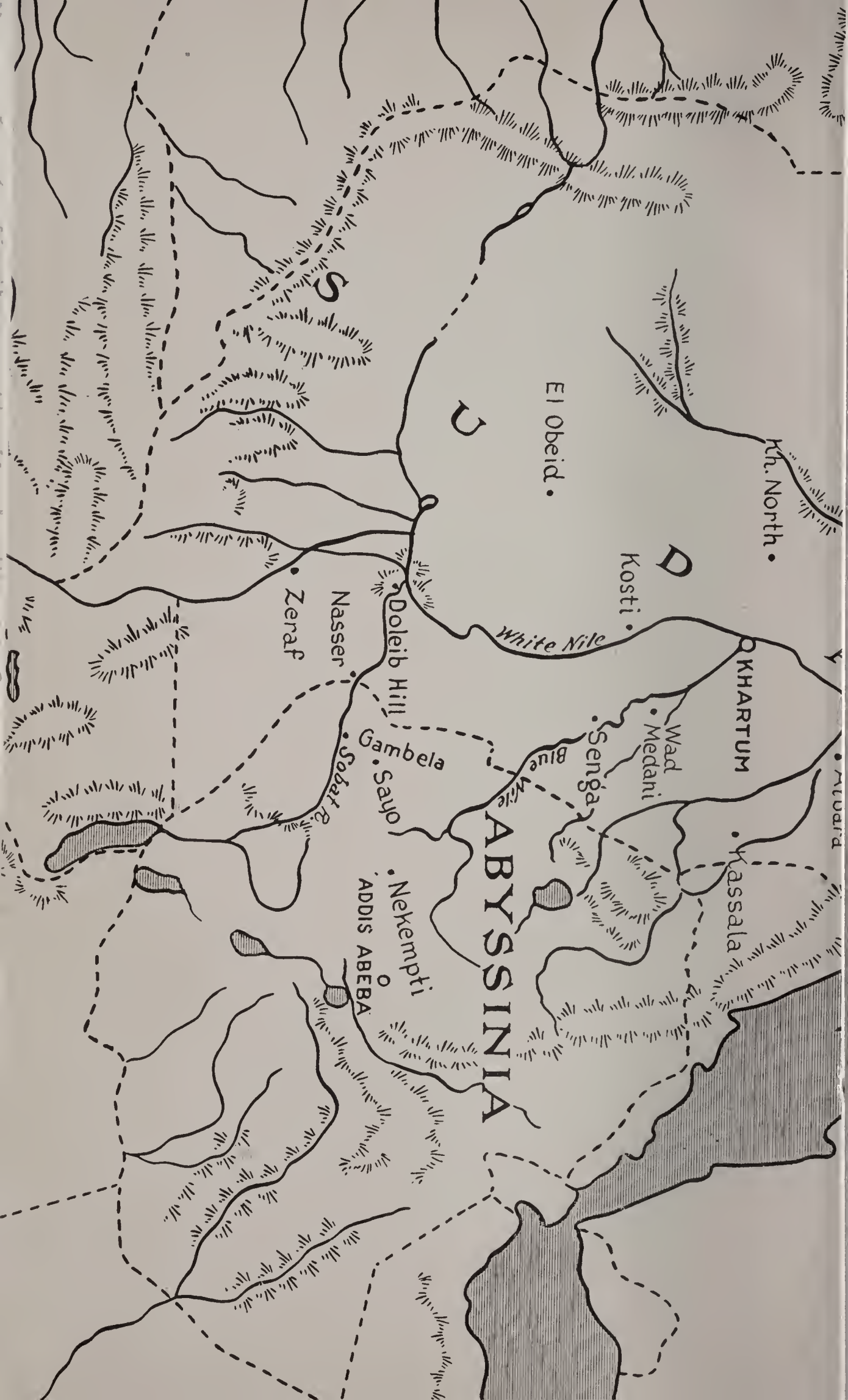


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ABYSSINIA

OKHARTUM

ADDIS ABEBA

Nekempti

Gambela

Sayo

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Doleib Hill

White Nile

El Obeid

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Kh. North

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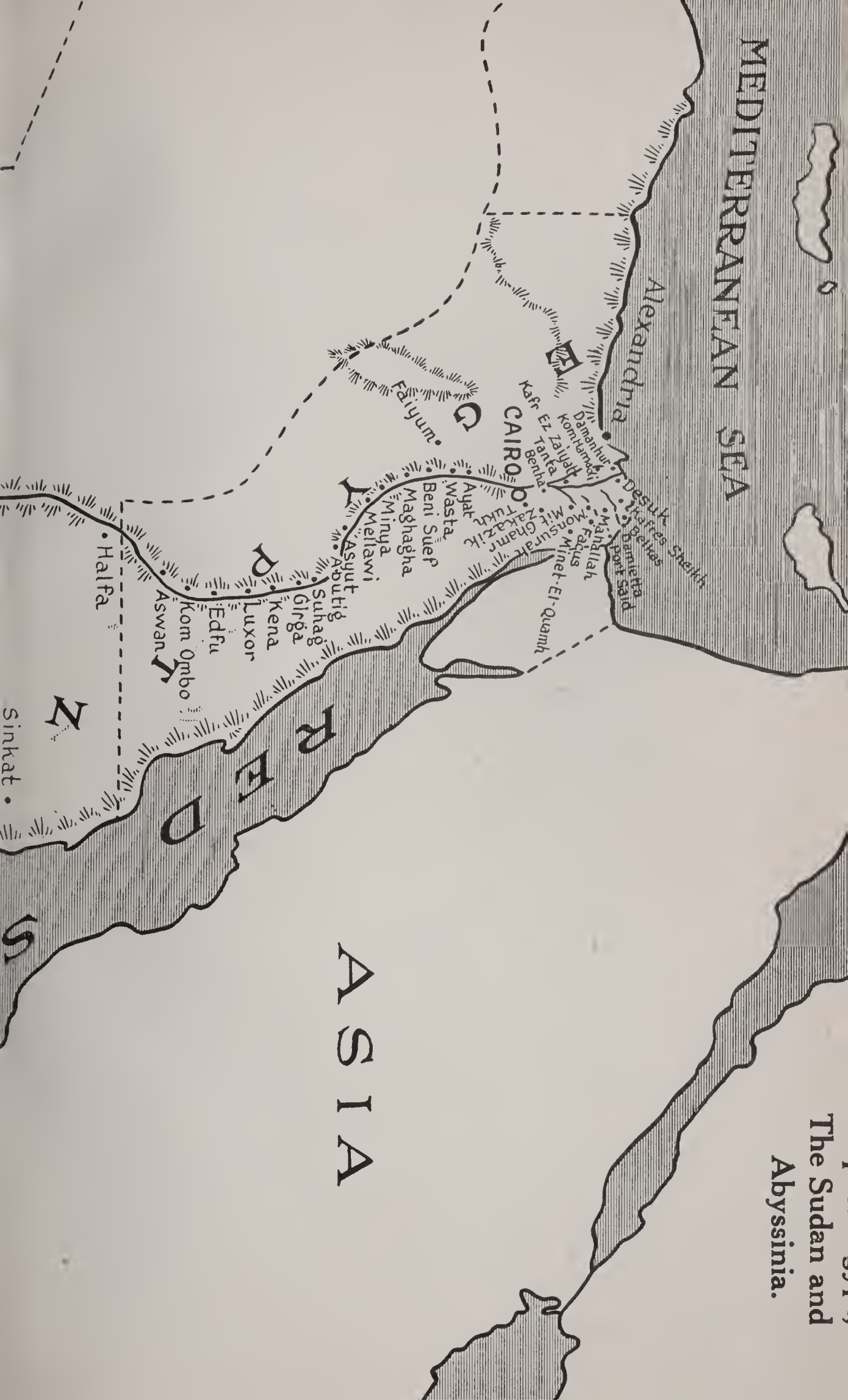
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MEDITERRANEAN SEA

Alexandria

CAIRO

ASIA

The Sudan and Abyssinia.

Halfa

Aswan

Edfu

Luxor

Kena

Girga

Suhag

Abutig

Asyut

Mellawi

Minya

Beni Suef

Maghagha

Wasta

Ayat

Tuki

Tanta

Beniha

Kafi

Ez Zaillet

Komisnab

Damanhur

Desuk

Kafr

Shelkh

Port Said

Suez

N

Sinkat

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GIRLS OF THE SUDAN—A PARABLE

Facts and Folks in Our Fields Abroad

BY

ANNA A. MILLIGAN

EDUCATIONAL SECRETARY

BOARD OF FOREIGN MISSIONS



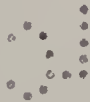
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UNITED PRESBYTERIAN CHURCH OF
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JUN 27 1921

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TO ALL THOSE WHO ARE CARRYING
THE LIGHT OF THE GOSPEL
OF JESUS CHRIST
TO
EGYPT, INDIA, THE SUDAN AND ABYSSINIA.

INTRODUCTORY NOTE

The world is said to be passing through a stage of almost violent reaction as a direct result of war experiences. Idealism is at an end. High hopes are repudiated. Great ventures are looked upon as dangerous. This mood will pass, but for the moment it is depressing. The only consolation is that it offers a new emphasis upon reality.

The Church has not wholly escaped the influence of this prevailing spirit of depression. There is danger, serious danger, lest the Church which should feed the fires of courage upon the altars of faith, may allow her enthusiasm to be dampened. There is need, real need, therefore, at this time in particular, for well-founded appeals to spiritual daring and faith, such as will command for the constructive tasks of Christian missions something of the courage and unselfishness that abounded in the great War.

This book is written to meet the need of the hour in the United Presbyterian Church for such a fresh challenge to foreign missionary endeavor. It is addressed to all those who are related to the United Presbyterian Church and claims from each that measure of coöperation which he alone can give and which is necessary for the realization of the great objective,—carrying the Christian Gospel to the mission fields of the Church—Egypt, India, the Sudan and Abyssinia. Prayer, life and money are the human requisites of success.

Selfishness alone bars the way to securing an adequate supply of these three essentials of missionary achievement. Miss Milligan seeks in the pages of her book to undermine ignorance by a vivid portrayal of conditions abroad; she has tried to awaken a sense of Christian responsibility and Church loyalty by tracing the guiding hand of God in the life of the denomination; she has undertaken to shame selfishness by holding up to view countless examples of sacrificial devotion among God's noble servants in the past. Surely the appeals which this book presents must be dynamic in the life of every reader. Every United Presbyterian pastor and Christian worker who longs for the establishment of Christ's Kingdom, will see the importance of bringing this book home, through reading and mission study, to the hearts of his people and especially to his young people. It will make prayer more abundant and more intelligent. It will make steadier and more liberal the flow of financial gifts, pledged by the New World Movement. It will, above all, release to the service abroad lives now indifferent to the missionary call because unaware of its supreme claim and opportunities.

CHARLES R. WATSON.

Philadelphia, Pa.
March 14, 1921.

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THE STORY
THE RECORDS TELL

CHAPTER I.

THE DAY OF SMALL THINGS

IT WAS ten o'clock in the forenoon—a strange hour for a marriage ceremony. The day was the appropriate one however, in that decade, for it was Wednesday, May 26, 1858. The public demonstration was a procession through the streets of Pittsburgh that brought a lull in the customary hustle and bustle of its busy throng. This procession was different from any other that had ever traversed its streets. There were no brass bands, no flags, no pennants. Men clothed in frock coats, top hats, and choker collars walked single file from the church on Seventh Avenue, where the Associate Presbyterian Synod had been convening, and joined, at Smithfield Street and Seventh Avenue, another line of similarly clad men coming across the river bridge from the church on Diamond Street, Allegheny, where the Associate Reformed Presbyterian Synod had been holding its sessions.

Men paused in their haste to see these single lines of men come together and pass arm in arm, two by two, to old City Hall, above the Market House. Those who followed to see what it might mean heard, when all came together in that historic hall, the familiar strains of "Old Hundred"

**The United
Presbyterian
denomination
formed.**

sung, men say, as it was never sung before nor since. A little later, after prayer, praise and comments, a great volume of praise resounded—the last stanzas of the seventy-second psalm to the tune “Coronation”—the first psalm ever sung by a United Presbyterian company. “The whole earth let His glory fill,” they sang; “Amen, so let it be,” as though it came right out of their hearts and was an earnest of the most sincere purpose of the newly-formed United Presbyterian denomination. Amidst the rejoicing, because of that union which had been earnestly prayed for and which had been actually attempted seventy-six years before, they decided to express their gratitude to God by establishing two new mission fields, China and Central Africa.

An expression
of gratitude

The United Presbyterian Church stepped out into the religious world's activities in the very middle of the “missionary century.” The first American missionary society had grown out of the Haystack Prayer Meeting of 1806 and the first five American missionaries had been ordained in Salem, Massachusetts, on February 6, 1812. This is the same Salem that had used the terrorizing power of the law to crush the spirits of the witches in old colonial days. Now the furor of witchcraft had passed away from Salem, and the power of the Spirit of Jesus Christ was to manifest itself in India, Burma, Mauritius and Ceylon through those five young men who

sat upon a plain, wooden bench in the little Salem church on that day of ordination.

The way had already been blazed by the "consecrated cobbler," of England, William Carey, who developed one of the first missionary maps of the world at his bench as he "cobbled shoes to pay expenses." Before him, Ziegenbalg, the brilliant Danish pioneer of Protestant missions in India had endured hardness as a good soldier of Jesus Christ. His mantle fell upon Swartz. Because they endured ridicule and persecution, stripes and imprisonment, humiliation and distress, the path of our missionaries was made somewhat less difficult, when they entered India more than a century later. Because they translated the Bible upon palm leaves and learned one of the languages of India by scratchings in the sand, our pioneers in Sialkot found the way clearer for the printing and distribution of the Word of God. There had been a high caste Brahman who was the teacher of this first Protestant missionary in India. Because he rendered this service he was imprisoned and his feet bound in the stocks. Slaves, however, were permitted to be taught the Word of Life. So the way was opened for a high caste Hindu and a sweeper, lower than the lowest in caste, to have the shackles of mind and soul shattered, to walk together in newness of life, to sit down with our ambassadors of the King at the table of the Lord, and partake of the symbols of

**Our first
converts, in
India**

His broken body and shed blood. These first fruits were the promise of the harvest which is even now being gathered in the Punjab field from all classes of men, "both rich and poor, both bond and free."

Carey, Martyn,
and Duff

What we owe Carey, who translated the Bible in whole or in part into thirty-six languages or dialects of India and who labored for humane and righteous laws for that land, can never be told. What we owe Martyn, who literally "burned out for God;" what we owe Duff, who founded educational missions, and by his school for high-caste girls proved to the people of India, whether they would or no, that women were "better than cows;" what we owe all these and the scores of others who "followed in their train," can never be revealed until "the books are opened." But the harvest sheaves were already being brought home with rejoicing when the Gordons first went forth to sow the precious seed even in tears in the Punjab, India.

First attempt

The United Presbyterian Church was formed by the union of the Associate Reformed Presbyterian Church and the Associate Presbyterian Church. The Associate Reformed body had undertaken mission work in India in 1834, at Allahabad, and abandoned it in 1838, when Rev. Joseph McEwan was compelled to come home on account of impaired health.

Damascus
Mission

In 1844 a mission was established in the oldest city of the world, Damascus, which was a veri-

table hotbed of Moslem fanaticism. Rev. James Barnett and Dr. J. G. Paulding were the pioneers in this Syrian station. Here in a most secluded spot still stands the mission house overshadowed by hundreds of minarets of mosques from which the Mohammedan muezzins send out the call to prayer five times every day.

These were not the first to speak of Christ's Kingdom in that city so famous in song and in story. The early church sent its ambassadors there. Great and influential did that local church become. There was erected here a stately cathedral, which is now a mosque, over whose doors tourists in our day see carved the old Greek inscription which neither time, nor war, nor conquest, nor neglect, has ever yet effaced:

"Thy Kingdom, O Christ, is an everlasting Kingdom, and Thy dominion endureth throughout all generations."

Then, after reading that prophetic inscription, they walk down the street called "Straight," to the reputed house where Paul prayed and where the change was wrought that made him "The chosen vessel of Christ to bear His name before Gentiles and kings and the children of Israel." They may go the whole length of that street, teeming with life, and not meet one man who bears the name "Christian." In that one city 416 messengers in 416 mosques proclaim the faith of Mohammed. We have no one there today.

In 1842, the Associate Church had opened up work in South America and had sent out Rev. Joseph Banks and Mrs. Banks, Rev. David Gordon, Mrs. Gordon, and their niece, Miss Beveridge, and Mr. George Kerr. Later several others went out to join in the work and the labor in Trinidad.

The severity of the climate and the ill health of the missionaries caused the church to abandon the South American mission in 1867. Today this district, which we then abandoned, together with the adjacent countries is one of the greatest stretches of unevangelized territory in the world. In Northern Brazil, there are seven states with not one foreign missionary. Robert E. Speer says, "The living Christ is entirely unknown in South America. It is a continent sunk in the deepest religious need."

There are whole Indian tribes for whom no provision has even yet been made by Protestant mission agencies. Even the name of Christ is unknown to millions of the inhabitants of that continent which is our nearest neighbor, and which has so long looked to us for the "Bread of Life." Instead we have been concerning ourselves how we could most advantageously extend to them the "stone" of trade.

In the universities teachers and students are given over wholly to infidelity. "God is not in all their thoughts." The seriousness of their in-

tellectual need is expressed by the fact that more money is appropriated in New York City for its educational budget this year than for all the combined budgets of the twenty Latin republics south of our shores.

They need schools. They need books. They need colporteurs. They need the Bible. They need medicine and doctors. They need hospitals and homes. They need the Gospel of Jesus Christ. Yet we abandoned our mission there in 1867, nearly a decade after the Union! What might not have been done by us in these fifty-four years if we had had the passion of Christ for a lost people?

When we think of the overwhelming need of Latin America, we very naturally turn to the need of Latin Europe, and again we realize that our forces were once at work in those areas. In 1862, the American and Foreign Christian Union appealed to our church to provide a worker for the sunny land of Italy, so dark without Christ. Dr. William G. Morehead labored in beautiful Florence and vicinity, until illness compelled the return of himself and family to the home land. The work was never again renewed because the agency under which he served dissolved, and our church thought we were not able to provide the lives and the money to continue the work.

Mission in
Latin lands

In accordance with the action taken to establish missions in China and in Africa in gratitude to God for the union, Rev. and Mrs. J. C. Nevin

China mission

were chosen to go to China, and in 1859, with headquarters at Canton, these first ambassadors of a grateful church began their work in the "Celestial Kingdom."

Satan did not mean to allow his stronghold there to fall without a desperate struggle. Superstition and idolatry and all the vicious immorality of China's wicked systems loomed high and seemed insurmountable. They proved too powerful for the few workers who were enduring such hardship there. So in 1878 the field in China was also abandoned. The missionaries were brought to work among the Chinese on the Pacific Coast.

Today, in China, little girls eight years old work twelve hours on night shift in cotton mills under the factory system of a Christless land. Greed flourishes, and human life is of little value even among a normally humane people like the Chinese.

The corruption in government circles is such that thirty to forty per cent of the taxes stick to the hands of officials on its way to the treasury. The Chinese are learning in the hard school of experience how much a true government depends upon character. There is no way of building up that kind of character but through Jesus Christ.

Not one of the religions of that land contains the essentials for the establishment of a proper social order; so 70,000,000 women still suffer the

nameless agonies of bound feet. Superfluous baby girls are thrown away. Infectious diseases are not isolated. Anaesthetics are unknown. The bodies of the sick are pierced by the native doctors with long sharp needles to let out the evil spirits. The flesh of children is boiled in water that the father may drink and be healed. The death rate in China is the highest in the world. Seventy-five per cent of the deaths are preventable.

Were there no doctors in the United Presbyterian Church? Were there no teachers? No preachers? Yet at the time of the Union the Associate Church reported 198 ministers, 293 congregations, and 23,505 members. The Associate Reformed Church reported 221 ministers and 367 congregations with 31,284 members. China was one of the fields chosen to express our gratitude for the Union!

. Thus the work of our communion was permanently given up in Syria, South America, Italy, and China, but not so in India. India is the land of missions. It has been said that more foreign missionaries can be found in that land than in any other country on earth. More than a hundred mission boards have entered upon the work there. Six hundred graves have made the soil of India sacred to the hearts and homes of Protestant Europe and America. There seems to be a lure about that land, which together with the compelling love of Christ in the heart of

Henry Martyn led him to exclaim on leaving England,—“Farewell, Europe. I have no desire to see thee again.” According to tradition it drew the apostle Thomas in the first century. It called Pantaenus from the headship of the Christian school in Alexandria, in the second century of the Christian era. It looked to Johannes, metropolitan of Persia, for ecclesiastical jurisdiction at the time of the Council of Nice in the early part of the fourth century. It felt the influence of the Nestorians for a thousand years when all other forms of European Christianity were being molded into the great papal system. It beckoned Xavier in the middle of the sixteenth century and he went in and out among its people for seven years, leaving an impress which is in evidence today.

Early opposition

The Dutch entered India for commercial purposes. That land knew also the tread of Portuguese, French, and English traders. Indeed when the era of modern missions dawned, the heralds of the Cross found themselves face to face with the British East India Company whose records testify to their unfriendliness:

“The sending of missionaries into our Eastern possessions is the maddest, the most extravagant and the most unwarrantable project ever proposed by a lunatic enthusiast.”

