home, in a Christian city, in a Christian land, and after the experience of absolute security of everything we had in a Moslem population, we had grown careless and we had not been five minutes at home before a sneak thief swiped the camera carried all over Morocco, and some other articles we had successfully carried on that trip.

What struck me was the type of Mohammedanism to be found in Morocco—rigorous, rigid, Calvinistic, if I may be allowed to use the phrase,—believing wholly in the transcendence and not at all in the immanence of God; full, not at all of the scriptural view of atonement, but still with a view of the mediatorial office. In every market-place, you are perpetually hearing prayers for the intercession of Mohammed, or of some local saint; a Mohammedanism of an extraordinary persistence in establishing the moral standards in which they believe. Those who have been most in Oriental cities will be most surprised at what I now have to say. After spending a full month in Morocco City and a fortnight in Fez, and having passed a week or so in other cities, never but once did I see a dancing woman. I found they are rare, and I was advised by Europeans living in the country, that they were most infrequent and rigidly suppressed. The indulgence in alcoholic drinks, the open signs of lawless lusts,—there are absent from Moorish cities. If you pass disguised, on nights of feasting,

you see a good deal to shock you. I never saw anything, however, remotely approaching what you can see every New Year's night in New York City. Morocco has borrowed its types and models from the Christianity of Spain,—a Christianity that, alas! through more than one century was known as the one Church that persecuted the truth and was drunk with the blood of the saints. Still there is in Iberian Christianity and Moorish Mohammedanism a rigid adherence to certain moral and religious standards, and this signifies much. It is certain,—and I am confirmed in this opinion by my knowledge of the Donatists, that most dour of sects,—that when Berberism is converted, you will have a Church as strong in its faith as the Scotch, and as uncompromising. As I looked at the little store of books kept by the village chief, full of the historical spirit, as I read the Moslem prayer-book, which I had not known in Turkey, but which is used in Syria and Egypt, much of those prayers, if I would repeat them, would cause every head here to bow and join in its devotion. I felt that here was a race strong and using what it had and ready for an advance, if the Gospel came aright.

Morocco is the open door to Africa and to the conversion of Islam. If you wish to stop that steadily-advancing green patch which marks upon the map the progress of the Arab, you must turn to the powerhouse of the line and convert Mohammedanism at its stronghold in Morocco. Providence reserved Morocco until the last hour has struck. Morocco has now passed into the hands of Spain and France. Neither will be ready to promote the free entrance of missions. The spirit in which France deals with this subject was shown by the French general who rode with his escort within the holy precincts of the Great Mosque at Kairowan, the most sacred spot in North Africa. It is impossible that a government which takes this view will not be as vigorous in excluding one religion as it was in insulting another. Sixty years ago the United States joined in the trifling incident of erecting a lighthouse on the North Atlantic, and since that time Tangiers has been the one city in North Africa where this country has special treaty rights. The American Consul is one of the Governing Board of the lighthouse. In the treaty between France and Spain, and Germany and England, and other great powers, there is provided a region some twelve or fifteen miles around Tangiers which is neutral, and if the United States continues the same policy as it took on the lighthouse, it will have a right to speak in the management of this free port and district. Here is a neutral ground which ought to become a citadel for the preaching of Christianity in Morocco.

But the task is an impossible one unless we do more than simply present to them the faith,—we must prove the moral and industrial superiority of Christianity. That land has illimitable resources, and the people are waiting to use them. I met great land-holders who asked me questions as to American agricultural methods. The south-

ern half of Morocco, given dry farming, would yield a third as much wheat as is imported by Europe. The northern part could be transformed into orange and lemon groves if the methods of Florida and California were followed. If the missionary societies would establish in Morocco, industrial schools, to which the son of the proprietor, the son of the village head-man, the farmers of the country,—for Morocco is a country of small properties,—can go for instruction under Christian conditions, you will secure the interpenetration of Mohammedanism by Christianity. I am one of these who believe that those strange words in the Apocalypse in regard to the drying up of the Euphrates indicate that Islam is not to be destroyed by a cataclysm, but is slowly to pass away, drying up, until it can be crossed by Christianity. I was much impressed when I saw the tomb of one of the two women saints of Mohammedanism, whose devotion was akin to that of Saint Theresa. I cannot better illustrate how far in spiritual desire has gone the Moorish type of Mohammedanism than by telling the story of Lella Minouna. She was so beautiful that she disturbed the worship of men even when veiled, and so she was told to keep away from the mosque. She begged of God that her face might be changed, and when she passed behind the curtain, the *purdah*, at her own house and unveiled, her maid and companions were shocked at the change which had come in her face. She called for a mirror and said: "It is enough; Lella Minouna knows God and God knows Lella Minouna."

