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RELIGION AND POLITICS IN ARABIA

ARABIA, the huge peninsula made famous by Mohammed, is inhabited by a great number of separate tribes. There is no Arab nation, no national spirit and no unity except in adherence to their great prophet. Even in this religious unity there is a great division into sects that is often accompanied by bitter hostility and bloodshed. The nominal sovereignty of the Turk over Arabia has been broken and Hussein, the Sherif of Mecca who is now King of Hejaz, and Abdul Aziz bin Saud, Chief of the Nejd, are aspirants for control over all Arabia.

A new religious movement in the interior of Arabia is reported by Dr. C. Stanley G. Mylrea of Kuweit as an extreme development of the doctrine of the Wahabis. This movement of the "Ikhwans" is being encouraged by Bin Saud as a fanatical sect that will win power for him in Arabia. According to report Bin Saud is aggressively religious, insists upon his followers saying their prayers, on penalty of death, and will even shoot a man for smoking. While Hussein is more powerful than the Chief of Nejd the greatest force against Bin Saud is the British Government which, while looked upon by the Arabs as a foreign power, is an acknowledged authority.

PRESENT CONDITIONS IN PALESTINE

A REPORT from Rev. S. B. Rohold, of the Editorial Staff of the REVIEW, written from Jerusalem, July 6th, gives some interesting facts as to the present conditions in Palestine. First, he declares that any statement that the government interferes with the preaching of the Gospel in Palestine is untrue. "The [British] governmental officials (civil and military) have been considerate and helpful in many ways. No one has said a word against my preaching Christianity or hindered my distributing tracts, etc. The Y. M. C. A. huts have offered a splendid opportunity, and the chaplains welcome a helping hand. Even in the

Evelyn de Rothschild. But I had the privilege of preaching Christ. The authorities are anxious that missionaries should go forward with their work, and just now there is an unprecedented opportunity. I am greatly encouraged from all sides. We have the greatest freedom in distributing tracts and Gospels; even in the Jewish quarter there is a ready welcome and real eagerness for Hebrew literature. In Hebron, formerly so bigoted, Jews and Moslems actually thanked us for the tracts. Captain Abrahamson, a splendid, consistent, Hebrew Christian, is the British Governor of the ancient city of Abraham.

"There are false 'Messiahs,' like Dr. Musa, a Persian, who married the daughter of the late Felix Adler. Another impostor is Jophet Behan, who has recently come from Australia, and who claims to be the Messiah.

"There is an especial opportunity in Palestine for those who speak Hebrew. Yiddish is a dead language here. Even the little Jewish children talk Hebrew, and Arabs are learning the language in order to deal with the Hebrews. There is a large demand for Hebrew Bibles. Many educated Jews are now also anxious to know the truth about Christ and Christianity. They cannot believe, as their parents have told them, that Christians are ignorant impostors, for they have seen what Christians are and have done. English is also very generally used and English tracts are in great demand.

"Zionism is weak in Palestine and is much disliked by orthodox Jews and is opposed by the Rabbis. They see that the Christian missionaries, in contrast to Zionists, are the upholders of the truth of God's Word. The Zionist also eat Gentile food in Gentile hotels. All are, however, anxious about the settlement of the land by Hebrews and the modern idealists are still a strong force. There is also a sort of true Zionism, which is bound to become a strong factor in the rebuilding of Zion. The division in the ranks of Jews gives the Christian missionary an excellent opportunity. The old fear and prejudice seems to have gone from the Jews. At a reception given in the American (Protestant) Church, Rabbi Roirchas and the President of the Great Synagogue were both present all through the service and the Chief Rabbi attended a special service in St. George's Church.

"The outlook is far brighter than I ever thought it could be. The real difficulty is to secure capable and consecrated missionaries—men and women of faith, vision and intelligence, spirit filled and able to meet the present crisis. To such there is promise of large results. One missionary who has labored here for twenty-five years says that she was never so free in preaching the Gospel and never so welcomed as now. Three Hebrews have recently asked for baptism."

SANTO DOMINGO—A MISSIONARY "BLIND SPOT"

CHRISTIANS seem to have their "blind spots" in looking at the world. How many Christians have seen Haiti on their missionary map and program?

But steps are being taken to bring to notice some, at least, of these places that have been shut out by the "blind spots" in our Christian vision.

Rev. S. G. Inman, secretary of the Committee on Cooperation in Latin America, who has recently returned from a trip to Haiti and Santo Domingo, is one of those who are helping to bring a neglected field into view. He writes: "Little progress has been made in the civilization of Haiti since the days of Christopher Columbus. Santo Domingo City, the capital, has no street cars, no sewer, no water or telephone system, only a few private electric light plants, and no building ever erected entirely for school purposes. Illiteracy on the island is calculated at 90 to 95 per cent of people over ten years of age. Many country people have no sense of numbers above five. There are practically no roads, and the northern and southern parts of the island are like two different countries. Venereal disease, hook worm, malaria, tuberculosis and yaws run riot without any idea of how to treat them.