Small wonder that they even went so far as to refuse to allow Adoniram Judson, America's first messenger, to land on India's shores. India's

loss was Burma's gain. Carey and his companions had been similarly treated nineteen years before. They had been compelled to seek another part of India under the control of Denmark. But public opinion in Britain later forced the Company to include a clause favorable to missionary work in the new charter of 1813, and in 1834 doors were opened to non-British missions. Such changes of government attitude have come about that not only has protection been extended to the ambassadors of King Jesus, but educational and philanthropic work has been assisted by government grants.

Since the British Government came into control of India after the Sepoy Mutiny in 1857, the missionaries have enjoyed the most advantageous relationships, and missions have had reasons for being deeply grateful for the presence of the Union Jack wherever it has floated.

Two years before the Sepoy Mutiny, our first missionaries, Rev. and Mrs. Andrew Gordon, with their little girl and Miss Elizabeth Gordon, landed in India. Behind them was 17,000 miles of ocean travel—139 weary days, in cramped quarters on the little sailing vessel "Sabine," in two staterooms, six feet long by five feet wide and about six feet high. They had coped with icebergs and torrid heat, storms and collisions, other dangers seen and unseen. But back of them was the Foreign Board of the Associate Presbyterian Church which had the faith to ap-

The beginnings,
in a prayer-
meeting

point them to such a task with only \$135 in the treasury. And back of that was a prayer-meeting. Not in a great convention; not in the General Assembly; not even in the meeting of session of a large and influential congregation. No! but on a very stormy night, in the Second Church, Allegheny, five earnest men and women gathered together, in spite of the weather, and met Christ and told Him the longings of their hearts. He led them to choose India as a needy field where they might gather some lost ones back into the fold. Little did they dream that their names would be the symbols of consecration and love in the decades to follow. But wherever United Presbyterians gather in the interests of worldwide need, there Dr. Rogers, Mrs. Lockhart, Mrs. Gordon, James McCandless and John Alexander bring to mind days of power at the throne. They prayed for India. They planned to set some machinery in motion that would work toward India. They started in their own congregation. They reached the synod, and prayer prevailed there. And so, step by step, Rev. Andrew Gordon was chosen and the banner of the Cross floated in Sialkot.

**Beginnings
in India**

All this lay behind now, together with the unspeakable agonies of separation from loved ones. But what was before? How merciful is the providence that keeps the veil closely drawn over the future! It was their purpose to settle in the Punjab, 1400 miles to the north, under the Hima-

layas, where the climate promised to be favorable. Leaving the women and the little girl at Saharanpur, Andrew Gordon set out for Sialkot and arrived in August, 1855, with \$17.00 in hand. A whole year passed. Ground was bought and a building commenced. He had received but two letters from the Board in America, without any money in either. Workmen and materials were at hand and ready; the time was opportune for going forward, but there were no funds. He felt the Sialkot people had just cause to be suspicious of himself, of his church, and of his far-famed, beloved country.

Delay

No one of us can now imagine what those months and hours meant to this man who had braved so much that he might preach the Gospel in India. He was ashamed to be such a slow "go-ahead American;" he dared not reveal the inside of his pocket; he was suspected as an impostor; he even came to the point where he feared he would suspect himself and feel compelled to "own up." God had raised up hospitable Christian British friends, Captain and Mrs. Mill, who shared their comfortable home with him for seven weeks. Then out he went to live in the very depths of heathendom. There was still no money and only two letters had reached him from the Board.

Friends loaned him money. So the family moved northward, braving a tiresome wagon ride of 300 miles. Living in a tent, they began their

Recruits and organization

work for the 640,000 lost souls in that district. In November money came. In January, Rev. and Mrs. R. E. Stevenson and Rev. and Mrs. R. A. Hill arrived, making seven workers. For twenty years the church seemed to consider this a "perfect number," for there were never more than seven in the field during all that time. Often there were fewer than seven. In May, 1857, there stood on our Sialkot mission property a mission building and two residences. An orphanage had been established. Theological seminary work had been begun, as two men were being prepared for the Gospel ministry. A city school had been taken over from the Church Missionary Society and another primary school had been opened. The Missionary Association had been organized, the Sialkot congregation had become a reality, and the Presbytery of Sialkot had been formed. Although many inquirers had been found, although many Bibles and books had been distributed, no one had yet found the way to Christ through our representatives.

Sepoy Rebellion

The work was but well begun when there swept over that land a horror like a destructive tornado. There came the warning, the awful suspense, the flight, the death of co-laborers of other missions, the destruction of property, the suspension of all missionary activity,—then a resumption of mission work in the fall by our full mission force, and the Sepoy Mutiny* remained only a terrible

* See "Our India Mission."



PIONEER MEN

(1) Dr. Thomas McCague, Egypt, 1854; (2) Dr. James Barnett, Syria 1846 and Egypt 1854; (3) Dr. Gulian Lansing, Syria, 1851 and Egypt 1857; (4) Dr. Andrew Gordon, India, 1855; (5) Dr. J. Kelly Giffen, Egypt, 1881 and the Sudan, 1900; (6) H. T. McLaughlin, M. D., Egypt, 1898 and The Sudan, 1900; (7) Thos. A. Lambie, M. D., The Sudan, 1907 and Abyssinia, 1919.

memory! Most kindly and lovingly had the Master watched over our own, for not a life was lost except the child of Dr. Gordon, who had died from exposure during flight.

A little more than five months after this outbreak in which all seemed lost, our missionaries met for worship on the Sabbath to receive by baptism two men into the family of the redeemed, our first fruits in India. Sialkot had been entered in August, 1855. This was October 25, 1857. Carey had worked and waited seven years in India for his first convert. Morrison had toiled seven years in China before he was able to present his first precious jewel to his Lord. Our workers in the Sudan toiled on for thirteen years before they could bring one convert out from the heathenism of the Shullas. In the light of these facts, it is no wonder that our heralds in India rejoiced when in two years and two months they knew that there was joy in heaven over two lost ones being found, and brought into the Father's house.

First converts

Now, after sixty-six years, we find that 202 missionaries have followed the Gordons to India. Of these 122 are in active service. And what has been accomplished? How shall we measure results? One of the number there has written:—

“Multitudes of souls have been brought into the Kingdom. There are today in the Christian community of our India field nearly 60,000 souls. Almost 32,000 of these have been received into full

Results of 66
years' work

church membership. Tell me the value of a human soul and I will multiply and tell you the product. Men and women lost in the deepest, darkest, most hopeless depths of sin, all redeemed by the blood of Christ—to know of these is to know at least in part the value of the product of foreign missions.

“Life has been enlarged and transformed. From the outcasts there is arising a great community ready to take its place with the highest of the land in leadership and progress. There are men who were born ‘untouchables,’ ministering to large congregations and recognized as leading men in the cities where they live, able to command a most respectful hearing among Hindus and Mohammedans, as well as among the Christians. There are men whose fathers were of the humblest, who are standing today shoulder to shoulder with the leading educators of India in her educational institutions. There are boys from the quarters of the lowliest who enter our schools to be trained for Christ and for useful service and who, with the passing of the years, are sent out to fill responsible positions in government offices, in churches, in schools, and in other walks of life.

“And beyond all this, I wish the Church at home had the opportunity to feel what your missionaries have felt—the thrill of joy as the growing Church in the mission field has shown its rising tide of power and its resolution to use itself and be used for the spread of the Kingdom among its own people.

“An army has been raised up of those who are enlisted with us as fellow-helpers. It is good to be allied with them, to feel their strength, and to plan with them for the mutual service that shall, under God, lead us all on to full victory.

“Against our gifts in life, place the untold value

of those lives redeemed. Against our gifts in money, and call them liberal if you will, write the enlarged lives of a multitude. Over against our zeal, our faith, and our prayers, enter all the wealth of spiritual, evangelistic power there and here that has come from mission work. Then strike the balance between your pages, and the margin of profit is before you. Heaven alone can reveal all."

The land of Egypt, which gave shelter to our Lord when Mary and Joseph fled from the wrath of Herod, became one of the greatest strongholds of Christianity in the first centuries of the Christian era.

The beginnings
in Egypt

But when the forces of Mohammed swept into that land in 640 A. D., they found not a people "strong in the Lord and in the power of His might," with vision clear and purpose true, but a people weak because of schism and dissension, with vision inward instead of outward and upward, a people concerning itself with petty bickerings instead of making known the power of God unto salvation,—and the result was an easy conquest, with the Moslem government and religion dominant.

Centuries of Moslem injustice, oppression and persecution followed, during which time the Christian Church, of perhaps 8,000,000, was reduced to a despised and degraded Church of 600,000.

Moslem
conquest

And it was nearly eighteen hundred years after Christ's command had been uttered before a

vital evangelical Christianity was again presented to these who had once tasted of the heavenly food, but had long been feeding on the husks of formalism and error.

Moravians

The earliest attempt of modern times among the evangelical churches to establish a mission in Egypt was made by the Moravians who, in 1752, sent a medical missionary, whose final destination was to be Abyssinia. At intervals other workers were sent, but in 1782 the work was abandoned.

C. M. S.

The first efforts of the Church Missionary Society were directed to the reviving of the old Coptic Church. In 1825 five missionaries were sent to Egypt. Schools for both boys and girls were opened in Cairo. The Bible and other Christian literature were distributed. In 1862 the mission was discontinued, but resumed twenty years later with the definite aim of reaching Mohammedans.

**United
Presbyterian
mission**

Now how shall we explain the fact that our little United Presbyterian Church had the boldness to enter a land like Egypt, where the political power would despise and persecute, where ignorance was so dense it was all but absolute, where the truth of the Gospel must of necessity be held up before minds blinded by the half truths of Islam or distorted by a degenerate church? How could we expect women to leave this land where the Gospel has elevated woman-

hood and sanctified the home, to herald the glory of that Gospel to a nation in which woman was either a toy or a slave; where she was neither respected nor protected, much less loved; where no one cared for her soul, and where the practice clearly suggested that she had no mind? And as if to make it utterly impossible for anyone to disprove any of these time-honored fallacies, woman was shut off from contact with the world and existed in almost utter seclusion, making her intellectual, social and spiritual degradation complete.

“Surely only fools or fanatics would dare to hope for success amid such circumstances as these. But no! these first representatives of our church were neither fools nor fanatics. They were simply missionaries, according to Miss Guinness’ definition, ‘God’s men, in God’s place, doing God’s work, in God’s way, and for God’s glory.’”

It can hardly be said, however, that the United Presbyterian Church boldly entered Egypt. It would scarcely have been proposed by even the most ardent enthusiast had not the Lord Himself opened up the way, and said in accents that were unmistakable, “See, I have set before you an open door.”

Providential leadings.

An invalid missionary was compelled to leave Syria in search of health. He went to Egypt where it was hoped the climate might prove favorable. Persecution arose in Syria threatening life and property. Almost at the same time the agency that had been operating in Egypt with-

drew, leaving that needy field open where the persecuted ones in Syria could find refuge and work. A petition was sent to the home church asking that permission be granted to establish a mission in Egypt. The General Synod of the Associate Reformed Church of the West received this petition and acted upon it favorably, May 21, 1853.

First
missionaries

While God had so providentially been opening up the land for our missionary operations, He had at the same time been preparing workers to enter it. When the call came, Rev. and Mrs. Thomas McCague were ready to say, "We will go." Two days after the Gordons sailed for India, they sailed for Egypt and landed at Alexandria in November, 1854. They traveled by rail to Zagazig, and thence by steamer to Boulac, the landing place of Cairo. Fortunately for Mrs. McCague the Consul General was with them and escorted her to the Oriental Hotel. But Mr. McCague undertook to look after their belongings, and after a most unromantic experience in dealing with the natives, who did not understand a word of his English, he succeeded by dint of signs and gestures in making his wants known and finally reached the house of a missionary to the Jews, Mr. Lawrie, who extended to them the hospitality of his home for a few days.

Then came the study of the language and the mastery of the words which would make it possible to ask first for the necessaries of life,—

bread, butter, meat. A month or so of this fearful isolation and then they were joined by Rev. James Barnett, from Damascus, who was able to begin to preach at once because of his knowledge of Syrian Arabic. Two years and two months dragged by before that happy day when Mr. McCague could undertake his first sermon in Arabic. Small indeed were those audiences to whom Mr. Barnett proclaimed the Word,—six or eight native Egyptians at most. It was indeed the day of small things. But the seed was being sown without which there could be no harvest. Little by little, step by step, not by leaps and bounds, was progress made. Schools were opened, books were distributed, evangelistic work was undertaken on a Nile boat. Then new stations were opened. A woman missionary joined the mission forces and a girls' school followed. Converts were received, and a harvest was assured.

Those first converts who were only four in number, after five years of service, were the first fruits in more than one respect. There were two Egyptians, a Syrian, and an Armenian. **First converts**

Who could have even hoped in those days of weakness and difficulty that the achievements of today were possible? One of the oldest of the staff sums it up in these words:

“The membership of the Church in Egypt now numbers 14,573; the community, about 40,000. The number of the living ordained Egyptian ministers **Present status**

in the Church, including two recently ordained in the Sudan, is 84. The organized congregations in the Church are 90. When the full membership of the synod is present, it numbers 213. These are Egyptian ministers and elders together with the ordained missionaries in the five Presbyteries in Egypt and the Sudan. During the past two years 11 new pastorates have been formed and the salaries of all the ministers and workers have been increased 30 to 50 per cent over pre-war salaries. The total contributions of the church for 1919 amounted to \$71,794. The Church in America, through its mission in Egypt, granted only \$6,500 to the synod for its work. The synod is asking as aid in its work for 1920 the sum of only \$6,000. The Egyptian Church as at present constituted is thus within a very little of being able to assume entire self-support. Each year it is assuming the cost of its new work and also reducing the amount of its grant-in-aid from the mission. Given two or three more years of good crops, the native Church will, apparently, cease to be dependent on the Church in America financially. It will become the national Evangelical Church of Egypt, self-governing, independent, self-propagating. It will become a co-laborer with the home Church in the effort for the entire evangelization of the 13,000,000 of Moslem Egypt."

Beginnings
in the Sudan

The Sudan is sacred ground, enriched by the blood of Gordon, whose wonderful life was made almost perfect by his heroic death.

Siege of
Khartum

When the Mahdi's frenzied forces appeared across the Blue and White Nile and the siege of Khartum was begun, Gordon seemed forgotten by his country and his people. Days, weeks, months passed and no help came. At last he

sent Stewart and the others out, hoping that they might reach the friendly lines and urge haste; but when the next traveler's boat came up the Nile, they found the bones of Stewart and his companions bleaching upon the banks and his boat turned upside down upon the shore.

When at last the long expected help arrived, it was too late. Gordon had passed to his reward, faithful unto death to his duty, and to the trustful Blacks who looked to him and to him alone for help.

Death of
Gen. Gordon

It is said that when the good Queen Victoria learned what that delay cost in the life of her favorite servant and trusted ambassador, General Charles George Gordon, she called her Prime Minister to her presence and told him he was responsible for the loss of that precious life, because of criminal delay, and she never would forgive him.

What shall we say when we are called into the presence of our King? How shall we answer Him if He tells us we are responsible for the loss of precious lives for whom He died, because of criminal delay? Shall we deserve forgiveness?

It was nearly fourteen years after the Sudan had been abandoned to the forces of the Mahdi, before Kitchener's railroad was completed and his army reached Khartum. Such a reign of terror as those fourteen years had been! Then came the complete subjugation of the forces of the Mahdi, and the establishment of a joint govern-

Distribution
of territory

ment by Great Britain and Egypt. During the years of the Mahdi's rule, the missionary and Bible societies had withdrawn from the Sudan. Now these forces returned and began again their work of reconstruction and development. There came a distribution of the territory on the principles of cooperation and comity among the mission agencies. The government restrictions on mission work among Moslems forbade direct work of an evangelistic nature in the northern districts, but the evangelistic and educational activities were allowed among the Shullas, Dinkas, and Nuers in the regions of the Southern Sudan.

Forty years had elapsed since the union of 1858. Forty years—and the gratitude of the church had not yet found expression in the proposed establishment of a mission in Central Africa.

The United Presbyterian Church had long been needing the Sudan. It was a natural field for the foreign missionary activities of the evangelical Egyptian Church, that had already raised up a goodly number of young men who were anxious to obey the Great Commission and take the Gospel to the "uttermost parts of the earth."

The American Missionary Association had, in 1883, offered \$25,000 to our church, if we would begin work in the Sudan. That opportunity was allowed to pass. The death of Gen. Charles George Gordon had stirred the heart and awak-

A foreign field
for Egypt

ened the conscience of America as well as of Great Britain. As soon as Kitchener had been established there, many of the Egyptian converts had gone into the Sudan to engage in business or in government employ. So it was thought not only desirable, but necessary, to follow these converts into that land and surround them with Christian influences.

There now came what seemed a direct leading of Providence in the matter of our duty toward that land. An organization in London, that had been in existence for many years, seriously considered abandoning its work. It was searching for some agency to carry it on. Thus it came about that this "Freedmen's Missions Aid Society," directed that its funds, amounting to \$9,605.60, should be turned over to the United Presbyterian Mission, provided work be undertaken in the Sudan.

Funds provided

In December, 1899, two members of the Egyptian Mission were appointed as a commission to visit the Sudan, study conditions, and report upon a policy for the work. The Rev. Andrew Watson, D.D., who had spent thirty-eight years in Egypt, and the Rev. J. Kelly Giffen, D.D., who had been in Egypt for eighteen years, were selected for the responsible task. They recommended the establishment of a base at Omdurman, or Khartum, and one also upon the Blue Nile. The significance of this recommendation lies in the fact that by following the Blue Nile,

the Mission would be brought most quickly into touch with the Abyssinian population.

First missionaries

In 1900, two missionaries were formally appointed to launch the new work in the Sudan, the Rev. J. K. Giffen, D.D., and H. T. McLaughlin, M. D. The native church appointed its first foreign missionary, the Rev. Gebera Hanna, who accompanied them. Yunan Hanna, one of the most efficient colporteurs of the American Bible Society, was also engaged to aid in the new missionary enterprise. The arrival of this party at Omdurman, on December 10, 1900, marks the beginning of the Sudan Mission.

First communion service in the Sudan

On Sabbath, March 17, 1901, the first communion service was held, at which time there were at the Lord's Table in this new land ten men and two women. It was a day of small things, without doubt, but a day of blessed hope. In spite of the small numbers, regular Sabbath morning meetings were opened up at Omdurman, Khartum and Khartum North, where the attendance averaged not more than forty-two. Other meetings were held at night, and from that day the work has steadily grown among those who have come from Egypt and the others who have been reached by the power of the Gospel of Jesus Christ.

Opening the Southern Sudan

In 1901 the mission sent out its deputation to explore the territory to the south and to decide upon a location for work among the animistic



PIONEER WOMEN

(1) Mrs. McCague, (2) Mrs. Gordon, (3) Miss Gordon, (4) Mrs. Lansing (Miss Sarah Dales); (5) Mrs. Giffen, (6) Mrs. McLaughlin, (7) Mrs. Lambie.

tribes. On March 4, 1902, Dr. and Mrs. Giffen and Dr. and Mrs. McLaughlin left Omdurman to establish the new station on the Sobat. This was not secured without some difficulty. While the investigation was going on, the government had allowed the Roman Catholics to settle at a station nearby. When our missionaries applied for permission to locate at Doleib Hill, they were informed that it was occupied and that they would be compelled to go 150 miles in either direction, for the establishment of any new station. This brought out a spirited and persistent protest from our missionaries, but brought the government to a recognition of the justice of their claim. Thereupon permission was granted and Doleib Hill was occupied.

How truly God had been leading! the unquestioned obligation resting upon the Egyptian Church; the British dominance assured; the funds so adequately and providentially provided, assuring the establishment of the work and practically meeting all expenses for the first three years of its existence; the successful protest on behalf of Protestant Christendom; the site secured so favorable to health and the work begun to check the advance of Islam!

It surely required strong faith to see any signs of victory ahead, when those four valiant ones took their stand in that far-flung battle line where Islam already had so many missionaries

engaged in persistent and determined conquest. Almost the only human being from the outside world that any Sudanese had seen was a trader. Of him someone had said:

“I can imagine nothing more hellish than the incursion of one of these treacherous, lustful traders into a pagan village. Family life is broken to pieces in a very short time, and the ‘advance of civilization’ is too tragic for words.”

Third station opened

Khartum was occupied in 1900, Doleib Hill in 1902, and eleven more years were to pass before a third center could be opened. The appalling need of those vast stretches of darkness steeped in such physical woe, drove the missionaries out again to seek another spot where light and love might radiate, and the healing touch might make known the Great Physician of souls. About 700 miles from Khartum and nearly 200 from Doleib Hill, the doctor went and built, with his own hands, as the others had done at Doleib Hill, a dispensary and a home at Nasser.

Abyssinia entered

To that outpost came the messengers from far off Abyssinia, begging that they too might have a doctor in their land, to heal their sicknesses and cure their diseases. This led, in 1920, to the authorization of a new mission in Abyssinia.