THE REV. HARVEY REEVES CALKINS, of India: May I add one word, not to discuss it, but to bring it to your attention. It is, it seems to me, a vital point, and has as yet received but scant consideration. I refer to the repetition of pentecostal conditions, now capable of illustration in the Punjab and the United Provinces, and, latterly, in parts of South India. Here a great, increasing, and spiritual Church is brought closely in contact with Mohammedan neighborhoods or Mohammedan constituencies. There may be no direct effort to reach Mohammedans as such. Indeed the "indirect" approach is immediately and spiritually "direct," for the Mohammedan, by the very nature of his own inwrought faith, is marvelously open to the influence of the Holy Spirit. When, under revival conditions, he recognizes the working of an unseen power, the appeal is to him practically irresistible. There is, I think, a reason for this. He is not mentally engaged in combatting a direct presentation of Christian "teaching", and is therefore not "on guard." He is conscious of a supernatural, and, to him, inexplicable Presence. The very habit of his mind will compel him to say, "It is *Kismet*—fate," and he will yield an amazed yet absolute obedience. I have seen it illustrated again and again in my own ministry. There was *Ilahi Baksh*, of Bombay, afterwards a notable evangelist in the Methodist Episcopal Church. Brought under con-

viction, as he heard Christian people sing and testify, he hastened to his own room. He said to me: "I shut every door; I threw away my Arabic prayers, and prayed out of my heart, and, as I prayed, it was as though a Voice said to me, 'You are praying like a Christian, and you *are* one,' and I fell to the floor and melted like wax." I am convinced that here is an open door of approach to Mohammedan communities that has not yet received its full consideration in current discussions of the impact of Christianity upon Islam.

MISS BLAKE, of Aintab, Turkey: I want to say a word as to the education of girls. The attitude of Mohammedans has changed very radically in the last fifty years as the result of mission work among girls in Turkey. One change is shown in the demand of the Moslem people themselves for the education of their daughters. Wherever there is a school which will take in Moslem girls they flock to it. The government has been obliged to take some measures to meet this demand, and year before last they spent about \$2,000 in the district around Aintab to make education more general for boys and girls, establishing many secondary schools, a high school, a normal school, and a girls' high. All this shows that there is a demand for a more general education of both boys and girls. The people have noticed a difference between the girls of the high school supported by the government and our own high school, and a great many have spoken to us about it, and some have tried to have their daughters go to us. We accept whatever Moslem girls will come. The first application was by a girl whose mother was a Kurd, her father was a Turk, both illiterate, but determined that that girl should be educated at our school. We made it known that we would receive Moslem girls, and about twelve girls came to us and continued for some time. During the same winter in a court-yard near us an Armenian woman brought in about eighteen little Moslem street children, and they loved her school dearly. One morning in the spring her eighteen girls and all but three of ours disappeared. She went out to see what was the trouble and she found one of the girls crying, and she said, "Why don't you send your daughter to school?" and the mother said that a number of Moslem teachers and preachers came to our house and stormed and said, "You must not send your girls to that school; if you *do* send her there we will establish men along the road and kidnap her." Last year, which was after all that occurred, this same woman had twenty-two Moslem girls, and this year we have four. Several conclusions may be drawn from this. One is that there is a demand on the part of the Moslem that their girls shall be educated. Some of them differentiate in favor of the Christian school. They want the kind of education the Christian school gives, and believe that it gives a better life. The people will not be repressed forever. The government is inclined to look upon us as rivals. We do not desire this; we want them

to establish their own schools; but such a feeling is inevitable. I think there are openings for establishing special schools for Moslem girls. In the city of Marash they get the daughters of officers of the young Turkish party. We have been informed by a citizen of Aleppo that if we were to establish a school for Moslem girls in Aleppo it would be self-supporting. I think there is an opportunity for a school for the little street children in almost every city. There is need for a slight change in the curriculum of the schools for Moslem girls. I was talking with a Moslem woman and she said you could get plenty of Moslem girls if you would teach the Koran; you do not teach the Koran, and we cannot afford a separate teacher. The Koran should be taught side by side with the Bible; make the study of the Bible compulsory and have Moslem teachers to teach the Koran, and I am sure there would be no question as to which book would be the more popular and the Moslems would not object to the teaching of the Bible with the Koran.

THE REV. R. M. LABAREE, of Persia: The emphasis was made this morning with regard to educational work, that it was a great destructive force in tearing down Mohammedan faith. Let us not overlook its constructive power. In my opinion, one of the greatest evangelistic agencies in Mohammedanism today is the educational work. It is one of the new instruments God has given us to get into Moslem homes, to mould the boys and girls at an impressionable age, and to bring the teaching of the Gospel into close touch with many hearts. It is really one of the greatest means God has ever given us for reaching not only the boys and girls, but their homes with the Gospel of Jesus Christ. I would be sorry for any one to think that educational work is simply destroying the old faith; it is doing a great deal more.

THE REV. S. V. R. TROWBRIDGE: I heartily agree with what Dr. Chambers said in criticism of my paper. I believe Armenian teachers are called of God to help in this work; I rejoice with our friend, Mr. Papazian, in the vision of working for the conversion of the Mohammedan. It is not fair, however, to leave it altogether to the Armenian. Some of the young pastors have said we are ready to go ahead if you will take the lead. It is safer, more reasonable for the American to take the initiative and he can expect the Armenian to follow enthusiastically in the work.

Open Forum

THE CHAIRMAN: We now come to the open forum, and here is a practical question: Should Baptism be insisted upon?