"The legislative and executive power in the republic of Santo Domingo is in the hands of the United States Navy. The president is Rear-Admiral Snowden, and the Minister of Foreign Affairs and Education is Col. Rufus Lane, U. S. Marine Corps. I was deeply impressed with the fine spirit with which the Admiral and his cabinet are carrying on their work, which they regard as a real missionary job. Col. Lane is doing a wonderful work in developing the schools. The effort at Protestant work, even among English speaking negroes, is pitifully inadequate, and with rare exceptions is fantastic in its teaching.

"It is absolutely necessary that Christian forces in America give themselves to interpreting to these people our spiritual message, lest they know nothing of us but the purely military force developed for the maintenance of order. The more I look into the problem of this most needy and almost virgin field, the more I am convinced that the work should be done by a united mission board that would represent all the evangelical agencies desirous of taking part in the work and would direct the program as a united service for a needy people, unused to trusting anyone's claims to unselfish service."

Mr. Inman's proposals for work to be established in certain centers include institutional churches, vocational schools, hospitals (if the Red Cross does not establish them) and literature. Practically every person he asked as to what the people are in particular

need of, replied: "*Everything*. Anything you can do for them will be worth while, and you need not be afraid of duplication or doing too much. That would be impossible."

STUDENT STRIKES IN CHINA

THE spirit of modern democracy is manifested in the student movements in China. The revolution, the war and the difficulties with Japan have awakened the national consciousness and a desire for popular control in government affairs. This same awakened spirit will profoundly influence the intellectual and spiritual life of the Chinese and will hasten the day of autonomy for the Chinese Christian Church.

Official corruption in China has been responsible for many ills, national and international. The students have determined to take a stand against public infamy and those in the Government University in Peking some weeks ago led a demonstration in the form of a student parade and a petition demanding the removal of three high officials whom they denounced as traitors. Students of other cities followed. Excitement spread on the arrest of some of the agitators. Students of Nanking, Shanghai, Soo Chow, Hang Chow and other cities organized, sent petitions and made demands on the government, and a new revolution seemed imminent. In Nanking the students and teachers formed an organization called "Hsioh Giai Lien Hoh Hwei" (The Teachers' and Students' Union) which drew up a petition, organized a huge parade and sent telegrams to Peking. They planned a program for the education of the common people in night schools, by the publication of literature, by public addresses on the streets and the general instruction of the people in national and international affairs. They also promoted a campaign for the boycott of Japanese products.

Our correspondent, Professor Clarence H. Hamilton of the University of Nanking, writes that this agitation all but put an end to the University work.

In Peking, the Chancellor of the Government University, an able and respected man, resigned, expressing his sympathy with the movement. On the acceptance of his resignation a wave of indignation swept over the student body. A strike followed, with the refusal to attend classes and a general program of public agitation.

The mission schools joined in the strike out of sympathy for the movement, though the teachers in Nanking University did not join in the declaration. Student guards watched the gates and student police kept order. The University was declared to be under student martial law. Student committees were busy everywhere, addresses were made and literature was mimeographed and sent out broadcast.

All this agitation was a protest against evil in high places, and in favor of national welfare. Merchants responded by hanging out the national flag and closing their shops. Finally on June 11th the government yielded and announced the resignation of three objectionable officials and the release of imprisoned students.

This demonstration reveals two things: First—the democratization of China and the growth of the national spirit, and second the power of the student body—the modern educated element of China—to promote the movements for better government. The strike may be a turning point in the history of the Chinese Republic. What a transformation might take place if these students could be aroused and enlisted in the campaign for Christianity in China!

UPLIFTING THE OUTCASTES OF INDIA

IN SPITE of the war and in spite of the political disturbances in India, the movement toward Christ still continues among the 60,000,000 or more pariah and other outcaste villagers of India. These untouchables, whose very shadow is supposed to pollute a high caste Brahman, are being cleansed by their acceptance of Jesus Christ, and are becoming new creatures. These people are usually desperately poor, immoral and ignorant. They have no privilege of citizenship or freedom to rise higher in the social scale. One reason why these outcastes are so receptive of the Gospel is that they realize their low condition and their need of some power to lift them up and save them individually and collectively. They are not proud and self-satisfied like the upper castes.

It is one of the proofs of the truth of the Gospel that these people are transformed by the power of Christ, are elevated intellectually, morally and spiritually, so that individuals and communities are miracles of grace. In thirty years one mission alone in South India has baptized 130,000 of these outcaste Indians. Today these people are applying to be received into the Church at the rate of 50,000 a month. The great hindrance is the lack of teachers to train them in the essential principles and practices of Christianity.

PATRIOTISM AND RELIGION IN JAPAN

THE Japanese naturally are eclectic. They borrow and imitate what appeals to them in civilization, materialism or religion. They are not originators. Buddhism, the only real religion of Japan, was borrowed from India by way of China. Confucian learning and ethics also come from China by way of Korea. In modern times Japan has wisely borrowed her educational system from America and judicial procedure from Europe. Arts, sciences, literature and manufactures are taken from the wide world.

But Japan is afraid that Christianity is a foreign religion and