One of the high officials asked the British Inspector at Gambela to send a doctor to reside at Sayo. He telegraphed this invitation to Dr. T. A. Lambie. Dr. Lambie asked Dr. Giffen to approach the Government of the Sudan, and permission was granted for him to proceed.

The river distance is about 150 miles from Nasser, four or five days up and one or two days down. When Dr. Lambie was ready to go, he was accompanied by his wife and two children and by Dr. and Mrs. J. Kelly Giffen, of the Sudan Mission, who were requested to go along for counsel and advice. The Rev. R. G. McGill, of Egypt, traveled with the party at his own expense. The party went by steamer to Gambela, arriving there June 24, 1919.

The people are a very superior race. The higher classes are a patriarchal people whose customs seem to have been influenced by Judaism. The ruling class are Amharas. At Gambela there are many Anuaks and some Nuers, but most of the inhabitants are Gallas who are animistic in religion and densely ignorant. At present a large number of Moslem missionaries are there. People

There are no large cities in Abyssinia. Gambela is the principal trading station in the western part. Sayo, the station where Dr. Lambie has settled, is probably the best place on the plateau for occupation.

The Dejaz gave him a hill top there for his mission property with a written guarantee of its possession for all time to come, and permission to practice anywhere he wished and to charge whatever he wished. He would not give permission to start schools nor build churches. Dr. Lambie told him that he must preach Christ.

The Dejaz said he should do as he would in his own house, but he could not give him permission to build "a church with a bell upon it."

It was the early purpose of the Egyptian mission to establish work in Abyssinia. Now, after so many years, this hope is to be realized.

The Roman Catholic missions are established at two points near the East Coast. There is a Swedish mission station at Addis Abeba. Ours is the only mission station in the western part of that land.

It is an interesting fact that religious services were held the first Sabbath at Sayo in a new store-room lent by the Greeks. The people strewed the floor with branches of eucalyptus and poured over these bushels of roses.

Dr. Lambie's clinic was opened immediately and people of all classes and religions have been coming in great and increasing numbers for treatment. Dr. Lambie has not been able to preach much because of the lack of interpreters, but they all kneel and pray to Jesus Christ for healing—*all* of the people who come—Amharas, Moslems, and Gallas.

It is agreed that for the present the Abyssinian work should be considered an extension of the Sudan mission. A clinic is to be built with two small wards, a dwelling house, and servants' quarters.

The first reinforcements are Mr. Fred L. Russell, an agriculturist, and Mrs. Russell, who sailed



1860—MISSIONARY RESIDENCES IN EGYPT—1920

The first mission property in Egypt, being the home of Dr. and Mrs. McCague and Dr. Barnett.
The present central mission building in Cairo.

in November, 1920, and Miss Ruth C. Beatty, a nurse, who sailed in January, 1921. Imagine the joy in the hearts of Dr. and Mrs. Lambie and their children, when they welcome these recruits! Mrs. Lambie wrote and asked the Board, if they were sending out a man to Abyssinia for any work whatever, to let it be a man who was married, because she was "so lonely."

At the semi-centennial celebration of our foreign mission work in Egypt and India, in 1908, there appeared before the convention one of the pioneers of the United Presbyterian work in the Sudan, Dr. J. Kelly Giffen. He predicted another celebration after another fifty years. He said:

A vision

"I believe that there will be a sympathy in Heaven with that great Jubilee of our mission when we meet to celebrate it.

"There will be a great throng from India and from Egypt, and there will be others, close up to the great throne where the King sits, worshipping and serving Him day and night. And some one will say, 'And who are these?' In the great white light of the throne there will be no race line, no color line. Then you will hear: 'These are they who have come up through the great tribulation. They are washed white in the blood of the Lamb'; they have come from the land of 'the rustling wings, from a people terrible from the beginning onward, meted out and trodden down.' But the great King who sits on the throne will spread His tabernacle over them and no heat shall strike them any more, nor any plague come near them any more, neither thirst nor hunger any more, and God shall wipe away the

tears from their faces—and I want to be there. God help us!”

It is for us to fulfill that prophecy. The spirit of our forefathers would bring it to pass. What we need today is the courage of Archibald Johnston, who drew up the Covenant and signed it with his own blood; who spoke from the scaffold where he was to endure martyrdom for his loyalty to Christ: “I beseech you all who are the people of God not to scare at suffering for Christ, for I assure you He will bear your charges.” What we need is the consecration of Ebenezer Erzkine who signed a covenant of his own with his Lord in which he said: “I take a whole Christ, with all His laws and His crosses and afflictions. I except against none of them. I will live to Him; I will die to Him; I will quit with all I have in the world for His cause and truth.”

What we need is absolute surrender of our wills to Christ and absolute obedience to Him. His love would then have its way, and would never fail!

FORWARD
MOVEMENTS

CHAPTER II.

THE "407" MOVEMENT

THE regular annual meeting of our India mission was held in Sialkot in October, 1902, to take up the problems of the year, report the advance that had been made, and pray together over the situation. There were eighteen ordained men and nineteen unmarried women on the roll of the mission. Less than 7000 members had been gathered into the congregations that were scattered over the field for which the United Presbyterian Church was responsible. There were nineteen congregations in a region where our recognized responsibility of souls numbered 5,075,000.

India mission
meeting in 1902

Year after year they had met to plan and pray and go forward with all the strength they could command to do the work assigned to them. They praised the Lord for what had been done, but grieved that there was such a "vast undone" in the Punjab, India.

In the midst of their deliberations, there came a man who had been for ten years in the Y. M. C. A. in Calcutta. This was J. Campbell White. He too had looked upon the dead ripe harvest fields and had realized that the reapers were all too few. Souls that might be saved were drifting out into an endless eternity every moment. He appealed to those gathered in our mis-

sion meeting to send a message home and ask the Church to face the responsibility of actually occupying the territory assigned them. This was far beyond the possibility of the force then in the field. He urged them to make known the facts and assured them of his faith in the United Presbyterian Church that it would come forward to their help, if once the desperate need were known.

Together they faced the situation. They counted the mission stations; they counted the mission force; they looked out over those districts without a station and without a messenger. Then they went to prayer. Hour after hour they prayed, asking for guidance and direction. They came together on the following morning to take action. They agreed that the appeal should be made to the Home Church for an adequate force to occupy our field for Christ. They clothed their thoughts in words and then the whole staff signed their names, that it might come with the greatest force. This was the appeal which they made, directing it to the Board of Foreign Missions of the United Presbyterian Church of North America:

Appeal for
adequate occu-
pation

“The India Mission desires to present before the Board of Foreign Missions the following and asks that it meet their prayerful consideration:—

“1. All our appeals heretofore, from year to year, have been limited by custom, by the desire to supply vacancies, by the ordinary growth of zeal and liberality in the American Church, and by our own ‘little

faith,' and have not been regulated by the actual needs of the field.

"2. As the Church has made us responsible for her work in this part of the world, we feel it to be our duty now to mend our ways and bring before her, as clearly as possible, the greatness of the problem with which we have to contend, trusting that, through God's grace, she may come up, as she should, to the help of the Lord, to the help of the Lord against the mighty.

"3. Some idea of the magnitude of our undertaking may be grasped from the following facts:—

"(a) That in size the field which, in divine providence, has been specially assigned to us covers about 24,223 square miles—a territory larger than the combined areas of the States of Massachusetts, Connecticut, and New Jersey, or something more than half the area of the State of Pennsylvania.

"(b) That it contains about five million souls—a population greater than that found in the following States of the Union all combined—North and South Dakota, Utah, Montana, Colorado, Oregon, Washington, California, New Mexico, Arizona, Idaho, Nevada and Wyoming.

"(c) That these people are almost all either Mohammedans or idolaters, and ninety-five per cent. entirely illiterate. Counting Europeans as well as natives, not more than three fifths of one per cent. are even nominally Christian, while native Christians do not number one third of one per cent. of the entire population.

"(d) That about 150,000 persons in our field die every year without being brought to a knowledge of Christ, and that about an equal number are born during that time, and are added to the great company of those who need the Saviour.

“(e) That, deducting from the eighteen male missionaries and the nineteen unmarried lady missionaries now in the field, four of each class being engaged chiefly in educational work, we find our proportion of evangelistic laborers to be one minister to every 357,000, and one lady worker to every 333,000 of the population; while at home the ratio of ministers alone is about one to every 700 of the population, or 475 times as many there as here, and the number of lay workers in Sabbath Schools, Young People’s Societies, and other organizations, or in private evangelistic labor, is incalculably greater there than it is here. It is as if there were only one minister and one lady worker in an entire state like Vermont or the states of Wyoming and Montana combined; neither Pittsburgh nor Cincinnati would be large enough at this rate for one missionary and one lady helper, while the cities of Washington, New Orleans, Milwaukee, Newark, Louisville and Minneapolis are all much smaller.

“4. That at the present rate of progress, we could not reasonably expect the people of our field generally to become Christian within a period of less than two or three centuries, during which time many generations of unconverted men and women would have passed into eternity.

“5. That we believe it to be the duty of our Church to secure the evangelization of this field within the period of a single generation—that is, so to bring the essential principles of the Gospel to the attention of all classes in that time that no one of mature understanding could say that he was not acquainted with the way of everlasting life.

“6. That in order to do this it is our firm conviction that, besides enough missionaries to properly man our educational and other institutions and supply the places of persons on furlough, we should

have at least one male missionary and one lady evangelistic missionary for every 50,000 of the people within our bounds, together with a many-fold larger force of native pastors and evangelists to work with them.

"7. That, in view of these facts and convictions, we hereby ask from the Board of Foreign Missions and the home Church, at the earliest possible moment, an increase of ninety male missionaries and ninety unmarried lady missionaries; that is, one hundred and eighty in all, together with such an increase of funds as may be required to support them and their work.

"8. That, while in doing so we realize the fact that compliance with our request will involve the consecration of an unusual number of young men and women to the work of spreading the Gospel in India, and the devotion by many persons of much larger contributions of money, we are also convinced that, by the grace of God, these sacrifices may be made not only without injury to any other branch of the Church's work, but also with great advantage to her whole spiritual life. The additional number of missionaries required will be only one out of every 650 of her members, and the additional increase of expenditure demanded will, as estimated, be only four times what we now receive and less than eighteen per cent. of the total gifts now made by our Church to the work of the Lord.

"9. In view of this unspeakable need, and the specific command of the Lord of the harvest to pray that laborers may be sent forth, we call upon the whole Church to unite with us in unceasing intercession for this greatly increased force of foreign and native workers which we believe to be absolutely necessary to the speedy evangelization of our field;

and also for the fulness of God's blessing upon both them and us in all the plans and operations looking towards this glorious consummation."

Naturally, this unusual communication was prepared for publication and the complete report was printed in our church papers. When that report was read there were those who thought that something had gone wrong. It seemed the wildest dream. It was thought beyond the scope of reason.

Egypt Association meeting

Meantime the man who had been the veritable prophet of the Lord to the India Association, leading them all up to a mountain top where they saw the vision that had come to him in Calcutta, was making his way home after his ten years in India to become Secretary of the Assembly's Ways and Means Committee. He stopped in Egypt on the way and appeared before the Egyptian Association at their annual meeting in February, 1900. He told them of the meeting in India, and how their brethren had faced the situation. He called upon them to look upon *their* dead ripe harvest fields; to count *their* force and set them over against the 10,000,000 for whom *they* were responsible. As he spoke, the burden of the desperate need bore down upon them. It seemed to them that while they were doing their utmost in the land that mission maps marked "occupied," it was their duty to place the appalling fact before the Church that the

land of Egypt was *not* occupied for Christ. Hours were given to reports from those who told of the work they had been able to do, and of what was far beyond their time and strength. Hours were spent in careful thought and prayer. On the following morning a commission was appointed to draft their report, which found its way to the home land, to appear in the church papers, and to cause another shock to our composure.

The appeal was much like that of India, stating the facts and pointing out the need:

"Under a profound sense of the leadership of the Spirit of God, the Egyptian Missionary Association would lay before the United Presbyterian Church a call to a great advance in the work of evangelizing this nation. It is more than a generation since our Church began work in Egypt, but more than nine tenths of the population are still in dense ignorance of the only way of life. It cannot be the will of God that other generations of these people are to be left without the knowledge of Christ, if it is at all possible for the Church to 'preach the Gospel to every creature' of the present generation.

Appeal from
Egypt

"After the most thorough study which we have ever made of the needs of Egypt as a whole, we feel it to be our imperative duty to lay before you the situation as it appears to us, that you may make larger plans for occupying the fields which God has so manifestly opened up to us and made us responsible for them.

"It is only fair to say that the appeal of our India Mission for one hundred and eighty more missionaries was the occasion of our giving more thorough

consideration to the whole problem of adequately occupying Egypt for Christ, than we have ever given as an Association hitherto. And we are fully prepared, from our knowledge of the great difficulties of the spiritual conquest of non-Christian peoples, to endorse most heartily the appeal of our co-laborers in India, and to unite our prayers with theirs that our beloved Church may rise in her might and respond fully to this call of God.

“The population of Egypt is about 10,000,000. Of these, over nine tenths are Mohammedans, while about 750,000 are Copts, Armenians, Syrians, Greeks and others of various European or Asiatic origins, with some individual exceptions. All of these non-Mohammedan peoples are in reality almost as destitute of any vital spiritual religion as are the Mohammedans themselves. The government is practically Mohammedan, and compels its employees to work on the Sabbath day, while all its influence is directly against an aggressive evangelistic effort. On account of the fanatical prejudice and opposition of the Mohammedans, no open-air preaching is allowed. Cairo is the greatest educational center of the Mohammedan world, and the whole country is filled with Mohammedan newspapers which take every occasion for opposing the spread of Christianity. Another great difficulty is the fact that only about twelve per cent. of the men and six tenths per cent. of the women of Egypt are able to read and write. Cairo had a population of 570,000 by the census of 1897, Alexandria 319,000 and Tanta 57,000.

“In addition to these cities, there are eight towns, each of which has a population of over 30,000; five other towns with over 20,000 each; 61 with over 10,000 each; 247 with over 5000 each; 1178 with over 2000 each; 1094 with over 1000 each; and

1095 others with a population of less than 1000 each. When it is remembered that we have missionaries stationed at only nine different places in all Egypt, and a total of only about 200 out-stations where work is carried on by Egyptian pastors, evangelists or teachers, some impression may be gathered of the great unoccupied fields all around us.

"In a careful survey of the immediate definite places where additional missionaries are now needed, to carry out and follow up work already in hand, a list of specific positions for over 150 such workers has been made out, over five hours of the time of the entire Missionary Association having been given to this detailed survey of the field.

"It appears unmistakably clear that God has placed our own Church in the position of chief opportunity and obligation to evangelize Egypt. It is true that there are some workers of other denominations at work in some sections of the country, but our own Mission extends from Alexandria to Assouan, and is the only evangelical agency which has succeeded in raising up and training a body of Egyptian pastors and evangelists. But even if 2,000,000 of the people of Egypt were to be considered the field of agents of other missionary societies, and this is certainly the utmost that such missionaries might expect to be able to reach, it would still leave 8,000,000 as the field of our own Church. In order to have one ordained missionary and one lady helper to every 50,000 of this number, a total force of 160 men and 160 lady missionaries would be required. We now have less than forty such workers on the field. This would mean an increase of 280. It would only be possible for even this total number to lead in the work of thoroughly evangelizing Egypt in this generation, on the sup-

position that a force of trained native pastors and evangelists can be raised up equal to fully five times the total number of missionaries needed.

“And such an increase of native workers could only be secured by a great revival in the Egyptian Church. But we believe that if our Church will unite with us in fervent prayer to this end, it is entirely possible for such a quickening from God to result, that workers, both from the Egyptian Church and from our own American Church may be raised up in sufficient numbers to become the human agency through which the message of the gospel may be made intelligible to the entire present generation of people in this land.

“We cannot undertake at present to determine how large a force of workers may ultimately be needed for the work in the Sudan. We have received a statement of plans of work from the missionaries there mentioning definite places for 25 additional workers, and we have no doubt that it would be wise to send at least that many within the next two or three years.

“We are aware that the sending out and support of such a body of men and women as are now being asked for in these great mission fields will require much larger gifts and sacrifices than have yet been made by our Church. But we believe such a force as has been indicated is absolutely required if we are to make an honest and reasonable effort to reach with the Gospel the people now living. Even if supplying the total number of missionaries needed in both India and Egypt should require an annual expenditure equal to nearly one half the amount spent by our Church in supporting its present work in America, would not such an expenditure be easily possible if our Church were filled with the compas-

sion of the Saviour for the lost? And would not the expenditure be justified, many times over, if it resulted in the evangelization of 13,000,000 of people, the number in our own special fields in India and Egypt, not including the Sudan?

"We therefore pray to God to send out these additional missionaries. And we appeal to our own Church, so highly favored and blessed of God in the supply both of well qualified workers and of financial resources, to give for the supply of these needs with something of the same devotion with which Christ gave Himself for the redemption of the world. As many present needs of the work in this field are urgent, beyond our powers to express, we would urge that as large a number of these workers as possible be sent out this year. And we call upon our whole Church to unite with us in unceasing prayer to God for these reinforcements, and for such a quickening of the spiritual life of the Egyptian Church as shall make possible the evangelization of Egypt in this generation."

On receiving these appeals from the fields the Board of Foreign Missions was brought face to face with the greatest challenge since the beginning of their work. Most thoughtfully and sympathetically they considered them. In spite of the fact that they were unprecedented and unexpected, they were regarded by all as most reasonable and possible, if only the devotion of the church could be made to measure up to the gratitude that should be shown "for all His gracious benefits."

**Foreign Board
action**

Accordingly, they prayerfully took the following action in forwarding them to the General Assembly:

“On October 29, 1902, at Sialkot, India, after a ten-day conference, characterized by earnest prayer and a deep sense of responsibility for the spiritual condition of their mission field, our India missionaries framed an appeal for 180 new missionaries. This appeal was signed by every missionary on the field.

“At the annual meeting of the Egyptian Association, held at Cairo, on February 19, 1903, in the same spirit of prayer and faith which characterized the meeting in India, a similar appeal was framed, asking for the mission field of Egypt, apart from the Sudan, 280 new missionaries. No attempt was made to compass the probable needs of the undefined Sudan mission field; it was merely estimated that 25 workers will be needed in that field in the immediate future.

“These appeals were forwarded to the Board and to the home Church and have been before the Church for some months. It will not be necessary to reproduce them at this point, but only to indicate the principles and facts which underlie them.

“(1) Both appeals are based upon a comprehensive study of the conditions and needs of these mission fields. It is a significant fact that never before had such a comprehensive study been made by our missionary bodies.

“(2) Both appeals include within their scope the territory which Providence has clearly assigned to our Church for evangelization. The needs of our undefined field in the newly opened Sudan were not included in the request from Egypt for 280 new missionaries. The argument of the missionaries,

that the responsibility for the evangelizing of these fields rests upon the United Presbyterian Church of America, cannot be gainsaid.

"(3) The number of new missionaries for which appeal is made is based upon the estimate of one ordained missionary and one unmarried lady missionary for every 50,000 within the bounds of these mission fields. While we recognize that in the evangelization of nations God's ways are not our ways, and that spiritual results are neither limited to, nor commensurate with, the number of laborers sent forth, yet we must also recognize that the number of workers asked for is so small in proportion to the number to be reached, that, far from over-estimating the need, we believe that these appeals have only approximated the need.

"(4) The argument that the eternal welfare of the present generation demands the immediate evangelization of these fields is an argument from which there is no refuge, believing, as we do, the hopelessness of the soul which passes into eternity without Christ.

"As the facts underlying the appeals of our missionaries are undeniable, the inferences which they draw as to the duty of our Church are equally irresistible. We unite with them in laying anew upon ourselves and upon the Church the full burden of responsibility for the prompt evangelization of the mission fields which Providence has given to us. We unite with the missionaries in appealing to the Church to come up to the help of the Lord against the mighty.

"We ask the General Assembly to heartily endorse these appeals and to urge the Church to come forward to meet them, in keeping, of course, with the principles of that broad and sound missionary policy which past experience has vindicated.

“In placing these appeals before the Church for action, the Board requests the General Assembly to call the Church’s attention to the necessity for making due provision, not merely for the salary of each missionary sent out, but also for the maintenance of that work which is under his or her direction. Past experience shows that the expense of missionary operations is equal to, and even somewhat in excess of, the amount which must be provided for the missionary’s salary.”

General As-
sembly action

With reference to the appeals, the General Assembly at Tarkio in 1903 took the following action:

“That the appeal of our Foreign Missionary Associations in India and Egypt for a definite increase in missionary forces should be regarded as evidence of God’s awakening of the Church to a clear apprehension of her missionary obligations, and that with the aim of reaching this ideal presented by the missionaries in the field and speedily evangelizing the lands especially entrusted to our Church, the Board be, and hereby is, instructed to begin a campaign of interest and effort whereby through individuals and congregations the support of new missionaries and their work may be secured without endangering or weakening the support of present work.”

W. G. M. S.
action

The report was also sent to the Women’s General Missionary Society in convention assembled, and the following action was taken:

“Resolved, That we hereby pledge ourselves to make the effort to provide one lady missionary for each ordained missionary sent out by the Foreign Board.”

This was in 1903, nearly a half century after the church had been formed and the resolution

had been made that in token of our gratitude to God for the Union, we would go forward into China and Africa and carry the light of the Gospel to those who were sitting in darkness. The work in China had been undertaken and given up. The work in the Sudan had been begun in 1900, just three years before.