A MISSIONARY FROM INDIA: It seems to me that it should not be insisted on; I think the idea of Christianity only going with the visible church is doing harm. We have had two hosts set against each other, the Mohammedan and Christian, and they themselves believe that we

missionaries are paid according to the number we can get over from their side to our side, and to my mind that lessens our standing and also builds up a false barrier between us. We want to go to them as those who have light for darkness. We can go to them as telling them of the One who is the great Light. Our Quaker friends are not Baptists, and we know they are among the finest Christians in the whole Christian communion. I feel sure that we are letting our exaltation of the Church; our exaltation of the sacrament form a bulwark to keep men away from Christ, and if we are satisfied with letting men come to Christ instead of getting them into the Church, we will find that He being lifted up will draw all men unto Him. If we exalt the Church instead of Christ, all the prejudices which have been dwelt on will serve to keep us apart. Hindus and Mohammedans have said to me, We have never had the Gospel presented to us in that way; that is a wholly different aspect from what we understand the Christian propaganda to mean. We are hindering the progress of the Gospel if we persist in this.

DR. KELSEY, of Palestine: I was dining with Canon Walters, of Jaffa, and this question came up—he was born in Smyrna, and labored all his life there, and he said he had a great number of converts from Mohammedanism. It is a great question in my mind whether it is wise for us to administer the sacrament of baptism to the Mohammedan converts at all, for it arouses so much opposition from the government; if they confess Jesus Christ, they have that which is essential, and I have wondered if it was best to take them into the visible Church.

THE REV. MR. MCNEILE, of Egypt: I would be inclined to differ materially from the views expressed; we find the clamoring for baptism comes from the converts themselves, and it is difficult to put it off.

THE REV. DR. HERRICK, of Constantinople: We had, twenty-five years ago, a Mohammedan convert who came from amongst the ports of East Turkey, he was wholly converted; he was with us in Constantinople in the publication work two or three years and he was a Christian to every ounce of blood in his body; he asked to be baptized; as our friend from Egypt says, the request comes from the man himself. He asked to be baptized. There was danger of great public disturbance, feeling was very high, and all of us said it will not do to baptize this man because of the opposition the government will show toward us. About two years afterwards that man died; he was taken sick, I was with him a few hours before he died, and he said to me, "My one trust is in Jesus Christ"; but I knew his heart was sore because he had not made that public profession which baptism signifies.

THE CHAIRMAN: Can Moslem women converts make a public profession of their faith in Christ with safety?

A LADY: Not in Constantinople.

MR. SPEER: A number in Persia.

THE CHAIRMAN: Must we insist upon the church building or chapel as a meeting place for Moslems?

A MEMBER OF THE CONFERENCE: By no means; take them anywhere.

THE CHAIRMAN: Should the order and style of church service be modified to conform more to the Moslem customs?

DR. HARRIS: In Western India they sing a great deal.

A MEMBER OF THE CONFERENCE: In Cawnpore they have a union of Mullahs who constructed a chapel alongside of our church to conduct revival services. I do not see why it might not be modified to suit the circumstances.

THE REV. DR. CHAMBERS: In Turkey the musical part of the service attracts the Moslem.

A MEMBER OF THE CONFERENCE: I know one man who asked, "Would you not go in silence and deference to a king? How do you account for it? Down in the Roman Catholic Church their service is accompanied by the playing of a brass band; can they go into the presence of their Creator with all that noise?" I could see that he was shocked by the fact that there was a great deal of noise in the service, and not real harmony. A dignified service pleases best.

DR. HARRIS: Nothing attracts the attention of the Mohammedan more than Christian praise.

CHAIRMAN: We have come to the last topic of the afternoon.

PROFESSOR McDONALD, of Hartford Seminary, will speak on inner mental and spiritual processes of Moslem conversion to Christianity.

MENTAL AND SPIRITUAL PROCESSES OF MOSLEM CONVERSION

PROF. DUNCAN B. MAC DONALD

Mr. Chairman, Ladies and Gentlemen: I should like to begin with a reference to a very outstanding article in the last number of the "International Review of Missions," the number which has just reached us. The article is by Professor Siraj-ud-Din, and except for some details, I do not think I have much essentially to add to it. There is one little point, however, which, I think, would stand some explanation. Professor Siraj-ud-Din lays great stress on the sense of sin as an influence leading Moslems to Christianity. That is true to a great extent; but there are also other influences of which we should

take account, and especially a curious metaphysical yearning on their part. Earnest religious men, among them who have been seekers in the sense of seeking to understand this world in which they have found themselves, and their relations to God in it, have been drawn to Christianity, not driven by a sense of sin, but led by a desire for an intimate and intelligible relationship to God which they thought could be reached through the mediatorship of His Son. This is the only thing I would add to that article, the reading of which I earnestly commend to you.