Then things went on about as usual. There was no great stirring in the church circles. Young people did not press forward in any such numbers as to warrant anyone to assume that the Spirit of the Lord was working mightily among us. The Board kept on with its task, sending out those that could qualify, provided the means were available for their support. Often men were appointed conditionally and were compelled to seek their own support through pledges from friends in order to carry out their life purpose.

In 1904 the Church celebrated the Foreign Mission Jubilee and held a great convention in Pittsburgh, in the largest church of the denomination. Stirring addresses were delivered, and the audiences were visibly moved.

Jubilee of
foreign missions

In addressing that convention, the corresponding secretary of the Board of Foreign Missions said:

"Do we realize how little has yet been accomplished? We speak of seven thousand church members, or even of twenty-five thousand of a Protestant community in Egypt. That is just 1 in 400. Pack this church to the doors with 2,000 unevangelized souls and then bring in five, two of whom are church members, three of whom are only adherents, and,

in the face of such a proportion, would you declare the work of missions 'almost complete? Yet, that is the situation in Egypt today.

"The population of the states of Ohio and Pennsylvania is just a million short of that of Egypt, but it is about equal to that part of Egypt which may be regarded as constituting our mission field. In Ohio and Pennsylvania we have 432 ordained ministers; among an equal population in Egypt, we have just 47 ordained ministers, counting both foreign and native. In Ohio and Pennsylvania we have 69,557 church members, and there are, in this territory, a few (?) other evangelical denominations besides ourselves. In Egypt, we have 7324 church members, and the only other evangelical body there will not increase that total by even 100 members. But the picture is a false one. To make it even approximately true, you must go through this vast population of these two noble states, and you must tear down your Christian schools, destroy your hospitals, burn your Bibles, blot out your libraries; you must rob every home of its Christian home life, make 88 out of every 100 ignorant of the alphabet, degrade women to a position of slavery, reorganize your political system on a Mohammedan basis, make Friday a legal holiday and ignore the Sabbath entirely, you must enter within men's souls and make them devoid of Christian sentiment, deprive them of Christian ideals, instill thoughts of cruelty, hate, lust, and tyranny—and then, as you send forth your 47 preachers and scatter from Philadelphia to Cincinnati 7324 church members, you will come nearer realizing the spiritual needs of Egypt today.

"The missionary force in Egypt is inadequate, wholly, absolutely inadequate to the accomplishment of the work assigned to it! Eighteen men missionaries and fifteen unmarried lady missionaries cannot

possibly even direct the evangelization of nine million people. A quarter of a million of men is too large a parish for any one man, and a quarter of a million of women is an equally hopeless parish for any one woman. The thing simply cannot be done. More missionaries must go.

"Coming back but recently from this very mission field, I would testify to the presence there today of channels for spiritual power unfilled, agencies there today inoperative, lives there today unfruitful, organizations there today ineffective,—dead, lifeless machinery waiting to be vitalized by the Spirit of Life in answer to your prayers. Would to God that we might lift new standards of prayerfulness, entering into fellowship with Christ through daily, earnest, agonizing, intelligent prayer for the specific needs of this foreign field."

The recording secretary of the Board in his address said of all our work in all our fields:

"He has given us large returns for the capital we have invested. It is true we have invested not a little in this work. We have given two hundred and thirty-two of our best men and women to it. We have contributed four million dollars of our money. We have put in fifty years of hard work and constant prayer. This is our expenditure. But what has God given us in return? Twenty-six thousand five hundred souls brought to the acceptance and confession of Christ; eighty-one organized congregations, thirteen of which are wholly self-sustaining; two hundred and ninety-five schools established, with a theological seminary in each field; eight hundred trained native workers; four hospitals, well equipped; fifty years of experience and increased missionary efficiency; a work thoroughly organized in its different branches, evangelistic, educational, medical; two

great missions, that are themselves beginning to send out foreign missionaries.”

The convention adjourned, men and women scattered and took up the work again in their several congregations.

But no unusual thing happened. We went forward just about as other denominations were doing, not as though we had seen a great vision, and had taken a great action, and had celebrated a great anniversary.

Year followed year, and still the work went slowly on. The secretary and some of the young people of the church came into touch with the Missionary Education Movement at Silver Bay, New York, and it was thought that if an educational campaign could be launched, the results would show themselves in so marked a way that lives would be devoted to service, gifts would be laid upon the altar, and prayer would become prevailing. So, in 1906, a similar conference for our own denomination was established at New Wilmington. Real spiritual results seemed to manifest themselves. The attendance increased year by year, until it was deemed wise to launch another at Tarkio. A goodly number of the young men and women who have come forward and offered their lives for foreign service in these later years have been those who caught the vision at these conferences, and who responded to the irresistible appeal during the crucial hours of those conference days.

But even with these encouragements, the work was far from assuming the proportion that had been expected in 1903. At the rate of progress we were making it would require almost three quarters of a century to secure the whole number of 485 for our fields. There were still 407 to be secured. Two generations and more would have passed away. The world would never be overtaken for Christ. How long was this to continue? What could be done? The case was desperate.

In 1916, in order that the church might get a clear, fresh vision of its foreign task, the Board of Foreign Missions recommended to the General Assembly that a general missionary convocation be arranged. Regarding this, the Assembly took the following action:

"We approve of the plan of the Board to hold a Missionary Convocation in January, 1917, for the considering of the missionary interests of the Church, at a place to be announced. The object of the convocation is educational and inspirational."

The Convocation was held, under the direction of the Board of Foreign Missions and the Women's Board, in the First Church, Pittsburgh, North Side, January 30, 31 and February 1, 1917. In response to the call 1657 persons assembled, representing 47 presbyteries and 327 congregations.

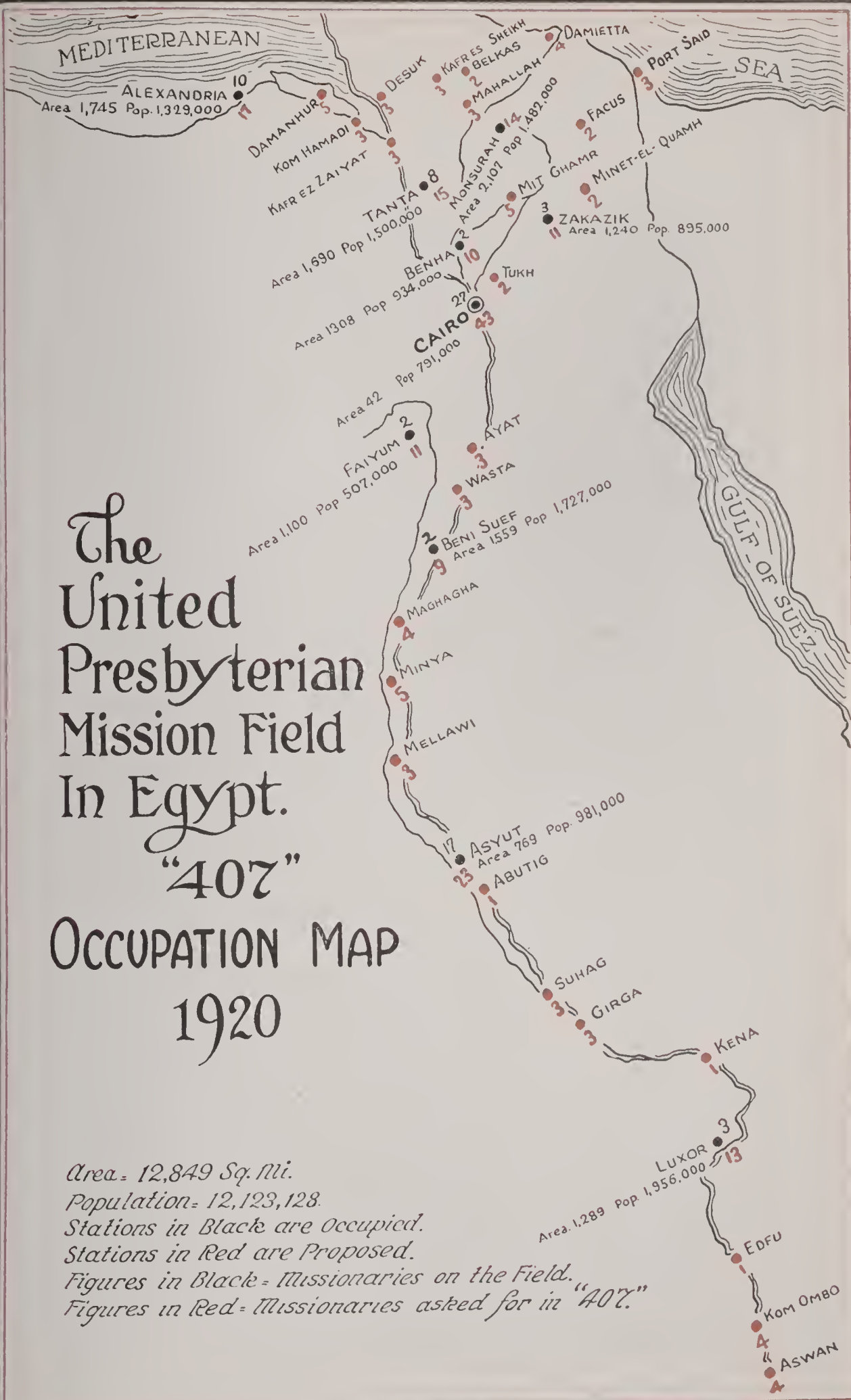
Many for the first time began to realize the magnitude of our task and to face the responsi-

bility that it places upon each member individually. Seldom has the Church been so stirred. Many pastors and elders and leaders in our denomination date the vital interest which they now have in the Great Commission of Christ from those days in the Convocation meetings. Crowds packed the church at every session and many were turned away.

Not only were the addresses such as stirred men's hearts, but the church and the Community House were filled with posters, curios, and exhibits which were intended to give information through the eye-gate to the soul. One of the most striking of these was a great placard in the front of the auditorium stating that every minute a soul goes out into eternity in our foreign fields. An electric bulb was so regulated that it burned for nearly a minute and then went out and remained dark for a short time. The eyes of the people in the audience were riveted upon that light. The darkness seemed to settle upon them all.

That the vision might not be lost, and that its ideals might be realized as quickly as possible, the following action was taken by the Convocation:

"It is the sense of this Convocation that our Church faces an unprecedented opportunity in world evangelization. The moving of God on the souls of the multitudes that are asking for admission to church membership; the breaking down of false religions in our fields; the receptive spirit of those heretofore



The United Presbyterian Mission Field In Egypt.

"407"

OCCUPATION MAP 1920

Area = 12,849 Sq. Mi.

Population = 12,123,128.

Stations in Black are Occupied.

Stations in Red are Proposed.

Figures in Black = Missionaries on the Field.

Figures in Red = Missionaries asked for in "407."

prejudiced; the earnest pressing of the invitation to the workers to enter and occupy new territory—all this and more presents a situation unprecedented and with the opportunity brings a corresponding increased responsibility to our Church.

“God has given us material blessings that likewise have no parallel in all history. These come at the very moment of the increased opportunity. It is our deep conviction that if these blessings are not used to this end and the spirit of leadership does not accompany them they will work irreparable harm. Rightly used they make possible the furnishing of the whole means for the adequate occupancy of our field in this present time. It calls for our adopting here and now scriptural standards and our putting them into practice so that on the one hand we shall be saved from the blight of misuse and on the other make it possible at once to carry the riches of the Gospel to our whole field.

“The attendance upon this Convocation and the spirit that has dominated it, together with the spirit that is in our colleges and seminaries, and that has been manifest in our missionary conferences and elsewhere, persuade us that God is moving upon our people to put into the fields at once an adequate force for the work that has been providentially assigned. We believe that the 407 additional workers that the fields are asking for can and should be found and sent forth, and that we should return to our respective fields to pray and labor for the securing, equipping, and sending this force in this, our day.

“We believe that the Laymen’s Movement that has so splendidly expressed itself in this Convocation in numbers and spirit calls for our deepest gratitude, and for that fostering that shall put our whole membership back of this great Kingdom enterprise.

“To keep before our Church the ideals that have here prevailed we recommend the appointment of a Continuation Committee. This committee through our Church papers, magazines and other literature, shall keep before us the goal of immediate occupancy of our field; shall call a convocation similar to this as their judgment may dictate, and use any and all other legitimate means to realize this end.

“We record it as our conviction that in the end the only solution of the whole problem is in a deepened spiritual life and a spirit of prayer that responds to our Lord’s command that we pray the Lord of the harvest that He thrust out laborers into the harvest, and that is ready to answer that prayer by saying: ‘Here, Lord, am I; send me.’ It calls for our returning to our homes to link ourselves with our Lord in His intercession for the lost world; for a program of prayer that shall be definite, persistent, and not abandoned till we have prevailed.

“Here and now we would ask for the blessing of God upon these expressions so far as in accordance with His will, and that we join with our chairman, while he leads us to this end.”

Deputations

Immediately following the Convocation, teams of missionaries were sent out to as many of the districts as could be reached. They visited congregations, speaking from the pulpit and the platform, addressing Sabbath and Wednesday audiences and missionary societies. In these meetings and in the homes of the people they made appeals to call forth volunteers for the foreign work.

Institutes

After the deputation work had been done the committee in cooperation with the Foreign Board planned and carried out a campaign of institutes in some of the presbyteries of the

Church. The first were held in the Middle West. Others followed in convenient centers, and the people were stirred and blessed by this presentation of foreign missionary facts.

These institutes were continued in 1918 and 1919. Then "A 407 Prayer League" was formed into which more than 1500 people have already entered, pledging themselves to pray for the accomplishment of the task which had been authorized by the General Assembly in 1903 and determined upon vigorously in the Convocation of 1917. In the spring of 1921, nearly one hundred Prayer Councils were held in all parts of the church where the members of the League and others came together to unite their petitions for the "407." These were not in any sense popular meetings, but were definitely for counsel and prayer.

"407" Prayer
League

It was facing the task in the church at home that led the Board, on the basis of respective numerical strength, to apportion among the presbyteries the responsibility for finding the "407" lives and the funds to support them. This action the General Assembly (1918) endorsed, saying:

Presbyterial
apportionment

"We approve the Board's plan of proportionate distribution, whereby it is seeking to realize its program of '407' new missionaries, as a sane and practical plan and one which should receive the hearty cooperation of the Church."

Since February, 1917, when the "407" Movement began, two presbyteries, Arkansas Valley

"Over the top"

and Vermont, have finished their shares, actually furnishing the missionaries and subscribing the funds to provide both for salaries and upkeep of their work. Twenty-two presbyteries have accepted their allotments of the lives and funds in the Movement as a moral obligation and a definite objective in their foreign mission program and have set up organizations to see it through.

Present status
of the "407"
(January, 1921)

Moreover, since the "407" Movement began we have sent 86 missionaries to the fields, 39 men and 47 unmarried women. In the same time we have lost, by deaths and retirements, 42 missionaries, 15 men and 27 unmarried women. The net gain is 44 missionaries, which leaves 363 yet to be realized, of the total net gain of "407," the numerical objective of the Movement. For the sake of convenience in their distribution, the wives of missionaries are not reckoned in the "407" Movement, although they are among the most valuable workers.

Egypt's share of the "407" was 241 missionaries, 120 men and 121 unmarried women. Egypt has received 14 men and 21 women, lost 10 men and 11 women, made a net gain of 4 men and 10 women, which leaves a net gain of 116 men and 111 women yet to be realized.

India's share of the "407" was 150 missionaries, 75 men and 75 unmarried women. India has received 16 men and 20 women, lost 3 men

and 12 women, made a net gain of 13 men and 8 women, which leaves a net gain of 62 men and 67 women yet to be realized.

The Sudan's share of the "407" was 16 missionaries, 8 men and 8 unmarried women. The Sudan has received 9 men and 6 women, lost 2 men and 4 women, made a net gain of 7 men and 2 women, which leaves a net gain of 1 man and 6 women yet to be realized.

Abyssinia was added to our mission fields by action of the Assembly at Sterling, Kansas, 1920. This, of course, increases the number of missionaries needed.

Certainly one of the most telling speakers in the World Survey Conference, at Atlantic City, in 1920, was a messenger that did not speak a word. This messenger was a map that extended clear across one end of the convention hall, showing the unoccupied territory of the world, districts that had not yet heard the message of the Gospel of Jesus Christ, after nineteen hundred and twenty years.

It was a messenger from whom men and women could not get away. It followed them to their homes. It haunted them in their waking hours and influenced their dreams. It brought about new resolves and firm determinations that that map should be changed and that lives should be devoted to bring about that change.

No wonder it haunted men in the night-watches. It looked like a great sign of danger,

Map of the un-occupied lands

for the unoccupied territories were in a vivid red color. It is the danger which threatens every land where the red flag is unfurled; the danger of every evil that is rampant in the earth where Christ is not known; the danger of disease, of immorality, of crime, of anarchy.

Occupied (?)

The war has taught us that we are no longer isolated. What concerns the world concerns us. A heart-throb in one part must be felt in every other part of the world. Egypt, the Sudan, and the Punjab, India, were left white because they are considered occupied. Yet we United Presbyterians who sat in that audience knew that of the 2963 villages and cities in Egypt, only 288 are yet having the benefits of a Christian service. We knew that there are 9374 cities and villages in our district in India and yet there are 8885 of these where the Gospel of Jesus Christ is not yet made known. We knew that in the territory designated the Egyptian Sudan, where the United Presbyterian Church is operating, clear across that country stretching thousands of miles, farther even than from the Atlantic to the Pacific, our forces are at work at only three centers. And away beyond the farthest station lies Abyssinia, a territory where perhaps twelve million people live and we have made a beginning at Sayo, three hundred and fifty miles from the only other Protestant station in all Abyssinia, Addis Abeba, where the Swedish mission is located.

It was a map of the unsaved world, stretched upon the wall in the little shop of William Carey, that thrust him out into the field more than one hundred years ago, to lay the foundation of modern Protestant missionary work in India. We wondered what would be necessary to call forth the young people of the church today, if that map with the vivid red unoccupied territory could not call forth and thrust out our "407."

Some have been unable to resist the cry of helpless humanity; the desperate condition of women and children in Christless lands has constituted the call to them. The desperate moral degradation of men especially has thrust out others into the field; they have been unable to resist the appeal of those who are going down to an untimely death because of the immorality and debauchery under Christless religions. There are those who have believed that a call consists in seeing a need and realizing the ability to meet that need. There have been those who have gone forth simply under the compulsion of the Divine command,—“Go ye into all the world and preach the Gospel to every creature;” they have believed that the compulsion of Christ applies now to them—“I *must* work the works of Him that sent me while it is day. The night cometh when no man can work.”

Motives for
service

There are those that have gone simply from the desire to make their lives count for most in the world and have realized that nowhere else

are the opportunities for usefulness so great. There are those who have gone simply because the "love of Christ constraineth" them. He gave His life for us: "We ought to give our lives for the brethren."

These appeals are just as potent today as they ever were. These calls are just as loud. These situations are just as desperate as in any day of the Christian era. We still call for the "407." We plead for the young lives of our church to offer themselves that we may accomplish our task in the world.

Nationalism

If any other argument needs to be presented, it would seem that at this day, even this hour, there has been put before the United Presbyterian Church by Jesus Christ an irresistible appeal. Our papers are now telling us of a great change which is being wrought in Egypt. This Mohammedan country has been clamoring for years for the right to assert itself in national independence. The air has been electric with nationalism. It has bridged the great chasm which separated the antagonistic religions. The Mohammedan has gone over to his enemy, the Copt, and extended to him the courtesies of brotherhood. The Copt has gone over to the Mohammedan and invited him to join in patriotic services. This nationalism has seemed to sweep away the barriers existing between these religious bodies.

Further, it has broken down the social barriers

The United Presbyterian Mission Field in The Egyptian Sudan.

"407" Occupation Map 1920

Area = 1,014,400 Sq. Mi.