When we examine this problem of the Moslem turning to Christianity we see at work there a very weighty and mysterious factor found among all thinking, religious-minded Moslems, namely, a demand for a mediator of some kind between themselves and God. It is one of the most striking elements, not only in the religion of Islam, but also in the theology of Islam. It has produced different theological doctrines. It has produced, for example, what is a simple Arian doctrine of the person of Mohammed. Moslems early came to believe—reaching out for a mediator between themselves and God—that Mohammed was the first of all created beings, and even expressed that in the form of a saying put into the mouth of Allah, "It was only for thy sake, Mohammed, that I created the worlds." This is exactly the Arian position. There was when Mohammed was not, and there was when Mohammed was, and when there was with him no other created being. Secondly, this impulse towards a mediator has produced an Athanasian doctrine of the Koran. It asserts that God has possessed from all eternity a quality called speech, and that that quality of God called speech is now personified and manifested to us in the Koran. This is a striking development, and how it originated is obscure, because it belongs to the beginnings of Moslem theological thought. For myself, I find in it the influence of the Christian Logos, and also their feeling of the need of something between themselves and this Allah in uttermost distance from them. This feeling of the need of a mediator has further developed into a doctrine of intercession, that is, that there must be some one, in some way, in some degree, to intercede with God for man. It is a very striking point that in the Koran itself there is no expression of this doctrine of intercession. Rather, the idea is rebuked. But there is a word used in the Koran (*wajih*) which the commentators assert means intercessor in the world to come. In that passage in the Koran the word is used of Jesus. But when, later, the idea of intercession developed, we find that it is Mohammed who is to be the intercessor; then, later still, this saint or that saint will be the intercessor; and at last the right of intercession is ascribed to all the theologically learned.

Amongst the Shiites there has appeared a still more curious development of this, in that the right to be an intercessor on behalf of man-

kind is given on account of suffering on the part of the intercessor. This goes, you see, with the Shiite doctrine of the sanctity of the persons of the descendants of Mohammed, of Husain especially; that the sufferings through which they went gave them a right to approach God and intercede with God on behalf of mankind. All these ideas, these feelings-out after mediators, are present with thinking religious men and are elements of their approach to Christianity. How, then, will this adjust itself with Christianity? In what way may they come to think, or may we put before them the idea that Jesus, our Lord, may be conspicuously this Mediator?

First of all, according to their view, Jesus is a semi-angelic being; He was, they hold, a direct creation of God—as direct as was Adam; and, secondly, while they could by no means speak of Him as a God-man, yet the drift of their thought is to regard Him as an angel-man. The stories which come to us, quoting words of His, or deeds of His, instances of His life in general, suggest always some strange supernatural being who walked the earth here.

Thirdly, the phrase is used of Him in the Koran that He is a spirit from Allah. A spirit, for Moslems, has no association whatever with our doctrine of the Holy Spirit. A spirit, for them, is simply an angel, and when they explain this phrase, "A spirit from Allah," they explain it in the sense that he possessed a spirit which proceeded directly from Allah in a peculiar way. They would say, of course, at least the broader theologians would say, that the spirits of all men, in some sense or other, proceed from Allah; but Jesus was an individual, outstanding, peculiar case.

Fourth, they say of him that he is "the word of Allah," but I think that they always soften that down to the meaning that he is *a* word from Allah, and they explain the idea of that word as being the creative word "be", by which they teach that Jesus was brought into being. So in the Koran it is said that "He (Allah) cast into her (the Mother of our Lord) His word." Therefore again, and in a peculiar sense again, there is here an expression of that speech, that word of Allah, which is the working force in all of Allah's creative acts.

Fifth, because of his peculiar creation, this semi-angelic nature, he is regarded as having been sinless. I do not suppose that there is any question on that. But it is curious how, under the pressure of missionary controversy, there has become fixed among Moslems a doctrine that all prophets are protected from sin. That, as an expression of orthodox Islam, is a comparatively modern belief and runs contrary to the Koran itself.

Other points in which the mediatorship of Jesus would be suggested to them are that He still exists in His birth body; that in His human body in which He was born He was carried into heaven; and that He will come again to convert the world to the true faith, and to rule

the world; but not, please notice, to judge the world. On that Islam holds that the Judge of the World is Allah and Allah only.

But even such Moslems as those whom we have been considering would also have difficulties in accepting Jesus as a peculiar Mediator on the basis of Christianity, and the greatest of these difficulties, without question, is that they would say at once that He is only God's creature, an *abd*, a slave. Secondly, they would say that He was "made," not in any sense "begotten." The word "begotten" is the stumbling block for all Islam, as it was a stumbling block for Mohammed. I do not know, as a Christian theologian, whether it would be possible to use any other term. But I am most certain that Islam would be less in difficulties with Christianity if the fact of the existence of Christ could be expressed in terms of a procession, as the procession of the Holy Ghost.

Then, again, of course they do not believe that He was crucified, and, therefore, the argument for His mediatorship by suffering would fall to the ground. On that point, in turning to Christianity they would need to take an absolutely different attitude.

In what I have now said, I have pictured the Moslem looking towards God and feeling the need of a mediator between himself and God. But, on the other side, what of the Moslem ideas as to the nature of God?

In the first place, all thinking and devout Moslems—I say this perfectly broadly—are mystics. A Moslem may not be an especially devout man, or he may not be a thinking man, but if he unites these two qualities, you may be perfectly sure that his attitude will be the mystical attitude. He feels the need of God; reaches out towards direct intercourse with God; his soul must be face to face with God. There follows, almost of necessity, from that that he is driven to assert in the nature of Allah the idea of a God immanent in the world. We think, I suppose, of Allah, in the theological system of Islam, as in a peculiar degree set apart from the world. And so in that system He is. But the whole drive of the Moslem mystical attitude is to find the immanence of Allah in the world. That leads to different degrees of pantheism. Even that very unity of Allah, upon which so much stress is laid, cuts two ways. First, it drives us to say that Allah is the only reality. When the Dervish cries, "He is the Reality!" he means simply, "He is the one real thing in existence," and that, of necessity, raises the question at once, What of us? Of what nature is our existence, if He is the only real being? The stress of that external unity drives over in the end towards a form of pantheism. But take the case of any absolute internal unity, what possibility of life is there, what possibility of development, of intercourse with it, of thought of it? The theology of Islam frankly drops that and asserts the impassible, unchanging nature of Allah; but the religion of Islam

steps beyond it, steps boldly over the theological dogma and again reaches a practically pantheistic position, and in that position we find, again and again, outstanding mystics of Islam. I am thinking especially of Ibn Arabi, who quite frankly found multiplicity within the unity of the Divine Being, and took the three commonest names of God (the Lord, the Merciful, Allah) and compared them with the Three Persons of the Christian Trinity.

Such ideas as these seething in the Moslem mind are distinctly part of the process leading him toward Christianity, if he is ever once turned in that direction.

And here is another characteristic from which we, too, can learn. All Moslems who are devout and thinking men, such as those I am putting before you just now, move in an atmosphere of prophecy, of prophetic messages, of sacred scriptures, of miracles. These messengers from God to man are of many different kinds and degrees, and Islam teaches that besides those who could be called prophets,—that is, those who were sent with a specific message which they were directed to deliver to mankind,—besides these, there have been great multitudes, called the favorites of Allah, living in all lands, whom Allah for himself and for themselves has drawn close to him. In that way the teaching of Islam is that God has never left Himself without a witness, somewhere, to some degree, in some way. So we must think of our Moslem who is drifting toward us, as with his mind filled with these conceptions, with a very strong respect for Scripture, and feeling that the history of the world is made up of a series of messengers from God to man; and feeling that, even as at the present time with him, God is ever reaching out, touching individuals here and there, and drawing them to Himself. What does this mean for us? I think it means this, that we have got, in part, to re-learn from Moslems some things which, in our material work-a-day world, drift to the background, the reality of the spiritual world and its contact with us at all points.

We must also remember the value of the sacred Scriptures; what they can do to men, if put before them. We have to see to it that when we try to lead our Moslem toward the idea of Jesus, we make full use of the enormous drawing, inspiring, illuminating, changing force that lies within our own Scriptures.

Discussion

THE CHAIRMAN: Our next speaker is Mr. McNeile, of Egypt.

THE REV. R. F. MCNEILE: My part this afternoon is to follow Professor MacDonald by taking a few instances which I have known in my short experience in Egypt, hoping that they will prove to be typical in some way. If I confine myself to the *mental* process of Moslem conversion, I beg that it may not be imagined that I consider the intellectual side, that upon which we ought to lay the most emphasis.

The men of Egypt may be divided, roughly speaking, into three classes: Fellaheen, Effendis, and Sheikhs.

Of the Fellaheen, I am not able to speak. I have had no first-hand experience of them at all; but the problem in connection with them is highly important. The processes that go on in their minds and hearts are all the harder to understand because they are unconscious and unexplainable to themselves.

As to the Effendis, I have only time just to say that the appeal to them comes very largely from the sociological standpoint. They first get attracted to inquire into the truth of Christianity from a consideration of the ever-increasing subjugation of the Moslem to the Christian nations, socially as well as politically. A favorite beginning is found in the marriage laws, which they feel are a source of weakness to Islam. They want, therefore, to know what Christianity is like, and why it manages to get on better. But immediately there comes the inevitable question on top of that: they cannot imagine how a religion can have got so far and done so much, which believes in three gods. That gets you on the theological considerations, which are writ large in the case of the Sheikhs, to whom, accordingly, I pass.

I think that, broadly speaking, the effect of conversion on their mental development may be said to take one or two lines. Naturally, these cannot be wholly distinguished in actual experience; no two prevailing tendencies ever can; yet it is well to abstract them for clearness sake. First, then, there is the man whose change of faith leads him to philosophical agnosticism. The appeal of Christianity to him is overwhelming from its moral and spiritual side; he has watched the expression of it in the lives of missionaries or others, and has been brought under the spell. In course of time his own character adds its testimony to the profound truth. Yet all the time he cannot convince himself that logically the Moslem conception of God is not easier to defend than the Christian. His resort, therefore, is in the closing of his mind, and the refusal to face such questions. There is, no doubt, a certain practical advantage in this; in contact with Moslems such a man is anxious to recognize such common ground as he can find with them, and minimize the acuteness of controversy. But there is the glaring fact that only half the man is won; he has a mind, but has not learned to love the Lord his God with it.