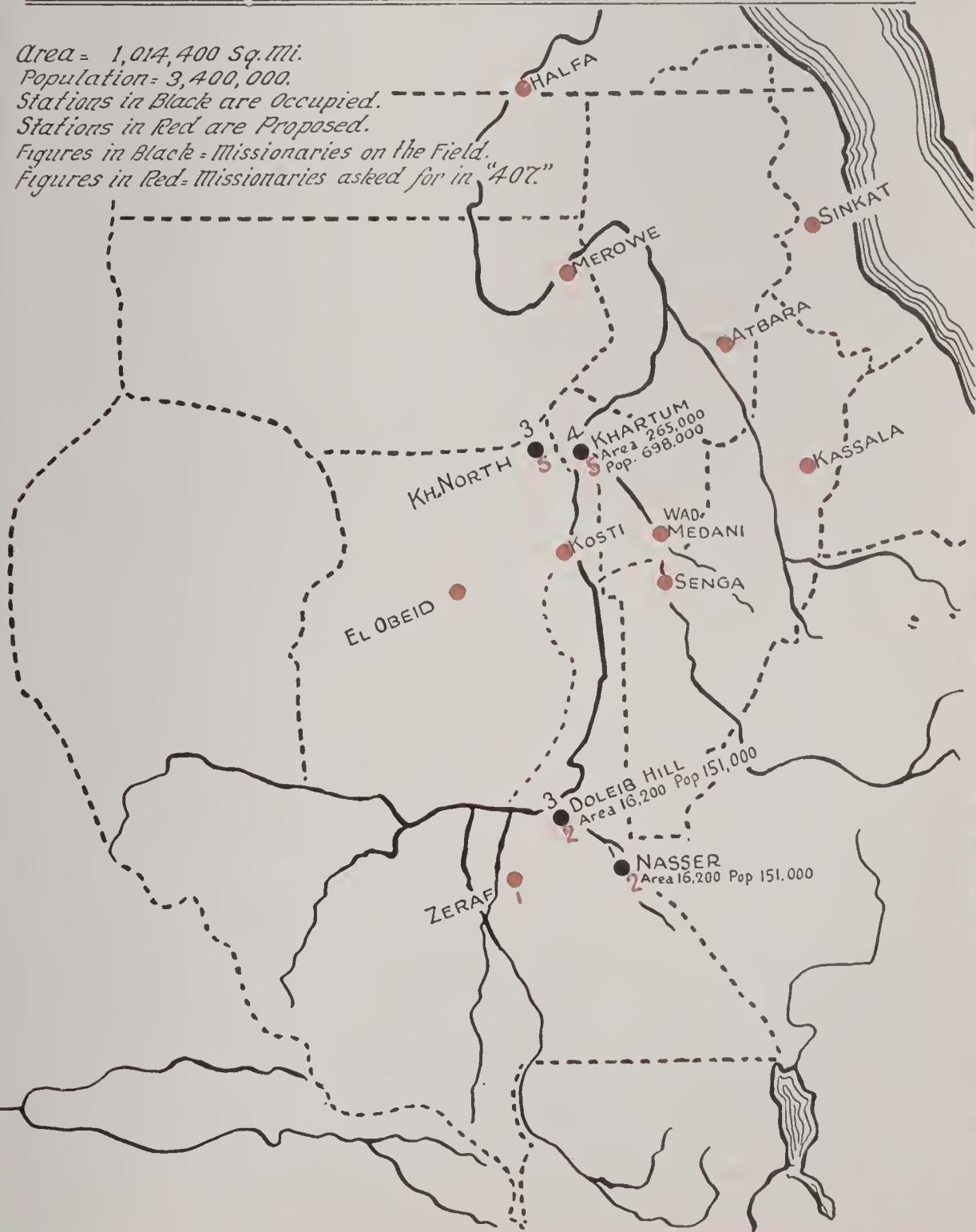
Population = 3,400,000.

Stations in Black are Occupied.

Stations in Red are Proposed.

Figures in Black = Missionaries on the Field.

Figures in Red = Missionaries asked for in "407."



that have existed since Mohammedanism took its place in that land. Women have stepped out of their harems and seclusion, have cast aside their veils and have actually stood upon the street corners and addressed the crowds in the interests of independent Egypt.

That for which the Egyptians have been crying and pleading and rioting, that for which women and girls have dedicated their time and talents and service, that for which men have clamored and committed violence, is being extended to them. They realize that the world is going to watch them very closely to see if it is possible for them to prove equal to the responsibility.

Can they rule themselves? They crave help. The American people can best give the necessary aid to those engaged in the moulding and the shaping of this national life. "They need men of large faith, clear vision, deep love, genuine statesmanship. Surely great men are needed for so great a task. Men of learning, high-bred courtesy, winsome speech, far-reaching plans are needed. Men and women of penetrating minds and indomitable patience are needed to enter the Moslem world."

Our opportunity

Who is there for this great work? Can there not be found among the United Presbyterian young women of today those who have the devotion of our first woman missionary to Syria and Egypt? "Oh, had I ten thousand bodies, weak and

inefficient and unworthy though they might be, yet, imbued with the spirit of love to my precious Savior, and love to the souls of my fallen fellow-beings, how would I, how ought I, as on the wings of the wind, send them forth on such errands of mercy and love? How could I detain one? He who gave Himself for me should have them all; and then, how small, how small the gift!"

Or do we not have those among the young men of our church, whose spirit is like that of one who has during almost the entire period of his missionary career occupied the outposts of our mission fields and who says, "If I had a hundred lives I would gladly give them all for these poor people?"

Has the spirit of devotion to Christ died in our denomination? Has loyalty and fidelity to principle faded away? Has obedience to a command been forgotten with the sound of the military camp? Or can there be found among the young people of the United Presbyterian Church, a sufficient number of active, thoughtful, ambitious young people to carry His message to every village in India, to every city and mud-walled town in Egypt, to every little cluster of huts in the Sudan and Abyssinia, and bring these people into the life and the love and the liberty of the children of God? Can these not be found in this our day that another generation may not pass away unsaved?

"Stir me, Oh! Stir me, Lord, I care not how,
But stir my heart in passion for the world!
Stir me to give, to go—but, most to pray:
Stir, till the blood-red banner be unfurled
O'er lands that still in deepest darkness lie,
O'er deserts where no Cross is lifted high."

"Christ counted these souls worth Calvary.
What do we count them worth?" He will never
be able to see the reward of His sufferings, until
those who profess to love Him and follow Him
bring their lives, their gifts, and their prayers
and lay them upon the altar in loving sacrifice
for Him.



Steamer that carried the first missionary party to Abyssinia.
It landed them at Gambela.

Hillcrest, Sayo, Abyssinia. The house used for first residence,
the kitchen, and the new home.

CHAPTER III

THE NEW WORLD MOVEMENT

WHEN the report of the foreign mission work was being prepared in 1918, for the General Assembly, the United States had been in the World War one year. Our fields were peculiarly involved from the very beginning of the war, but "the good hand of the Lord had been upon us." In the face of increasing difficulty from year to year and the complexity of the problems that met the Boards on every hand, it was the cause of deepest gratitude that through all those years of stress, the lives of our missionaries had been safely guarded.

The war and
our foreign
missions

In days of agony and suffering, in days of unnamed terrors on land and sea, the Lord kindly vouchsafed His blessing and permitted our work to go steadily on. No worker had to be called away permanently from his work. No serious disturbances affected our missionary activity. No station was closed. No field was even left without recruits.

But the difficulties were very great.

The dangers of sea travel by the Atlantic necessitated sending parties out and back by the Pacific, entailing a tremendously increased expense to the Boards. Boats were not running on schedule time anywhere, and long delays were

frequent in transfer ports en route. The three weeks' journey from New York to Egypt lengthened out to ten at least,—the longest being six months on the part of a relatively large party bound for Egypt and the Sudan.

While such time was most profitably spent in other mission fields, and while the visitors and the visited both greatly enjoyed these enforced sojourns, still the expense that was involved increased the deficit of the Foreign Board to such an extent that it amounted to the unprecedented sum of \$80,957 which had to be reported to the General Assembly, meeting in the Third Church, Pittsburgh.

Such a condition necessitated heroic measures. It meant a reduction in the work and retrenchment all along the line, the evacuation of positions gained at a cost of men and treasure, and dishonor to our Christ, or it meant that plans should be laid for wiping out all debts and for an advance movement for which opportunities were signally calling.

War Emergency
fund

As a result of the Foreign Board's appeal, the "War Emergency Campaign" was authorized, which wiped out the old debts of all the Boards and brought the work of the entire church into a most advantageous position for a great step forward along all lines.

New World
Movement

Accordingly the committee having charge of the War Emergency campaign made such a proposal to the Monmouth Assembly (1919). Fav-

orable action was taken and the advance known as the New World Movement was authorized in an official action which stated in part:

“Believing that the whole Church of Christ is being called of God to have strong faith, high courage, and deep devotion in this day of unparalleled need and opportunity, and that our Savior is summoning us to spiritual enlargement and zealous service as never before, we therefore recommend that a committee be appointed to inaugurate and conduct a campaign during the present church year, to secure the dedication of life, the enlistment of prayer, and the necessary funds to occupy and evangelize our fields, and to equip and endow our educational institutions at home and abroad; and that the amount of money to be secured and its application to particular needs shall be determined by careful calculation based upon thorough surveys of our fields.”

Such a movement prophesied the greatest era for our foreign mission enterprise. Never had prospects been so bright. Never had success seemed so sure. It really looked as though the appeal of the fields in 1903 was at last to meet with an adequate response.

But the securing of funds for the church Boards would have been the sheerest mockery, if there had been no provision made for a similar spiritual advance. No religious structure can be erected except upon spiritual foundations. No missionary enterprise can be maintained except by the constant supply of spiritual resources. The New World Movement was conceived in prayer. Its

plans and methods were scrutinized in the light of prayer. Its deliberations were shot through and through by prayer. It was desired by the General Assembly and by the Central Committee which became its agent, that it should be a movement that should tap the springs of the Spirit's power, and revive the vineyard of the Lord in which we labor.

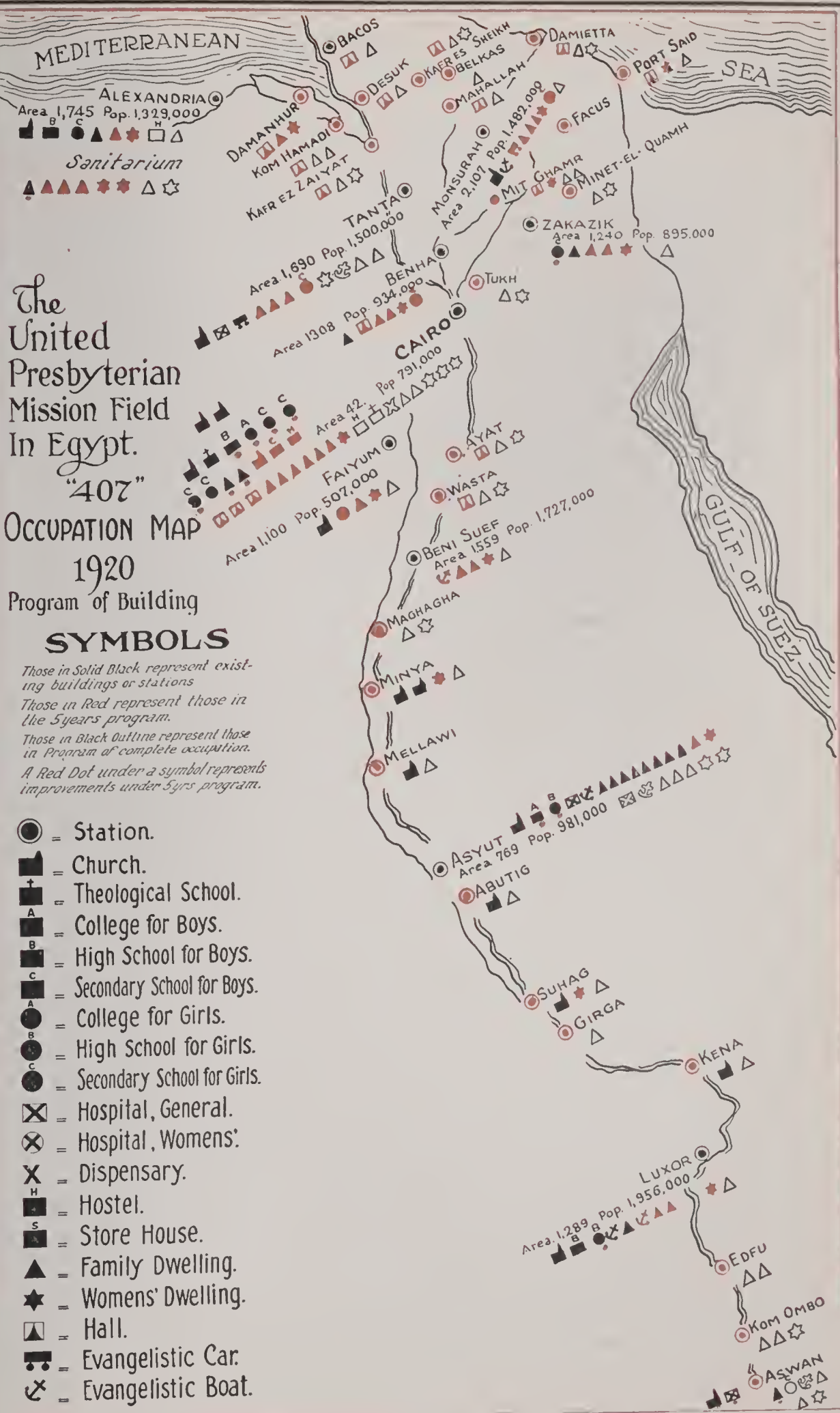
Organization

The Assembly of 1919 directed that the corresponding and associate secretaries of the Boards; the executive secretary of the Missionary and Efficiency Committee and two members of the Women's Board were to be the initial committee. This committee was to enlarge itself to a committee of twenty-three, adding one representative of the President's Conference of our educational institutions, five laymen, four pastors, and two women from the church at large. Thus the Central Committee was organized, out of which an Executive Committee of nine was formed.

An Advisory Finance Committee was also chosen by the Central Committee. It was formed for the purpose of passing upon the soundness and wisdom of the financial plans and methods of the movement, and also to counsel as to the best manner of handling the funds before they reached the various boards and agencies.

Campaign

As early as possible after its appointment, the Central Committee organized the New World Movement. Five departments of activity were



The
United
Presbyterian
Mission Field
In Egypt.
"407"
OCCUPATION MAP
1920
Program of Building

SYMBOLS

Those in Solid Black represent existing buildings or stations
 Those in Red represent those in the 5 years program.
 Those in Black Outline represent those in Program of complete occupation.
 A Red Dot under a symbol represents improvements under 5yrs program.

- = Station.
- = Church.
- ⊕ = Theological School.
- _A = College for Boys.
- _B = High School for Boys.
- _C = Secondary School for Boys.
- _A = College for Girls.
- _B = High School for Girls.
- _C = Secondary School for Girls.
- ⊗ = Hospital, General.
- ⊗ = Hospital, Womens'.
- X = Dispensary.
- _H = Hostel.
- _S = Store House.
- ▲ = Family Dwelling.
- ★ = Womens' Dwelling.
- △ = Hall.
- ⊞ = Evangelistic Car.
- ⊞ = Evangelistic Boat.

established — spiritual life, survey, publicity, stewardship, and canvass. A simultaneous program was prepared and the campaign was conducted in 883 of the 937 congregations of the denomination.

As an indication of the scope of the work undertaken we may look at the “spiritual life department,” whose purpose was that the whole movement should be undergirded with prayer.

Spiritual life
department

The first objective was the enrollment of 100,000 intercessors. The full number was not reached, but good results were obtained.

The second was the establishment of family altars. The cause was presented from practically every pulpit. Some congregations now report ninety per cent of their homes as having family altars.

The third objective was evangelism. Congregations were urged to set a goal of at least twelve per cent increase by profession of faith. Special meetings were held in many churches, and 10,069 accessions by profession of faith were reported for the year, 1919-20.

A fourth objective was life enlistment. An effort was made to secure the names of all the young people of our church between the ages of fifteen and twenty-five. About 5000 names were secured. Letters and literature were used to cultivate these. Special meetings were held in all of our colleges. The returns show 345 ready to devote their lives to distinctive Christian work,

and 4283 ready to make the promotion of Christ's Kingdom the supreme aim of their lives. Thus forces have been set in motion which will surely bring great blessings to the Church in the years to come.

The whole New World Movement organization was planned that the Church might grow in devotion to the Kingdom; that an enlarged vision of the possibilities of our church might come; that there might be a realization of our responsibility for the unevangelized millions of the world and a universal recognition throughout the church of the duty of the present generation adequately to present Jesus Christ and His Gospel to those of the present generation, whom God, in His providence, has committed to our church for evangelization; and that United Presbyterians might make Christ Himself the center of their lives and place allegiance to Him above every other relationship in life.

Foreign survey

It was the survey that entailed the largest expenditure of time and effort. The foreign survey had already been undertaken and to a large extent had been completed. This had been called forth when the Board had faced the task committed to it by the "407" Movement. The missionaries home on furlough and under appointment had met for conference and prayer with the Foreign Board and Women's Board before the regular summer conference at New Wilmington in 1917. The Convocation had led the

Church as by a clarion call to an advance movement. The Convocation Committee had advised the securing of the most definite information with reference to the "407"—the kind of workers needed and the number of each required; the number of women and men needed and how many of the latter should be laymen and how many ordained; where it was proposed to locate each of the "407" for work; what buildings would be required for his or her use; and the blue prints of the buildings with the cost carefully computed. It was advised that maps should be made of the fields showing stations now occupied and the location of the stations that should be occupied for the proper carrying forward of the Convocation plans.

Definite instructions were given to those returning to their fields with reference to the undertaking of the task and its speedy completion.

It was understood that the survey would be at best only tentative because the time would not permit of an exhaustive one, however desirable that would be. It was also explained that the mission would be free to modify it as to any of its details whenever such modifications seemed necessary. It seemed wise to adhere to the original number of "407," however inadequate that number might come to appear in the light of the survey.

The missionaries set themselves to this task most heartily, and as soon as possible the desired information was available.

Classification
of the "407"

When the reports came in from the fields it was found that the following classification had been made of all the workers called for:

Character of Work.	Men	Women	Total
Ordained Ministers	124	...	124
Zenana Workers	126	126
Educational	42	56	98
Hostel Superintendents	4	...	4
Industrial	2	...	2
Literary	4	2	6
Publicity	1	...	1
Doctors	18	4	22
Nurses	15	15
Builders	3	...	3
Business	6	...	6
	204	203	407

Explanation:

Zenana Worker: Devotes entire time to visiting the women in their homes.

Educational: College professors, managers of large schools and superintendents of district schools.

Hostel Superintendent: Presides over a dormitory of men students to give counsel, keep order and do personal work.

Literary: To prepare Christian books, pamphlets and periodicals for use in the fields and otherwise to stimulate literary activity.



FIRST AND NEW RESIDENCE IN THE SUDAN

House in which first missionaries lived in Omdurman, The Sudan.
The latest mission residence at Doleib Hill.

Publicity: To visualize mission facts and needs by pictures and printed matter for the Church at home.

Builders: To supervise purchase of material and construction of buildings on field.

Business: To look after purely business affairs of missionaries and mission proper in the fields.

FORWARD MOVEMENTS

These were to be distributed in the several fields as follows:—

Field	Evan- gelistic		Educa- tional		Hostel Sup'ts		Indus- trial		Liter- ary		Public- ity		Doctors		Nurses		Build- ers		Busi- ness		Total
	M.	W.	M.	W.	M.	W.	M.	W.	M.	W.	M.	W.	M.	W.	M.	W.	M.	W.	M.	W.	
Egypt	65	67	27	41	4				4	2	1		12		11		2		5		241
India	55	55	14	14			1						3	4		2		1		1.	150
Sudan	4	4	1	1			1						3			2					16
Total	124	126	42	56	4		2		4	2	1		18	4		15		3		6	407

Explanation:—M., Men; W., Women.

When the New World Movement was launched the "407" Movement was established and successfully operating. It was not considered wise to push two causes the same year. Accordingly, the Monmouth Assembly (1919) through the following actions made the "407" Movement a definite feature of the New World Movement:—

The "407" and the N. W. M.

1. "That the '407' Movement shall be made a part of the Forward Movement when that movement is put into operation.
2. "That all money subscribed for and received by the '407' Movement shall be considered as part of the Foreign Board's participation in the Forward Movement Fund."

The Central Committee of the N..W. M., by way of avoiding confusion, declared there would be the heartiest cooperation between the New World Movement and the "407" Movement for the promotion of the common cause, and that all funds paid to the "407" Movement during the ecclesiastical year April 1, 1919 to April 1, 1920, would be credited to congregations on their allotment in the New World Movement.

All the other agencies undertook to secure the information called for by the New World Movement, and when the survey committee passed upon these reports and weighed their askings, the financial budget presented to the Church for approval and accepted responsibility was as follows:—

The budget

AT HOME

Colleges	\$4,311,784
Church Extension	1,106,000
Home Missions	1,086,350
Ministerial Relief	851,490
Freedmen's Missions ..	847,537
Seminaries	540,000
Women's Home Missions	274,850
Women's Association ..	250,000
Education	175,000
Bible Training School..	120,000
	—————\$9,563,011
N. W. M. Administrative Expense	143,445

Total Home \$9,706,456

ABROAD

Board of Foreign Missions:	
Egypt	\$3,905,414
India	1,389,396
The Sudan	347,507
Cooperative Work:	
Kinnaird College,	
India	7,000
Cairo University ...	93,495
World's S. S. Asso...	3,500
	—————\$4,936,312
Women's Foreign Missions:	
Egypt	\$1,185,500
India	693,208
The Sudan	90,155
	—————\$1,968,863
N. W. M. Administrative Expense	103,577

Total Foreign \$7,008,752

Total New World Movement Budget \$16,715,208

Some one in another communion had said:—

“The Church has come to the greatest hour in its history. Will it measure up or fall down? It remains to be seen. No such task has challenged the Church since Calvary as that which confronts it today. No such hour has struck in human history as is striking today.”

There were those of course who considered the financial budget far beyond the range of our denomination. It was true that our per capita estimates greatly exceeded the figures of the sister denominations with whom we had been cooperating.

But it was remembered that we had been trained in the principles of stewardship. Our Church had always acknowledged the obligation of tithing. Our people had been called upon in former times to arise in great emergencies. So with faith and hope the leaders dared to ask the Church for that great sum.