The other and more usual type is very different. It is that of the man who carries over into Christianity the forms of Moslem thought, the premises, the hair-splitting casuistry, on which he has been brought up, and tries by such means to bolster up his new faith. He lives by the hard syllogism, and drives his logical abstractions into any and every corner of his arguments. How does this work out in practice?

The first instance that comes to one's mind is the attitude toward the Bible and inspiration. We know the Moslem attitude toward the

Koran. It is a ready-made book, hurled out of heaven a finished article. Carry that conception over to Christianity and the Bible, and you introduce a dreadful weakness. A man is faced by some quibbling question. In one Gospel, for instance, the twelve are told each to take a staff, and in another they are told not to take any,—and at once the flood gates of controversy are open. If you say: "I do not care in the least whether staves were enjoined or not; such a detail makes not a particle of difference to the immensity of the life to which this Book introduces me," they will consider that you are weakening your cause and giving away the stronghold of your position. They are too deeply wedded to the Moslem conception of inspiration, and are trying to build up the Christian faith on top of it, and it won't do.

Take again the great question of the doctrine of the Trinity. Here the Egyptian wants to have his explanation in clear-cut, syllogistic form, and finds it hard to appreciate a religious faith which cannot be set forth in a series of terse propositions. Hence, I am convinced, springs a need for far greater care in our statement than we have yet for the most part evolved. If you take the ordinary Christian, not excluding missionaries, and apply to him this analytical process which we are asked to apply to Moslems today, it will be found that he is but little removed from a tritheist, and certainly gives plenty of occasion for the Moslem taunt that we worship three gods. Granted that our supreme object is the communication of a life and not a theology, yet the work must be done largely through the medium of words; and if our own statements are hazy or worse, what wonder if the doctrines appear hard to the inquiring Moslem. We must seriously consider how far we as missionaries are responsible, by our own slackness of thought, or failure to realize the situation, for this pervading weakness.

Here, then, is my main point—for though I am aware that there is a certain lack of logical cohesion in what I have said, there still has been one thought running through my head;—in such cases as I have referred to we are winning half the man and not the other half. Their minds and mental processes are being either stifled, or side-tracked; and it is for us to ask how far we are responsible for this by our presentation of the great doctrines and our beliefs in regard to them. We must keep right up-to-date if we are to win the whole man, spirit, mind and body, of our Egyptian brethren.

THE CHAIRMAN: The last speaker on the program is Dr. Herrick, who has spent fifty years in working among the Moslems of Turkey.

THE REV. DR. GEORGE F. HERRICK, of Turkey: Brothers and sisters of this common service of our Lord: We have had our attention called and very thoroughly, to the attitude of the Moslem mind in its reference to spiritual truth, and what we may call the preparation of the Moslem mind to accept Christ and His mediatorial work.

I would like to ask the attention of all present to one fact which I have found in my experience concerning the Moslem mind: it is not logical. Now, if every young missionary will put that down as one of the facts, that will influence his work in all his coming years; it seems to me it will be a great gain. The Oriental mind is acute, alert, but is illogical, therefore, all our best endeavors to build up carefully constructed logical doctrines is to a large extent so much waste labor.

If you can put before a Moslem mind the great Scriptural truth concerning Christ and His life, His teachings and His work, and the life towards which He calls us, the Oriental mind, the mind of the Moslem, will be impressed, is sure to be impressed. If he sees unmistakably in your own form of address and your acquaintance with Him personally that you mean what you say that impresses him. He does not mean what he says half the time. He builds up very carefully constructed doctrines and theories in regard to God and man, this world and the world to come, and other imaginable worlds, but he does not so believe them that they have any hold on him.

There is no phase in divine Scripture which has impressed me more than this: "With the heart man believeth unto righteousness." It is a very curious connection of words, if you look at it. With the heart he believes. We generally think a man believes with the mind. No, he believes with his heart unto righteousness. I profoundly believe in this Scriptural truth as a prime element of success in our work for Mohammedans.

I hope I shall not startle Dr. Barton or Dr. Macdonald, or any other of these men if I say I believe the doctrine of the Trinity is not the greatest stumbling block to the Moslem in his acceptance of Christ as Saviour. Let alone your discussion of the doctrine, and take the New Testament, and with the Mohammedan at your side, read the narrative of the life of Christ and the teachings of Christ, not once or twice or thrice, but many times. He will listen. There is the best of it, he will listen with his heart, not merely with his ears, not merely with his mind, but he will listen with his heart. How can he help it? How could you help it, when you read the record of the life and teachings, of the atoning work and the triumphant ascension of our Lord? It has the same grip on the heart of the Moslem as it has on ours, every bit.

If we can only bring it there, bring that great truth into contact with the heart, our problem is solved. There are things, many points where we can reach effectively the Mohammedan mind. Not so much in discussion. Never, in my opinion, in controversy, but in answering of questions, the most patient answering of questions.

I recall now one case, one of the dearest friends I ever had, with whom I was very closely connected, for several years. He was already more than a mere inquirer when he came to me. Day by day

we read together the Gospels, I think all of them. He asked scores, perhaps hundreds of questions. They were not captious, they were the sincere desire of an awakened mind to know exactly what Christ taught, to know exactly what the Gospel record meant concerning this and that fact of the life of Christ, and when the answer came he was content. There was a growth in Christian knowledge, a growth in Christian experience, a firmer grasp of that life which Jesus came into the world to embody. That is what we have to do. It would avail very little if we were to hold public discussions at chief centers in Mohammedan lands, and in our own view present unanswerable arguments. You may be pretty sure that the man with whom we are discussing will consider that he too has presented unanswerable arguments every time, and at the end you are where you were at the beginning. But following the method I have just referred to, you will lead the men to become personally acquainted with Jesus Christ the Son of God, the Son of Mary, our Redeemer, the Revealer of God to men, living now and forevermore. If you can do that, your work is done.

In the case to which I have just referred, the awakening of that man's mind came by his finding and very carefully reading the Gospel. He was a born Mohammedan, had committed the entire Koran to memory, was well acquainted with all Mohammedan tradition, philosophy and commentators, a man of very high intelligence, and according to Moslem ideals, of very great erudition. When he first read the Gospels,—this was before his acquaintance with me,—he used to go to the deacon in the Church in Mosul and ask him questions and read the Gospel with him. The deacon was not an educated man, I don't suppose he ever engaged in any discussion with him at all, but my Mohammedan friend said afterwards: "What that man taught me I could not help but believe." There you are every time, all life through. If you can love and *live* Christ, present Him as the Gospels present Him, and then if you can increase the number of those who do so present Him, if the members of our native churches can join the missionaries—and they will, they do,—then this work goes right onward.

We are asked at this time to consider the inner experience of the man born a Moslem who becomes a convert to Christianity. While in one sense it is most true that only God knows any man's inner experience and inner struggles, yet we do sometimes see them vividly flashed before our eyes. I recall one instance which occurred only a little while ago, shortly before I left Constantinople. A tall, fine-appearing young man who was a student in the university there, who had already been carefully reading the New Testament and attending divine service, came to my room, manifestly in agitation. We had one of those memorable talks which one can never recall without

emotion. He was facing the significance and the result of his acceptance of Christ alone as Saviour. I never saw a man of any race more manifestly under the influence of the Holy Spirit than I did in that case, in that hour. He staggered under a terrible realization of what was before him. To openly profess Christianity would ostracize him; it would ruin his prospects in this world, as it seemed to him; and yet he had already been fascinated by that record of the life of Christ; and although for the moment, for some days and weeks, he was not seen at divine service, yet he came back again, for the love of Christ constrained him.

I recall an incident of our Civil War. It was at a time when all looked dark, when we had suffered very serious defeats, and the call was made for a large number of volunteers to come to the front and carry on the great struggle. The reply was, "We are coming, Father Abraham, three hundred thousand more." Now I believe that this is a typical illustration of what the Mohammedan world is offering to Christendom today. You will not, I presume, charge me with over-youthful enthusiasm, but I am fully convinced, as I know that many of my own missionary colleagues in various lands are convinced, that there has been a very great change in the Moslem mind in the last few years. I remember very well a time when it really seemed quite idle to work in any fashion for the conversion of the Mohammedans in Turkey. The change has been almost a revolutionary change. The prejudices that existed fifty years ago are gone. There is a readiness to listen to Christian truth at the present time. One of the questions we have on our program was whether we should always demand our interviews with Mohammedans to be in chapel or church. I answered, "By no means," and I might have added, "It is the last place for us to hold direct heart-to-heart communications with the Mohammedan inquirer. You want to see him alone, see him in your study, and the missionary lady see them in her sitting-room. If she has a musical instrument, and especially if she has a voice to sing, let her take her Christian hymn-book and graciously suggest to her visitors whether they would be glad to have her sing and accompany her voice with the instrument, one of the hymns with which we praise God, e. g., "How Sweet the Name of Jesus Sounds, in a Believer's Ear." Would you think a group of Mohammedan women, when they hear a missionary lady sing that hymn, would before the whole hymn was through, some of them be weeping in sympathy with those words? Yet that is exactly an experience which my wife has had in Turkey.

One closing word. We may thank God that the influence of representatives from Christian lands, living in Mohammedan lands in recent years is much less disturbing, shows much less of evil influence than in the years long past. When the influence that comes from Christian lands, influences of every kind, not that of the missionary

alone, but all the influences, are such as to proclaim Christ, hold Him up before the eyes of men, we shall see the fulfilment, the complete fulfilment, of that word of His, "When I am lifted up I will draw all men unto myself." Yes, He will yet draw all these two hundred millions of Mohammedans to Himself.

Resolution

Dr. Watson offered the following Resolution, which was unanimously carried:

That this Conference thank the Committee of Reference and Counsel for arranging this Conference upon Work for Mohammedans, and that this Conference express to the Foreign Mission Conference the deep conviction, resulting from its consideration of information brought before it and a discussion of the topics considered by it, that present-day opportunities and needs in the Moslem work call the Church of Christ, and especially the Church in America, to a fresh study of the problems involved in carrying the Gospel to the Moslem world and a new devotion to the accomplishment of this task. That this Conference request the Foreign Missions Conference to embody in its report, a report of this Conference upon Work for Mohammedans and make further provision for issuing this Report in separate leaflet form, in case there is sufficient demand for this report to warrant such a leaflet edition.