The committee of the New World Movement reminded the Church that we had been falling far short of our obligations through the previous years. Statistics showed that the per capita gifts to benevolences, including the War Emergency Fund, the previous year, had been only three cents a day. Further it was found that for all causes the per capita gift was only seven cents a day. It was learned that there was not a presbytery in the Church where the per capita daily gifts to foreign missions was equal to half

Previous gifts
to regular
budgets

the price of a daily newspaper, and in thirty-eight of the sixty-three presbyteries it was not equal to one fourth of it.

“No, the gifts of most United Presbyterians have never yet been according to their ability, but according to their interest.”

The committee made a stirring appeal, as follows:—

“It is a crime to go on thinking and acting in the dimensions of our forefathers. Indeed, it is wrong to think and act in the dimensions even of the last decade. God pity the man whose thoughts have not expanded mightily in the last five years. We have seen big things done in a big way by people who wrought with measureless devotion. We saw the Y. M. C. A. appeal for one hundred millions and receive it quickly. We saw the Red Cross ask for a similar amount and in one year receive three and one-half times what it asked. The United States Government asked for six billion dollars, the biggest loan in history. Some said, ‘It can’t be raised,’ but the people subscribed almost a billion more than the Government asked, and the American Bankers’ Association said, ‘We can make it one hundred billion if necessary.’

“In all war work the members of our Church were taking a part. Now the war is over and we are facing the making of a better world, a new world ‘in which dwelleth righteousness.’ The staggering task ahead is principally the church’s work. Are we who did big things in a big way to win the war going back to the pre-war scale of narrow-minded thinking and self-centered action regarding the greatest task of all, the task of the church? The Northern and Southern Methodists have said

'No.' The Presbyterians have said 'No.' The Congregationalists have said 'No.' What will the United Presbyterian Church say?

"The answer must be given by us as individuals, just as we gave it in the war. If enough of us make that answer what it ought to be, we can make the answer for our Church. We, who were not called upon to die to free the world, let us live to save it in God's name by His Church.

"When individualized the whole New World Movement Fund of \$16,715,208 means for the United Presbyterian Church:

\$107.15 per capita per five years
 21.43 per capita per year
 1.79 per capita per month
 .45 per capita per week
 .06 per capita per day."

The canvass was put on according to schedule and by May 20, 1920, reports had been received from 753 congregations with pledges amounting to \$10,022,163.82. In addition, there was reported at this date from our colleges the amount of \$53,846; from the Young People's Christian Union, \$5,000.00, and from individual givers not credited to congregations, \$2,180.00, making a total pledge reported on May 20th of \$10,083,189.82. And 123 congregations had gone "over the top."

The New World Movement with its promise for the future has gladdened the heart, brightened the face, and lightened the step of every one of our foreign missionaries. It is that for which efforts have been made and prayers have been poured out through the years. Thanksgiving

It brought joy
to hearts of
missionaries

has ascended to God and songs of gladness and praise have been heard not only in heaven but in all our fields. One has only to read the statement of one of our pioneer missionaries to get an idea of the unspeakable joy the work affords:—"I would not exchange my present station and work for anything out of heaven," and his words have been echoed and re-echoed by scores of others. The only note of regret that comes from his lips is that of lost opportunities. Years after one such sad experience, he remarked, "The opportunity in the form in which it then existed has never returned."

We seem to have little comprehension of what it is that causes collapse of workers. Of this same man we are told that the pressure of things neglected was incessant and he was ever conscious of opportunities lost, of whitening grain for which no reapers were in readiness, and of work done in mediocre fashion which properly circumstanced he had the power to do well. This pressure, combined with his weakened physical condition to drive him at times to the verge of desperation.

Looking back, at a later period of his life, he asserted "from bitter experience" that this "sense of waste" is after all "the heaviest cross that a missionary has to bear—to have to preach to a *dozen* in an upper room of a private dwelling when with a mission hall in the central part of the city he might be preaching to a thousand;"

"Sense of
waste"

The United Presbyterian Mission Field in The Egyptian Sudan.

"407" Occupation Map 1920

PROGRAM OF BUILDING




















SYMBOLS

Those in Solid Black represent existing buildings or stations.

Those in Red represent those in the 5 years program.

Those in Black Outline represent those in Program of complete occupation.

A Red Dot under a symbol represents improvements under 5 yrs program.

-  = Station.
-  = Church.
-  = Theological School.
-  = College for Boys.
-  = High School for Boys.
-  = Secondary School for Boys.
-  = College for Girls.
-  = High School for Girls.
-  = Secondary School for Girls.
-  = Hospital, General.
-  = Hospital, Womens'.
-  = Dispensary.
-  = Hostel.
-  = Store House.
-  = Family Dwelling.
-  = Womens' Dwelling.
-  = Hall.
-  = Evangelistic Car.
-  = Evangelistic Boat.



and remarked, "A few thousand pounds, given at the right time, would have multiplied the area . . . and increased the value of our missionary labors tenfold in . . . every department."

It is hoped that the New World Movement will prevent the coming United Presbyterian generation from being forced to read such a commentary as this upon the work being done in our day.

One can never think of the click of the lock of the door when the "hundred girls of India" were turned out of the school perhaps to be lost forever to Christ, because of lack of funds, without exclaiming of the New World Movement, "It must not fail." One can never think of the scores turned away from the schools each term, and thereby from the opportunity to walk in the light and love of Christ, because of crowded conditions that are past the safety point, without exclaiming, "It must not fail." One can never think of a whole village waiting in earnest expectation for their messenger to return from the missionary to whom he had gone begging for a teacher, that they too might know the Way: one cannot think of the hopelessness that settles down upon them when he reports there is no one to send: one cannot see the mosque erected in that village with its minaret pointing heavenward from which the muezzin shouts the call to prayer five times daily—one cannot think of all

It must not fail!

these things without exclaiming, "It must not fail."

We have been matched to this great hour. This is a day of destiny. The Lord has commanded us to go forward. "Ten years from now will be too late. Five years from now will be too late. One year from now *may* be too late."

"The present needs of the lands without Christ cannot wait to be met. The present generation of non-Christians cannot wait to be evangelized. For our own souls' sake we who have Christ now cannot wait to share Him with others."

He is counting upon us. "It is a matter of unspeakable importance to enter into our opportunities before we lose them." This is our day of unprecedented opportunity, and our plans must not fail.

Robert E. Speer said at our foreign mission jubilee convention:—

"A Christian church is founded on no other principle than this, the simple principle that it is by outgo that we live, and that we have in order that we may share. I believe myself that the Christian church rests on the very same principle on which the individual Christian life rests and that the man who seeks to save his life shall lose it, and by the same law the Christian church that seeks to save her life shall lose it. That the Christian church is no more established for her own spiritual growth and self-cultivation than that individual Christians are called for the cultivation of their own characters as the supreme aim of their calling. We are called to

serve our own generation and the character that we get is simply a by-product of our service.

“If at any time in her history the Christian church had forgotten her duty to the world; if at any time the flames of missionary devotion had burned low upon her altars, she has paid for it invariably by alienation from Christ her Lord and by the dying down of the tides of His life through her veins. And if at any time in her history she has drawn close to Him once more; if the flames of her love to Christ have blazed up again on the altar, invariably that nearness to Him has expressed itself in a fresh outgo of love for the whole world, in a fresh devotion to the great purposes of Christ, to bring in those other sheep not of that Jewish fold, that there might be one flock and one shepherd.”

What we do now will be the test of our spiritual life.

BY WAY OF THE MIND

CHAPTER IV

EDUCATIONAL EFFORTS

IN INDIA

MANY years before the Golden Age in Greece the philosophy of India had been written. Hundred of years before the Romans began the process of transforming our European ancestors from barbarian tribes into civilized peoples, the Indian mystics had evolved wondrous systems of thought. To this day her young men in the colleges and universities are ranked as the keenest of thinkers and the most profound scholars.

Home of
philosophers

Her education, however, had always been confined to the upper classes. When the modern missionaries entered India they found a very low percentage of literacy, for the Mohammedans had swept all before them and paralyzed all things intellectual. Among the low castes the ignorance was all but absolute. Our mission was located in the Punjab where the British occupation had come later than in southern India, and where the Mohammedans were in the vast majority. These two factors clearly account for the fact that the literacy of our field was only one third as high as the average of India. Such a condition presents a very serious problem to the work of evangelization of India.

Moslem
influence

**Condition of
women**

More serious still is the situation presented by the women of India, only one per cent of whom can be classed as literate. It is with the mothers of India that there may be hope for the promotion of the Kingdom of Christ. The Calcutta University Commission report states that the education of women has a profound influence upon the whole texture of national life and the whole movement of national thought, and until some working solution is found for this problem, it must remain impossible to bring the education of men into a sound and healthy condition.

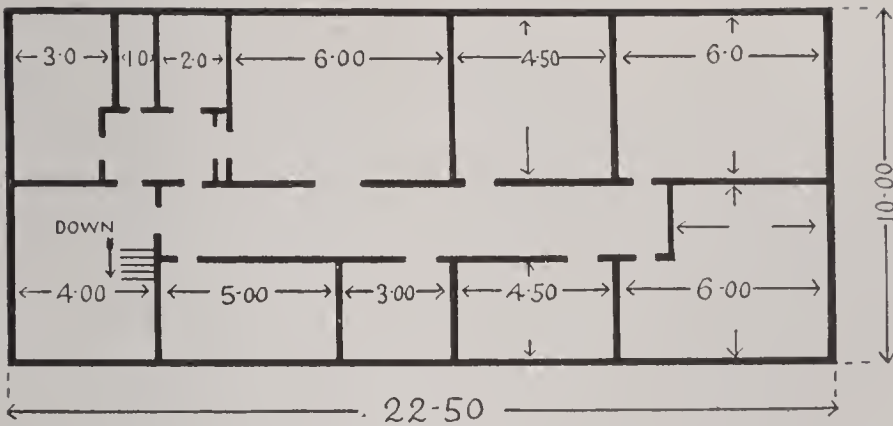
The average American assumes an attitude of proud contempt when he learns of the hopeless condition of women in Christless lands. Certainly such a person has forgotten what change has been wrought in the condition of the women of our own land in the past century.

Marvelous have been the changes wrought in the sixty-five years of our mission history. There was the bitterest opposition when they first proposed enrolling girls in mission schools. "What! would you educate donkeys?" had been asked. "Go out and try to give those cows an education!" "Our girls do not learn," had been said.

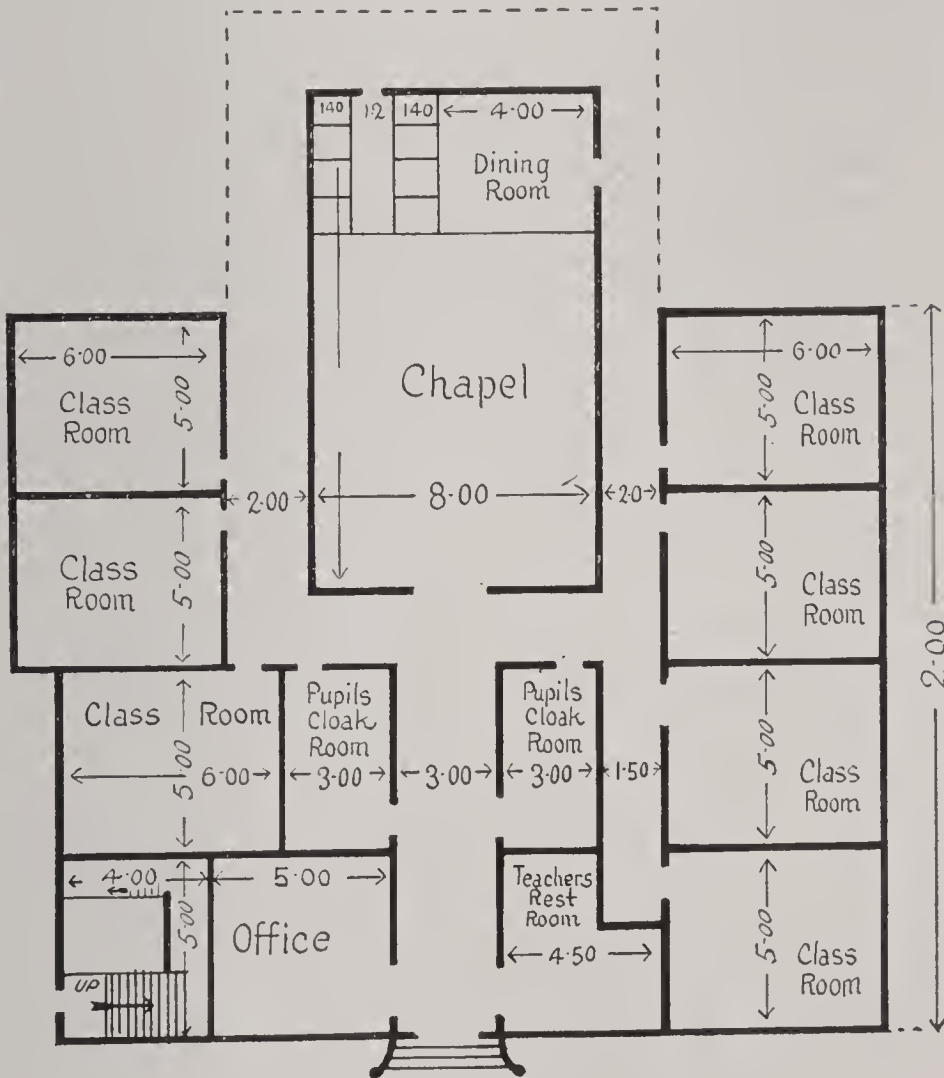
**Social
hindrances**

There were millions of women whose birth was unwelcome, whose physical life was outraged, whose intellectual life was stunted, and whose spiritual life was denied existence. Many married in infancy and became mothers at twelve,

Scale 1/200



Residence
or Second Floor



First Floor

Plan of Girls' Day School, Egypt

never knowing the joys of childhood as God meant all children should, but they were plunged into the inevitable consequences of untold suffering from child marriage.

The sacred law of the Hindus declares that if a daughter is married at six years of age her father ascends to the highest heaven; if not married till seven he reaches only the second heaven; if not till ten he attains only the lowest place assigned to the blest; if not till eleven all her ancestors for six generations must suffer pain and penalty.

Religious
influence

Because of this unspeakable creed, if fathers are not able to negotiate a suitable marriage for their daughters in their own caste, they lead them away to the temple and "marry them to the god," they say. In reality they are put under the power of the priests of the temple to lead such lives as you and I cannot speak of in a Christian land. When a few years ago an effort was made to induce the government to raise the legal age of marriage to twelve years, the greatest excitement prevailed. The Brahmans set aside days of fasting and prayer. Multitudes went in procession to the temples beating their breasts and calling upon the gods to spare them from such a calamity.

The curse of child marriage has associated with it the curse of child widowhood. According to the census there are 26,000,000 widows in India, thousands of them under five years of age,

Child widow-
hood

Their woe and misery cannot be expressed in words and cannot be understood by us when an effort is made to express it.

To establish schools and develop an educational system upon such social foundations would seem to be undertaking the impossible.

Poverty

But as though such difficulties were not enough, the missionaries were met with the appalling difficulty of establishing schools for any of the people, either boys or girls, because of the desperate poverty of the people.

Especially in India the poverty of the poor is beyond belief. Millions still go to bed hungry every night. Millions have but one meal a day and that meal of the simplest kind. Famines frequently desolate whole regions of India, leaving in their train many orphans who make an irresistible appeal to the missionaries for relief.

First school was an or- phanage

Naturally the first school in our field was an orphanage. The children were rescued from a famine district where they had lived by begging. When these had been properly housed, the Chief Magistrate of the Gujrat district requested the missionaries to send for a little three-year-old girl whom he had rescued from the proprietors of a house of ill-repute in his city. So she was added to the orphanage family.

Then a school for boys was taken over from another church, and from that time schools for non-Christian boys have been recognized as a

regular part of our mission responsibility. This school was taught in a native dwelling. Its pupils numbered about thirty. The monthly expense was thirty rupees—about ten dollars. The only rival was the government school, entirely secular, which was not much larger than our own.

When we read what has been accomplished, we take heart and rejoice. We had, January, 1921, one theological seminary, with fifteen students; one college, with 184 students; four high schools, one for girls and three for boys; nine middle schools, four for girls and five for boys; one industrial school for boys and 190 primary schools. There is a total number of 14,539 students in all schools. And still it is estimated that three fourths of our Christian children are beyond the reach of our Christian schools.

Present edu-
cation

The Commission of Inquiry of 1920 reports that the percentage of literacy among Indian Christians is only a little more than sixteen; that the Christian community in the matter of the education of girls comes next to the Parsees, and is distinguished from all the others by having a percentage of literacy for women more than half that for men. In western countries the children of school-going age are usually reckoned at about seventeen per cent of the entire population, while in India the returns show they are twenty-five per cent. In some of the older communities only about three per cent are at school. No church in America having mission work in India has

met the situation adequately. Not one has yet provided for the education of all the children of Christian parents, much less for the non-Christian communities. As yet, there seem to be no plans for the promotion of education from the purely philanthropic desire to advance the general welfare of the people.

C. T. I. at
Sialkot

The largest of our boarding schools for Christian boys is the Christian Training Institute at Sialkot. They are given "a good secular education and a thorough religious instruction, all carried on in a warm-hearted atmosphere of Christian service." Of all the Christian workers in the mission, more than four hundred in number, three fourths of them are old C. T. I. boys. Thirty-four of the forty-five ordained ministers in India and a large number of the influential laymen of the church have come out of that training institute. An equally creditable report could be made of our only high school for girls, at Pathankot.

Gordon College

The only college under our mission in India is a college for men at Rawal Pindi. The Christian students in 1919 took the responsibility of carrying on a Sabbath school for non-Christians in the mission school building. Some helped in the weekly bazaar preaching, and six were employed as evangelists during the summer under the superintendence of the missionaries. Thus during their college years they are being prepared for Christian service.



SANGLA HILL GIRLS' SCHOOL, INDIA

Play hour in the main court and meal time at one of the cottages

It has been a great disappointment to our educational people in India that we have no college for girls. The Gordon College at Rawal Pindi has done excellent work for the men and has made for itself a name and a place in the government educational system. But there has been nothing higher than high school for girls, and only one at that. We have lost several young Indian women from our mission, because when their high school work was completed they were compelled to go elsewhere to secure their college work. It has been decided to cooperate with other missions in the Kinnaird College at Lahore, India, carrying a part of the expense and providing teachers, thus keeping the responsibility for the education of our girls in our own hands.

Kinnaird
College

The New World Movement budget calls for \$7000 for this purpose. Two of our missionaries are on the Board of Directors and several of our girls are enrolled as students. The daughter of the president of our Gordon College at Rawal Pindi has become our first member of the faculty.

In addition to colleges and high schools, boarding schools are necessary. There are hundreds and hundreds of villages in India which have no schools of any kind. It is considered a great victory when the missionary is able to persuade a Christian to allow his little girls to go to boarding schools, where they will be under strict disci-

Boarding
schools

pline and strong Christian influence all the time. The survey presents the need for the purchase of land and the erection of buildings for additional boarding schools for girls.

Gurdaspur

Where land and buildings are to be secured, as is the case at Gurdaspur, the cost is \$35,570. The schools are built on the cottage plan, each cottage being large enough to accommodate twenty-five pupils and a teacher. The cottages are built around a hollow square. The square is planted in grass, flowers, and fruit trees. At one end of the square is located the administration building, containing a large assembly hall for public meetings, with class-rooms opening therefrom, and separated by folding partitions, so that they may be turned into one room when necessary. Near by, the missionary's bungalow is erected so that those in charge are always within call of the pupils. Teachers' quarters are always included in the equipment. A necessary item is a water plant consisting of cement tanks and engine. The engine pumps the water from the canals or wells into the tanks, which act as reservoirs. The engines have to be bought in America and sent out. A wall must be erected all around the compound high enough to prevent the girls from being seen.

Sargodha

In the case of Sargodha, the mission has already secured the land so that the cost of the plant there is only \$34,739.

The third boarding school mentioned in the budget is Sangla Hill. Here the Women's Board owns nineteen acres of ground, eight cottages, administration building, and missionary bungalow. But teachers' quarters are badly needed, and the budget includes an estimate of \$5890 for Sangla Hill. This makes a total for the three boarding schools of \$76,199.

Sangla Hill

The presence of a large and growing Indian church untaught and without capable leaders places a tremendous responsibility upon the theological seminary. It is well equipped and a full theological course is taught. Practical work is carried on in the nearby villages. This institution was taken over years ago by the synod of the Punjab and is now under the direction and management of the Indian church. This accounts for the fact that there is no item for financial assistance for this cause in the survey budget.

Theological
seminary

In India there had been a persistent call for village schools and because these seem to be the hope of India, the missionaries went forward and organized them and appointed teachers to meet with them out under the open sky, along a canal bank, behind a wall, or under a tree. The teachers were mostly supported by special gifts or out of the missionary's own salary, because it seemed absolutely impossible to get any sum appropriated for this advance work.

Village schools

From such unpromising fields, rich harvests have been gathered. This has been largely due

to the Christian teacher who although often a low caste man, becomes a power in the community. He is not merely a teacher, for along with the school studies goes the religious instruction, and many a non-Christian has his first glimpse of the Gospel in this school. There are scores of men in our mission in India who are filling useful positions in the church, who got their starts in the unpretentious village schools.