INTERCESSION

BISHOP W. R. LAMBUTH

If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye have much fruit; and so shall ye be my disciples.—John 15:7-8.

Doctor Thomas Hayden, of Kobe, Japan, led in prayer.

Bishop Lambuth then urged the importance of laying emphasis upon prayer as a dynamic, rather than upon agencies, auxiliary forces and numbers in the extension of the kingdom of God. He quoted the words of Mr. John R. Mott, who at this time was in a section of the Orient where Mohammedanism is strongly entrenched.

"The source of the spiritual vitality and power of any Christian movement is Prayer. Our hope and confidence in this enterprise of world-wide missions are chiefly placed:

- Not in the extent and strength of missionary organization;
- Not in the number and power of the missionary force;
- Not in the fulness of the treasury and in well appointed material equipment;
- Not in the achievements of the past, even those of a spiritual character;
- Not in the experience acquired by centuries of Christian missions;
- Not in the methods and agencies which have been devised;
- Not in the brilliancy and popularity of the leaders of the missionary movement, at home and abroad;
- Not in statesman-like and far-sighted policies and plans;
- Not in enthusiastic forward movements and inspiring watch-words;

Upon none of these considerations do we rely principally, for it is "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

"The basis of prayer," said the Bishop, "lies deeply imbedded in man's relation to God and in his inherent need of God. It is written in the very constitution of humanity. That need is often mute and unexpressed, but rooted in the consciousness of a higher nature, and in the demand of that nature, unsatisfied and ever reaching up after God, 'if haply they might feel after Him and find him.'

"While in Central Africa, 1,800 miles from the coast, I found some women in the act of dumb and almost unconscious worship. It brought me to a vivid realization of the craving of the human heart for God, even on the part of a cannibalistic people. They were groping after Him. It was a desire unexpressed, but a desire of that sort is prayer.

"In the next place there is the relationship of God the Father to His children—a relationship declared and made known to those who believe Him, and who have come to realize through Jesus Christ the richness of His love, the tenderness of His power and His willingness to administer to our need. If we, being evil, know how to give good gifts unto our children, how much more shall our Heavenly Father, your Father and mine, give the Holy Spirit to those who ask Him?

"In the third place, there is the word of promise. The second Psalm was referred to this afternoon. It reads: 'Ask of me and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession.' Then we recall our Master's own words: 'All things, whatsoever, ye shall ask in prayer believing, ye shall receive.'

"In the fourth place, we have the example of His own intercessory life on earth, and when He ascended into His glory, we read that He lives to make intercession in our behalf. To sum up, then, we have the fundamental need of prayer written deep in human life; the naturalness of it growing out of our relation to God our Father; the intercession of our Lord Jesus Christ, and that of the Holy Spirit with groanings that cannot be uttered in our behalf, and in behalf of those objects of intercession that are in accordance with the will of God.

"What are those objects? The discussion of this afternoon brings us inevitably to the conclusion that it is Jesus Christ and not Mohammed who is the only hope of the world. The non-Christian people of the earth are Christless. The supreme object of intercession should be that Christ Jesus should be lifted up and have the preeminence in every heart. Is it to be Christ or Mohammed? If Christ can be presented to mankind as the only Mediator, as the Only begotten Son of the Father who has come filled with love to sympathize with men

in their restlessness of mind and heart; as the Divine Redeemer who is able to save, and save unto the uttermost; there will spring up a Great Light upon the Valley of the Shadow of Death, and a New Hope for a heart-broken humanity.

"Before we pray again, let me read the intercessory prayer of the Apostle, in Ephesians 3:14-19.

"I will ask Doctor Capen to lead us in prayer, that Jesus Christ may have the preeminence here and now in our own hearts, and in all the world.

The Hon. Samuel B. Capen, LL.D., offered prayer.

Bishop Lambuth then said: "Let us review for a moment what we have heard today concerning the unrest that prevails in the Moslem world. It is an hour of war and of conflict in the Ottoman Empire, expressive of a greater and deeper conflict in the minds of men who are wrestling with the question: 'Shall it be Christ or Mohammed?' They realize the state of uncertainty and of transition in which they live, and yet they know not where to turn. We pause for a moment to pray for the lands where this unrest is found. We would make intercession for the men and women, heroic and true, both foreign and native, who in India and China and in the depths of the Dark Continent, along the lower and upper Nile, on the shores of the Red Sea, down the East Coast of Africa, and in Nigeria where the line is thin, are endeavoring to check the advance of Mohammedanism.

"Let us pray that we and they shall have that Spirit of compassion which filled the heart of our Great Master, when He found men scattered as sheep without a shepherd. Let us enter into the hiding place of power as we make supplication for faithful men and women who are in jeopardy every hour and who count not their lives dear unto themselves.

"I will ask Doctor Watson and Doctor Chester to lead us in prayer."

Prayer was offered by the Rev. Charles R. Watson and the Rev. S. H. Chester, D.D., after which the Rev. Jas. L. Barton, D.D., pronounced the benediction.

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