Teachers of America with compulsory school laws, mothers' meetings, and educated parents, can scarcely comprehend the problems of the teachers of the mud village. Parents are unlettered and unutterably poor. Each child is in demand for work at home. There is the constant demoralizing atmosphere, everything to vitiate and little to inspire. Such surroundings would try the faith of the most robust child of God. These village teachers need our prayers and our sympathy!

Because of the village school teacher many shrines give place to churches; belief in spirits and superstitions give place to a belief in a living God. Thus the way is prepared for the spread of the Gospel of the Kingdom.

IN THE SUDAN

Three centers

We have three mission centers in the Sudan, each with its own distinct educational problem. Khartum is not unlike Egypt and practically the same educational plans are being promoted. At Doleib Hill, it is pioneer work in a pagan terri-

tory, with every handicap on progress. The doctor's kit opened up the station at Nasser and evangelism has gone hand in hand with medicine. Although naturally there is yet small demand in the minds of the people for learning, a beginning is being made in educational work through the building of the George Monroe Locke School.

When we think of the vast unexplored educational regions that must yet be taken for Christ in the Sudan, we read the latest report that has come from the Khartum center with the deepest gratitude.

In this district there have been six schools on which the mission has expended money and labor. Two of the six schools are for girls. One is at Halfa, which is called the "William Little School." For many years there was one Syrian teacher there who did wonderful things. Through all those years she maintained the number of pupils at about eighty and trained her helpers from among her own pupils. The Governor of the province, after having examined the pupils remarked; "It is wonderful! I do not see how she does it. The best part of it is that they are all so neat and clean and everything is in such wonderful order." But a better part still is the Scripture lessons, the Sabbath school, and the preaching services for these children, most of whom would otherwise be without instruction in the Gospel of Christ.

Girls' schools

Girls' boarding
school at Khartum
North

A more perfect work is performed at the Girls' Boarding School, Khartum North—more perfect because of more favorable conditions. A boarding school always has the advantage over a day school in the closer touch with the pupils, and in having them removed from the influences of the non-Christian home life.

It is a very strange family that gathers under the roof of the Girls' Boarding School. Sort them and classify them, and here they are:

Moslems	98	Sudanese	48
Copts	72	Egyptian	138
Protestants	20	Syrian	13
Jews	9	Abyssinian	6
Others	8	Armenian	2
Paying Day Pupils		116	
Free Day Pupils		1	
Paying Boarding Pupils		45	
Free Boarding Pupils		45	

The survey has asked for \$31,755 for this school.

So much for what figures can tell, but there remains much that figures cannot tell and much that eternity alone can reveal.

These two hundred and seven girls have come in contact with Christian lives for at least a part of the year. They have heard the Word of Life not only in the daily chapel exercises, but also in the daily Bible lessons.

Almost one half of them are from the Moslems who despise the Christians, and yet they

come to be taught not only book knowledge, but morals as well, and how to live a cleaner and better life. At the same time they learn something of the One Who gave Himself that they might have life.

Some of our girls have entered the ranks of the teachers. This is quite a step forward, as it has been and is a very difficult thing to hold the girls in school long enough to give them the education and training needed to qualify them to teach. Many of them are taken out and married when quite young. In spite of this custom three classes are being taught by our own girls, under most careful supervision. Is it not worth striving for to have good Christian teachers, well trained and ready to take charge of these schools?

Girls become teachers

Their knowledge is not confined to books. They learn to sew, cook, and keep house. In former years all of the bread for the school was bought, but now the girls help to bake it for themselves and for the teachers.

Those who are in a position to judge of the effectiveness of evangelistic work, look upon the Girls' Boarding School at Khartum North and the Boys' Home at Khartum as two of the most promising features of our missionary endeavor, in the extent of influence and value of results.

There is nothing else like "The Boys' Home" in all the Sudan. The nearest institution of the kind is a training institution at Bida in Northern Nigeria. Through all these years the boys, who

Boys' Home at Khartum

are to be the coming leaders of the Sudan, have been left to the work of the devil and his emissaries. We have been utterly neglecting them in our missionary program. This institution has grown right out of the heart of our pioneer missionaries in the Sudan, who followed in the footsteps of Him Who gathered the little children about Him and took them in His arms and blessed them.

One of the missionaries says:

“The idea of such a home was long a vision in the minds of Dr. and Mrs. Giffen. As they went about in the homes of the people (homes, did I say? Oh, would that they were homes! But since they are not homes and so far from our ideal of home, it would be useless for me to try to tell of the filth, immorality and wickedness to be found in these little mud huts) their hearts went out in pity to the little boys and girls—many of them without parents and many others whose parents cared not for them at all. Thus they were led to open their home and their hearts and took in just as many of these little waifs as they could care for. A missionary’s salary only goes so far, so when they could not provide for more they would have to say, ‘No, we cannot care for another child.’ Year after year many boys were turned away for lack of adequate provision. Only the missionary and Jesus know what it means to say ‘No’ in such a case.

“At first they received both homeless boys and girls. When the Girls’ Boarding School was opened, the girls were transferred to that institution. In those beginning days Dr. and Mrs. Giffen supported these children themselves, taking them into their

own home and sharing the privileges of their home with them just as parents share with their own children. When the numbers had so increased that they could no longer provide for them, the mission asked the Board to take over this work. The support of the work was then assumed by the Church.

“But these boys are still being cared for in the missionary’s residence and the boys now number almost 50. Yes, they have a sleeping room which they did not have in the beginning. In those days the native cots were placed on a large uncovered veranda—all in a row with similar cots for the missionaries. Here they all slept under the starry heavens, except when driven to shelter by a sand storm or rain; then they would have to carry their bedding into the living room until the storm had passed. The study served as a dressing room for Dr. and Mrs. Giffen and the boys got along without any.

“Since those days, a box room (where each boy has a box in which to keep his belongings), a wash room, and a sleeping shed have been provided. This shed is made of 2 x 4’s set upright on a cement floor and supporting a rubberoid roof, the sides being simply grass mats, woven by the Sudanese and nailed to the 2 x 4 uprights. This assured ample ventilation. These sleeping quarters are kept neat and clean by the boys themselves, who are taught to work with their hands as well as their heads.

“Every morning at daybreak a rising bell is rung. In a few minutes one sees the boys scurrying about their work, some folding up the bedding and putting it away for the day; some sweeping; some dusting; some setting the breakfast table; others helping prepare the breakfast; everybody busy at something. Breakfast ready, they march in single file under a roof covering the space between sitting room and

kitchen, which we may designate the dining room. At the table after the meal is finished, Dr. Giffen has the Bible lesson and prayers with them. Then they are off to school for the forenoon. At noon they come in to lunch, then back to school again. After school comes a time for recreation and errands. Then the evening work, making up the beds for the night or arranging seats on the veranda for the numerous meetings that are held there. When supper and evening prayers are over, there comes the evening preparation of lesson, and then they are off to bed until the morning bell calls them the next day.

“Some of the boys who have come into this home have already gone into responsible positions. Two have gone into the post and telegraph offices. One has gone into the bank and has been given the cash ledger. This boy was in the Home but three years, and when he came could not read a word. Another is teaching at Atbara, another at the Khartum North boys' school, and still another is teaching in our school at Omdurman. Another boy is conductor on the street car running between Khartum and the Omdurman ferry. And one of the brightest and best who has come into the Home is now an operator for the wireless at Port Sudan. Several are in government service. This is not a bad showing in the length of time given to this work, and the conditions under which we have labored. But the best part of it is all of these boys are giving satisfaction.”

Dr. J. Kelly Giffen, the father of the Home, says:

“A new spirit has come to the boys of the Home. It has been a gradual growth and though the boys are not yet all genuinely good, and some of them need constant watching, they are not all always bad

as they once were. One boy was baptized, and he has such a fine spirit that none of the others can find a fault in him. He is not the most advanced in knowledge, but he is gaining in that too.

“For the lack of funds and accommodation the number of boys has been limited. With the cheapest of food, kafir corn, at \$2.50 per bushel, it has not always been an easy matter to provide even for these, but the boys have never gone hungry and have never complained. A physician who was called in to attend a sick boy remarked: ‘There is one thing that I notice with your boys that I do not see anywhere else. It is that they are always willing to help one another.’ That is a very just estimate of the lot. Another, a Government official, who was not supposed to be very much in sympathy with any sort of mission work, remarked, ‘Nowhere here do I see boys who look you in the face as these boys do.’”

It has been the constant prayer of the Sudan missionaries that funds might be secured to provide a suitable home for these boys. The survey called for \$10,000 for this home, and the New World Movement is supplying the funds. A new day has dawned for the Boys’ Home, Khartum. Greater things have been planned for its future.

When it was learned that sufficient funds had been pledged, they went forward with the purchase of the land at the site selected. They selected the site not knowing whether they could induce any one to sell or not. It was all held by natives in small holdings, and often many individuals had an interest in a plot containing

a few acres. In one piece there were about ten acres, and nineteen different persons had to be persuaded to sell. It seemed hopeless. But the land is ours.

Boys' school
at Omdurman

During the past three years the boys' school at Omdurman has been in a flourishing condition. From one third to one half of the pupils are Mohammedans and the remainder Copts, Syrians and Armenians. The school building can accommodate comfortably sixty pupils, but the attendance often goes up to eighty.

The literary standard of the school has been higher than during any previous period of its existence. The Bible lesson has been faithfully taught and many have learned of Him who came from Heaven to earth to seek and to save. Much has been done in the way of removing prejudice in this old dervish center.

This is true of all our schools. They are forces for removing prejudice, for bringing young lives under the influence of strong Christian teaching and living, and for the direct teaching of God's Word such as no other agency known to us can do. The school needs \$4390.

The mission is now employing thirteen teachers who were boys and girls trained in our mission schools. They are a very potent factor that influences all other work, and are abundantly worth all that they have cost in time and money.

Now let us leave the northern Sudan and go south more than five hundred miles. Let us constitute ourselves into an investigating committee on education. Let us look for the school houses and colleges. Let us ask for the universities and extension bureaus.

Educational
conditions in
S. Sudan

There is none of these. There is no intellectual life. There is no history, no written language. There are no lovely picture books, no "Mother Goose" rhymes. There are no letter blocks for children, no dissected maps. There are no serial tales, no bed-time animal stories. There are no books, no papers, no elevating mental stimuli, no educational heritage.

There is an utter lack of interest on the part of the people for learning. This seems to be due to the depths of their ignorance and the untutored condition of the whole race. There is no object lesson from among their own people to which appeal can be made, and the lack of that incentive is a lack indeed.

Our first school was for the first convert, Nyidok. He is now able to read a little, but he cannot be said to be fluent. He knows enough, however, to be able to help a little in teaching the children living on the compound. The regular lesson period for these is in the afternoon, and the place of meeting is in the quarter occupied by the workmen. They have no school room, but meet in the open. Four of the laborers have taken lessons during the year.

Our first
convert

**Attempts
at schooling**

The children from the villages are not usually willing to attend, except when they are working at the mission. Recently, however, three boys came in from one village. One attended a few days only, and then returned home to come no more. Another said he wanted to be taught, but that he was required to herd the cattle four days, and then had four days free from work, and proposed to come on his free days. He has been coming regularly ever since, and has been making good progress in spite of the fact that he can only attend half the time. The third boy has been attending regularly and making marked progress. One or two who have been at Doleib Hill for medical treatment have attended, but very irregularly. The average daily attendance has been about six.

The Shullas do not care for education. They say it is a thing unknown to the tribe and why should they bother about it. They are now showing more interest than ever before. It may be a foretaste of a deeper interest in the years to come.

**An unwritten
language**

And even this was made possible only after the pioneers had squarely faced the "Language Problem." In "The Sorrow and Hope of the Egyptian Sudan," we read:

"Few, indeed, will realize how great, how serious is the language problem presented by a mission to the Shilluks. Here was a language that had never been reduced to writing. Here were strange sounds, nasals and aspirates, with no equivalents in European languages; how should these be represented? And

when a system for transcribing sounds has been decided upon, what a task remains to gather a vocabulary! Armed with the phrase, 'What is this?' it may seem easy to go about, pointing to material objects, and discovering by the reply the names of these objects. But how can you point to mental, moral and spiritual realities and discover the equivalents of 'thought,' 'purpose,' 'love,' 'hate,' 'sinful,' 'holy.' And even when long vocabularies have been listed, how will the grammatical structure of the language be analyzed? Remember that when the missionaries began their work along the Sobat there was no grammar, no dictionary, no syntax of the Shilluk language at hand, and the only interpreters were crude and indifferent and inexact."

Yet here stood the language, a supreme barrier, a supreme difficulty, in every effort to reach the mind or heart of the Shilluk. The missionary who was endowed with special linguistic gifts was assigned the task of translation. Much headway was made and a remarkable providence ministered to the need of the specialized knowledge of Negro systems of speech. A missionary on the west coast of Africa, Professor Diedrich Westermann, visited our station on the Sobat and, without charge for his talent or services, gave valuable assistance by bringing out a brief grammar, and then a larger work consisting of grammar, dictionary and folk lore, then a small primer. That placed the Shilluk language among the languages that have been put into written form and analyzed by the servants of King Jesus. The Gospel according to John was the

Shilluk
language
translation

first portion of Scripture translated and printed in the Shilluk language.

So much has been accomplished for the Shilluk people. There are vast stretches all about them of which nothing is known. The country has not been explored nor surveyed. The tribes and their languages are not yet familiar, but it is estimated that there is a population of 3,400,000 for whom we are responsible. "Is it not," as someone has said, "a disgrace to civilized humanity that in this stage of the world's progress a whole continent should still be given over to savagery?" Yet this land has a charm for travelers and explorers. The very charm of the land, to them, lies in its state of barbarism. It is the home of fanaticism. It has always been called the land of the dervishes. It will remain so unless we tell them of Christ. Only He can make Africa what Africa ought to be. And He can do it only through us.

**Opportunities
for life
Investment**

Ex-President Harrison said, "It is a great work to increase the candle power of our educational arc lights, but to give to cave dwellers an incandescent may be a better one." Here is an opportunity for United Presbyterians. Should many more school teachers resign in this country to engage in more remunerative employment: should twice as many school rooms be left vacant as are now recorded: should school classes be made three or four times as large as they now are; still the educational opportunities in this land



FIRST GIRLS' SCHOOL IN CAIRO, EGYPT

Taught by Miss Sarah B. Dales. Bamba is seated on a chair, the second from the right.
The date is April 1, 1864.

would be infinitely greater than in the land where our Sudanese brothers and sisters are placed. How immeasurably more useful and blessed a life would be holding a lamp in a dark corner, than holding the same lamp in a room flooded with arc lights while the sun itself is shining brightly all around!

IN EGYPT

She drew her shawl closely about her as if to cover all her woe, and went out, sobbing bitterly. Her father walked before her down the steps and out the gate. She heard the click behind her and it sent another pang through her sad heart. The father walked erect, angry and obstinate. He held the little sister by the hand and drew her along with more than necessary force. The little sister did not cry. She cast many a stolen glance behind her, and wondered what the happiness could be that made the loss of it fill Muneera with such grief.

The father strode madly on. He had gone early the day before to the famous girls' boarding school in Assiut, expecting to place his two daughters in the school as boarders. The weeping one had been in the school some months before and during the summer days had kept her family and all the neighbors delighted with her accounts of school life. She told them of the kind teachers and happy schoolmates. She told of the wonder-

Girls'
boarding
school, P. M. I.

ful lessons and joyous play. She talked of the day when she would return again, and filled many another little heart with ambitious longing.

Her father decided to take both his daughters to the school in the fall, provided he did not have to pay too much. He met the principal and agreed to all arrangements except the tuition and board. He refused to pay the nominal price required. The principal knew he could well afford to pay it and declined to accept a lower sum. There were scores of girls that wished to enter school, and accommodations were limited.

A few of the old girls had failed to come back—every teacher knows what that means. Their parents had married them during the few vacation weeks, and they had been forced to end abruptly their childhood and face the stern realities of a secluded life, at an age when they had not known girlhood yet, much less young womanhood. Such a girl becomes a pet or a slave in her husband's home, a toy or a drudge according to his will. In any case her chance for an education is ended, and too often she passes out of reach of direct Christian influence. No wonder many of the bright girls in our mission schools look forward to the vacation days with fear and trembling.

The principal had told him that the girls were already sleeping two in a bed. She told him they had no hospital room and it was impossible

to isolate a girl when ill. It was a constant source of dread to have the house so full. Many girls were eager to come and their fathers would gladly pay the required fee if he did not care to hold his reservations for his daughters. He would not yield. It was most trying, to have him there all day long, injecting his demands at every opportunity. He appeared the second day to repeat the effort of the day before. The forenoon passed. The afternoon began to wear away when he rose and ordered both the girls to come away with their belongings.

The missionary's heart was sad. But what could she do? Her heart had been sad before. It always was when she was forced to turn away the many girls at each new term. She knew those precious little souls were doubtless being shut off from the only influence that would lead them into strong Christian lives which might operate for good upon all about them in their villages.

How she and all her teachers longed for the time to come when Egyptian fathers would be eager to give their daughters every educational privilege! How they longed for the new buildings, that there might be room enough for all who wished to come, and that the premises might be suitable for girls and safe and sanitary for teachers and girls together! Now the New World Movement has made it possible to buy the land

and go forward with the plans for building operations, at a total cost of \$211,000.

How happy the 400 Pressly Memorial Institute girls are as they realize they may soon see this realization of all their fond dreams. The 110 boarders are to be housed in safe and comfortable quarters. The wee Moslem girl, eleven years of age, wishes it were already done, for she was hoping to get some schooling and training within these two years that are still hers before her marriage. Her young man will not wait longer for his wife. But she had to be turned away. Her sweet face has haunted the missionary teachers in the night; but there was not a bed. They had saved just half of one bed, in case a child was ill and needed to sleep alone. Every available space had been filled with classes. Every day the girls from forty-one different towns in Egypt, scattered all the way from Alexandria to Khartum are being trained to become channels of blessing in their homes, wherever they may be.

This is a sample page from the records of one summer, showing how the girls employ themselves during the vacation period:—

“The daughter of a lay-preacher, a fifth year girl whose mother is very ignorant, was her father’s helper during the summer. In her father’s absence (he having two charges) Alice would conduct the women’s prayer meeting. She taught the children in the Sabbath school. She visited the women in their homes, because she saw the women need training in the things she learned in school—

Vacation
“rest.”

such as cleanliness, the care and training of children, as well as in the Word of God. But these were only the 'specials' done during her summer vacation. She, only fourteen or fifteen years of age, opened a little school, the first school for girls in the village and district, and there she taught from 7.30 to 12.00 daily through June, July and August. She brought back to the boarding school with her the first fruits of her school, Raofa. May she in turn take back blessing to the village."

The missionary boat "Ibis" drew in and anchored opposite a typical village several miles above Assiut. The itinerating party stopped more for rest and Christian fellowship than for direct evangelistic work, for that was being nobly done by the Egyptian pastor and his wife who had been located at the place but a few years. Hearty and cordial was the welcome they gave the friends from the boat, whom they had not seen for a year.

Itinerating
on the Ibis

The pastor claimed the missionary man for conference and counsel. When the missionary lady was seen coming from the boat, the pastor's wife rushed forward and exclaimed, "I want you for a meeting with my girls this very afternoon."

The mission woman marvelled at the bright, attentive audience that greeted her in such a village. The pastor's wife explained that all the eighty girls assembled were "her very own." In addition to all her other duties as pastor's wife, she had determined to start a school as the surest way to evangelize the homes

The work of a
pastor's wife

of that neglected spot. Larger and larger it grew until it numbered eighty. She chose out those whom she judged capable of development and trained them to be her assistants. She taught all that she herself had learned from books in the good old school days, and in addition introduced sewing, cooking, and all the other domestic arts that Egyptian girls should know. In order to give them practical work in their respective lines, she divided them into companies and trained them in her own home. She kept each squad three weeks. One cooked, one swept, one did the chamber work; one learned to fit her teacher's clothes; one cut out and undertook to make her own. After a certain time, shift was made and each learned some new work. Thus she planned and trained and so prepared her girls to be useful, capable, helpful wives and mothers in the years to come.

Every day and every hour she lived the happy Christian life before them all and led them by her walk and talk to long to know Christ too. She adorned the doctrines of Christ our Savior by her life and conversation. Eighty girls, at a time, were being lifted to the level of Christian womanhood by this young pastor's wife who had the advantage of only two years in a Christian boarding school. The life of that whole village was being transformed.

Surely Miss Martha J. McKown had never dreamed of such a blessed consummation to her

dream. "There must be a girls' school in Upper Egypt," she had said, again and again: and Pressly Memorial Institute arose to bless the women and the homes of all that province. This was one of the "P. M. I." girls.

When Pressly Memorial Institute was started, there had been a school for girls in Alexandria, conducted by Miss Pringle, from Scotland, who had come out under the Church of Scotland Mission to the Jews. Its numbers grew to ninety in one year. She had no help and could not bear to turn a single applicant away, so her health broke and she was compelled to return to Scotland in 1857, after one year's service.

When the society in Scotland gave the school over to our United Presbyterian mission, Miss Dales was transferred from Damascus and put in charge. She arrived in Alexandria, May 28, 1858, and began her work next day. The girls were mostly Jews, a few were Coptic Christians, and one was a Moslem.

Miss McKown went out in 1860 and was placed in this school to assist Miss Dales. When Miss Dales failed in health and was compelled to take a rest in 1861, Miss McKown was left in charge, before she had a chance to become sufficiently acquainted with the language to assume such a responsibility. Then Mr. John Hogg, who never seemed to come to the place where he could not carry another's load, stepped in, and helped her through. She was later relieved by Miss Hart,

Our first
girls' school
in Egypt at
Alexandria

who came to our mission from the Jewish mission in Alexandria. Meantime a school had been opened for girls in Cairo, crowning the earnest efforts of Mrs. McCague.

Boys' school
in Cairo

Also a school for boys had been begun in Cairo because of the insistence of Europeans residing there. One of them was a doctor, who had been most kind and attentive to the missionaries in times of illness. They felt so deeply indebted to him that they consented to give private lessons in the mission house. The Egyptian boys began coming, and then the opposition made itself felt. The Coptic patriarch established twelve schools in Cairo in order to keep the boys from attending the mission school. Every new venture called out violent opposition. Sometimes the attendance dwindled, then grew again. Sometimes a school was closed and then revived. These schools always planned definitely to reveal the Great Teacher as well as to open the mind. Many parents came to hear the Gospel message on the Sabbath, because their children's hearts were reached in day schools.

Founding of
Assiut
College

Mr. John Hogg had come out from Scotland to Egypt for three years in 1856 to have charge of a boys' school in Alexandria, under the Scottish mission. When that term was over, he returned to Scotland and completed his theological training. He was received by our Board and assigned to Egypt in 1860. He undertook the



ASSIUT COLLEGE, EGYPT
The old stable where the college was started and Dr. John Hogg, the founder

educational work among boys in Alexandria, and later launched another boys' school in Assiut, when the mission decided to open up that third center in the Egyptian field. This was March 13, 1865. The school was begun in a stable with five students and Dr. Hogg was the whole faculty. From it has grown Assiut College with its six hundred students, and thirty-three professors and instructors in the faculty. It occupies a beautiful site outside the city of Assiut comprising twenty-seven acres, and has long since crowded every available space in its five commodious buildings. John R. Mott ranks it as one of the most potent agencies for the regeneration of non-Christian lands in all the mission fields of the world. The survey asks for \$126,200 for Assiut College.

A college for girls has taken its place in Egypt and stands as a monument to the faith and labors of another of our workers who has "gone on before." Miss Ella O. Kyle worked and prayed, and "The American Mission Girls' College" in Cairo is a reality. It is the only college for girls in all North Africa. In its class rooms are seen the daughters of pashas and beys. Nowhere else are there so many Moslem girls of influential families assembled under Christian influence. There is no more direct road to the citadel of Islam than here. Dr. C. R. Watson wrote in our church papers, February, 1921:—

Girls'
college at
Cairo

“There are some three hundred and seventy-five girls enrolled, and while the bulk are in the preparatory grades, a very choice and selected group push forward annually to graduation. The college is located in the city of Cairo, but on the edge of the city, along a fine boulevard that leads out to the ancient site of Heliopolis. It has a large and imposing building set in the midst of a beautiful garden, which affords the necessary playground and privacy required by a girls’ school in Egypt. Only a few of the students are boarders, but those who do live in the dormitory constitute a very special opportunity for American teachers to influence their lives and visualize to them Christian ideals of life and character.

“These girls have for the most part comfort and social position, perhaps, even wealth. Some are Mohammedans, some Jews, some Copts, some Catholics, and some Protestants. If you were to trace their racial types, as in America, you could point to many varying national origins—Egyptian, Italian, Arab, French, Greek, Syrian, Persian, Russian. But they are after all, just girls, for, at that age, race and even religion do not signify greatly in the common student life. They are girls who respond to all the manifestations of what we call personality. Only they respond much more in Egypt than in America because the things we bring to them are so fresh, so new, so interesting, so different. Of course, to youth everywhere all of life is new and interesting. But imagine Egypt—a land where woman has been secluded and veiled, and where she is now coming out into the freedom and light of Western ideas. How eager they are to know how girls act and think in the big West.

“How new and strange to them are our social ways, our high standards of truth and honesty, of purity

and uprightness. And that inner sanctuary of prayer and fellowship with God! There is nothing quite the equivalent of this in the old world. For some one to have all this in her life with a rollicking spirit of fun; to mix it in with loving deeds and unselfish interest in others, and in patience and gentleness! It is hard for them to describe it, but they end up by recognizing it as a product of Christ's spirit and life. And it grips them. They learn to lean upon its strength. They live in the light of such lives and are glad."

Several schools of the secondary rank are located in the strategic centers. Alexandria, Luxor, Cairo, Tanta, Assiut, all have their schools for girls and boys. The Tanta girls' boarding school will soon have its own building and will be called the Mary Clokey Porter Memorial. Primary schools are considered indispensable in every mission station. In every district the survey calls for an educational superintendent for city and district. Ten men and nearly as many women are needed at once for this work alone.

Secondary
schools

To those who comprehend the commercial importance of Egypt, it will be a cause of deep satisfaction that the budget is making provision for the commercial school at Alexandria. This school has made extraordinary strides. Originally designed for twenty students, it now occupies new and more commodious quarters and more than forty students have been enrolled. They represent many different nationalities, languages, creeds, and sections of Egypt.

Commercial
school at
Alexandria

From the first, the students have easily found positions. They can hardly wait to finish the course before they take employment. Many have risen to places of responsibility, with salaries that often far exceed those of Egyptian and American teachers. The American Red Cross, the University of Pennsylvania Egyptologists, the general treasurer of our mission, as well as other foreign and native employers have eagerly sought the services of these graduates.

It has been the unwavering purpose of missionary and short term teachers alike to instill strong Christian principles into the minds of these men, who are to take their place in the commercial life of Egypt. That country, like all others, needs the regenerating influences of Christian men in her industrial activities. Our commercial school is ranking high as such an agency.

Cooperative
work

In addition to the item for the Kinnaird College at Lahore, India, the budget includes another educational institution, as a part of our cooperative work. This is the American University at Cairo. It will be of the greatest value to the United Presbyterian mission. It provides the top stone of higher education for Egypt. The mission itself appealed for it, several years ago, because there was no Christian University among the 60,000,000 Mohammedans of North Africa. For lack of such an institution we were losing some of the best young lives that we had trained in our mission schools, and without such an insti-

American
University

tution we could not influence the highest leadership of the rising generation in the Near East. It is of peculiar advantage to have this university located at Cairo. The famous Moslem university is there, the "Azhar," and the war has shifted the center of influence in the Mohammedan world from Constantinople, the political center, to Cairo, the intellectual center.

The university is now incorporated under the laws of the District of Columbia. It has purchased a most attractive city site, with a building that had been a pasha's residence and has since been used for government schools and offices. It is admirably adapted to the University's needs. Our share in its budget is listed at \$93,495.

It may seem very strange that there is no provision made for the Theological Seminary in Egypt. Our Seminary, though more than fifty years old, does not possess a plant of its own. For many years, rooms in a part of the Ezbekieh (Cairo) building answered the purpose of dormitory and lecture rooms. These became so overcrowded that additional quarters had to be secured. Now the Synod of the Nile is looking toward assuming the whole responsibility for the seminary.

We wonder when the day will come for the Sudan and Abyssinia to have educational institutions to compare with those that have developed in India and Egypt. Will it be so long in the

Theological
Seminary

Sudan? It need not be. Through our devotion and consecrated purpose, He can accomplish in a day what it has taken centuries to achieve hitherto. It will not be accomplished at the *present* rate of mission progress. We have been slow and late, and "the King's business requireth haste."

"The string of camels come in single file,
 Bearing their burdens o'er the desert sand;
 Swiftly the boats go plying on the Nile,
 The needs of men are met on every hand.
 But still I wait
 For the messenger of God who cometh late.

"I see the cloud of dust rise in the plain,
 The measured tread of troops falls on the ear;
 The soldier comes the Empire to maintain,
 Bringing the pomp of war, the reign of fear.
 But still I wait
 The messenger of Peace, he cometh late.

"They set me looking o'er the desert drear,
 Where broodeth darkness as the deepest night.
 From many a mosque there comes the call to prayer;
 I hear no voice that calls on Christ for light.
 But still I wait
 For the messenger of Christ who cometh late."

Hostel

The survey calls for a hostel in Egypt, a dormitory for men at a student center, where it is planned to place a superintendent to preside over the men students who may be located there. It will be his task to give counsel, keep order, and do personal work. It is hard to estimate the extent of its influence in the development of the

spiritual life of young men who are to become the future leaders in that coming land. The estimated cost is \$40,000.

Such an opportunity for service is one that the ages might covet. These men are eager, ambitious, with a life before them, potent for good or for evil. They crave guidance at this time, not only for their own personal lives, but for the direction which they expect to be able to give to the destinies of their nation.

Men and women of power and prayer are needed for all these posts. Only those should go out to assume these tasks through whom the Spirit of the Living Christ may speak and work. Christ needs such men and women now. Will the United Presbyterian Church produce them?



**AZHAR UNIVERSITY AND THE AMERICAN MISSION
GIRLS' COLLEGE**

The open court in Azhar University, Cairo, where Moslem leaders are being trained for the service of Islam.

The American Mission Girls' College in Cairo—the only college for girls in all northern Africa.

THE HEALING TOUCH

CHAPTER V
MEDICAL SERVICE

"Only Luke is with me."

He calls himself the happiest of men in the mission field, who, like Paul, has "Luke" for his companion. Wherever "the beloved physician" goes, there has been secured a most cordial greeting and loving interest for all who follow. Doors will swing wide open and even drop off their hinges.

"Luke,
the beloved
physician."

"Luke is with me, grief unsealing
By his precious gift of healing;
To the Savior's feet
Come the sick with all their sorrow,
Doubting souls who dread the morrow
Find relief complete."

His entrance is assured even into the circle of strangers and his return becomes a matter of longing, because no one else can possibly perform the same sympathetic quality of work. It is an especial mercy therefore when he arrives in the mission field—a mercy not only to the work, but to the people; not only to the natives, but to the missionaries themselves. Wherever he goes there will be reaped a harvest of gratitude for the Lord—the Great Physician. To the na-

tives he will be a hope in the times of utter hopelessness; to the missionary families he will be a relief from anxious care, a solace in the hour of deepest human need. If he can be located nearer than the average twenty-four hour limit, the efficiency of the missionary evangelist, or teacher, will be increased a hundred fold, because the mind will be to that extent freed from anxiety and care.

“Luke” is not always of the sterner sex. Often the voice is the softer voice of a woman, and the touch is the gentler one, even like a mother’s. But in either case “Luke” is “the beloved physician.”

Let “Luke” be absent from the station for a time: the news of his return quickly spreads and soon the sick ones come crowding about the door under the bondage of all kinds of disease and suffering. What matters it that many have come as a last resort, after all the witch doctors have failed or all the charms have proved worthless? “Luke” can inspire hope in the most hopeless, and give relief when hope is dead.

Let him go out into the unfrequented districts where his language is not understood—his touch of sympathy and healing is comprehended even by the darkest mind. The message of God’s love sounds very sweet to those whose hearts have been softened by sorrow and suffering, and the missionary doctor misses no opportunity of

pointing to Him, the source of all consolation and comfort.

As it was "Luke" who opened China to the Gospel "at the point of the lancet," so it was "Luke" who opened Doleib Hill and Nasser stations and is now holding open the door of Abyssinia, until we shall enter in with other uplifting agencies. A doctor could go into any one of the large trading centers of Abyssinia. In fact, the people are pleading for him and offering every inducement within their power in order to have him sent to them. They are not yet clamoring for preachers and teachers. They are not anxious to have their religious notions overturned. They have no great thirst for knowledge. But wherever there are human beings, there is suffering: and wherever there is suffering, there is an appeal for the physician.

Doors opened
by doctors

"In India alone the number of people living entirely out of reach of medical care is estimated to be greater than the present population of the United States. The deaths from preventable causes are said to total 5,000,000 every year, or more than the number of soldiers who were killed in action or died from wounds and disease in the first two years of the war.

Scarcity of
physicians
and hospitals

"The sorrowful fact is that out through the non-Christian nations before ever the war began there was more of tragedy, more of horror and misery than the war brought into the world. It

was so ten and twenty and fifty years before that; and it is so today—and yet God help us! We have not realized it up to this time.

“When we hear the clang of the ambulance gong, when we look at the brass plate by our doctor’s door, when we see the colored lights of the drug store window, and think of all the relief that these represent, should we not feel a stab of pity for the millions upon millions to whom hospitals and ambulances, doctors and dispensaries are total strangers? The greater physical suffering of the non-Christian world is for the most part unrelieved.”—LOVELL MURRAY.

Value of medi-
cal knowledge

Because of the desperate need and the woeful lack of physicians, when our evangelists go about the districts in their itinerating work, they take with them a medicine case and everywhere they find hosts of people, who beg for physical relief. Happy, indeed, is she who has taken a nurse’s training. Happy too is he who has given any heed to ordinary remedies and “first aid” treatment, for there are always scores who can be helped by those who have even a meagre knowledge of medicine. How it draws the hearts of the people to them! How easy it is, when physical ailments have received ministrations, to lead one into the enjoyment of spiritual truths! How natural it then is for the missionary to make Him known Who is the only Healer of the leprosy of sin!

Out in the Sudan districts where we have no physicians at all and where the people are absolutely ignorant of any form of treatment except that practiced by the diabolical witch doctors, our missionaries have found it necessary even to perform surgical operations, and have done it successfully upon those for whom delay meant certain death.

Dispensaries have been established in the districts of Egypt and India wherever it has been possible to locate a trained nurse, whenever there has been a trained nurse to locate. These have been veritable light houses of hope to the people of the district, and the good that is done is beyond computation.

Of course, the women and children suffer most. Consequently the loudest call today is the call for young women, who have free access to the zenanas and the harems and the dark recesses of those human habitations. The need is for doctors who are thoroughly qualified for practice and who can operate upon the most serious cases. The need is simply immeasurable.

Call to young
women

There is need also for a whole host of trained nurses, who are qualified to assist the doctor, to open up dispensaries of their own, and to go out through the district with the itinerant missionary to do all that skill and knowledge can do for those who cannot come to the dispensaries and hospitals.

Woman's need
of woman

In spite of the nationalism of which we hear these days, and the shaking off of the bonds that bound women for millenniums past; in spite of the discarding of the veil and the assumption of independence; in spite of the few free women who are taking such a part in public life as has never been known before in the history of Christless nations; in spite of the frequent calls to some of our male physicians to minister professionally in prominent Moslem homes; in spite of all these things, there will be, for a generation to come, millions of women who will still remain under the bondage that has so long bound them. From them the shackles have not fallen and will not fall during their life time. They will suffer unattended, because of the prejudice of their husbands and fathers, unless women qualify themselves to help them in their seclusion.

IN EGYPT

Tourist or
missionary

One may roll comfortably and even luxuriously into Cairo on a modern railroad train and land in a carefully-appointed station with every convenience at hand. He will find the streets well paved. Street cars and taxicabs rush in every direction. European shops line the avenues in western style. The new arrival in Egypt rubs his eyes to discover whether he is asleep or whether he has not been dropped into London or New York or Buenos Aires. The hotels are as

spacious and modern as those in the United States, and but for their speech and the red tarboosh upon their heads and the long gown-like covering upon their bodies, he could well believe himself attended by the porters in the hotel of his own home city. Going out upon the streets an American will feel perfectly at home amid the bustle and commerce that are evident on every side.

This is the tourist's paradise. If he has come simply to see the pyramids and tombs and old dead things, he can have his heart's content. The treasures of the ages are before him. There are museums with acres of floor space and the venders of curios and souvenirs can be found at all the street corners. But let him carry a heart that can be touched by human need and all he has to do is to turn off the street of the European section and he will find himself in a veritable Oriental bazaar. Here is Cairo that as by magic sets him back into the realm of the Arabian Nights. Here he catches a glimpse of the poverty, overcrowding, and sanitary abuses that are the despair of reformers. Here he has a suggestion of the social conditions that beggar description. Here is a picture of the sin, sorrow, and distress that are to be found all over the lands that know not Christ. Here he hears the constant cry "Baksheesh" from some of the nearly 40,000 blind of that metropolis alone, in a country where 95 per cent. of the children are afflicted

Size of Cairo

with eye diseases. This is Cairo that numbers in her population as many souls as Fort Wayne, Troy, Akron, New Haven, Peoria, Harrisburg, Duluth, Utica, Yonkers and Kansas City altogether, and we have not a missionary doctor there. The population is 90 per cent. Moslem, too, and that means seclusion of women and neglect of little children, with such ignorance and superstition as to levy a fearful toll, and send the death rate so high it staggers the Christian mind.

Health statistics in Moslem lands

It is very difficult indeed to be able to tell how high the death rate is. Efforts have been made to get accurate statistics in many Moslem localities and this is a sample of the results:—

Several years ago, when an attempt was being made by a French scientific society to secure exact particulars of the hygienic condition of Asia Minor, the pasha of Damascus dealt as follows with the inquiries put to him:—

Question: "What is the death-rate per thousand in your principal city?"

Answer: "In Damascus it is the will of Allah that all must die; some die old, some young."

Question: "What is the annual number of births?"

Answer: "We don't know; only God alone can say."

Interrogations respecting the supplies of drinking water were similarly evaded, and the pasha appended at the close of the catechism this salutary exhortation: "And now, my lamb of the West, cease your questioning, which can do no good either to you or to anyone else. Man should not bother himself about matters which concern only God."

There were government physicians and Syrian and Armenian doctors when our first missionaries located in Cairo. There are still such professional men to whom our people turn in times of need. Some of these have made their preparation in American and European schools. Some are graduates of Syrian Protestant College, medical department. There are excellent hospitals also, in Cairo and Alexandria, which have cared for many a United Presbyterian missionary patient.

Our debt to
other agencies

For many years after the work was begun the missionaries had no thought of using doctors as evangelistic agents. Our first stations in Egypt were Cairo and Alexandria whose doctors were most kind and genuine in their willingness to help. But when Assiut was opened up as a third center and Dr. Hogg removed there with his family in 1865, he placed himself and them beyond the reach of medical help. They felt it very sorely when their little child was taken seriously ill and their most earnest ministrations were of no avail. The little spirit took its flight, leaving them feeling utterly helpless in that trying climate, so far from any physician. There were no railroads there in those days, nor telegraphs, and a doctor could not be brought from Cairo over night.

It was not until 1868 that Dr. D. R. Johnston went out in response to a most urgent request.

Dr. D. R. Johnston, first physician to Egypt

by the Mission Association. The doctor in Cairo upon whom they had relied died several years before and the seriousness of the situation thrust itself upon them. They thought then of applying to the Board for a physician to be sent out, but an English physician moved from Alexandria to Cairo and that action was postponed.

There were months and years at a time when the history of the mission would have been "a recital of sickness and suffering, borne however with Christian patience."

Assiut Hospital

Dr. Johnston was assigned to Assiut and remained until 1875. They had no doctor on the mission staff again until 1884, when a son of our pioneer, Dr. Elmer E. Lansing, was appointed and served with the mission for four years. They were without a medical man again until 1891, when Dr. L. M. Henry began his life of service for Egypt. For thirty years he has worked and labored, and the Assiut Hospital is his monument. But when its bricks and stones have crumbled into dust, there will still remain the souls of thousands who have been turned toward Christ in the hospital wards and clinics. The record of the number of patients for one year reads like the story of a life time:—

Moslems	24,692
Copts	19,515
Others	981
Grand total	<u>45,188</u>

Each one who entered the hospital, each one who visited the clinic for treatment, each one who received those ministrations in any other place was pointed to the Christ. Only eternity can reveal the influence of that institution.

In 1896, the Women's Board sent out Dr. Anna B. Watson and Dr. Caroline C. Lawrence. They were located in Tanta at the center of the Delta and there established a hospital for women and children. When both had to return to America, the building was remodeled and made into a general hospital, with two medical men as the staff.

Tanta
Hospital

In both the hospitals there are several "white-capped angels" moving about the wards without whose skilled and loving ministrations the hospitals could scarcely exist. "Sister Dorcas," our first missionary nurse, has served for nearly a quarter of a century in Assiut, soothing thousands in their pain and bringing balm to sin-sick hearts. She is now invalided home.

"Sister
Dorcas."

One of the most effective forms of evangelistic effort in Egypt has been the itinerating on the Nile boats. The "Ibis," "the oldest missionary in our field," has had sixty years of such service up and down the Nile. The "Allegheny" and "Witness" are now operating in definite districts. During the first years it was thought necessary to have a doctor upon the boats in order that a hearing for the evangelist might be assured at

Mission
boats

any stop which was made. This is still true in the Delta. Long before the boat can anchor it becomes known that the doctor is coming, and crowds gather, bringing their sick with them, just as in the time of Christ. Devotional services are held and the Gospel story told.

Missionary
nurses

There has been one dispensary in Egypt, at Benha, in connection with the girls' school, but that has now been closed because the missionary nurse has been compelled to leave on furlough. The "407" call was for eleven nurses to have charge of similar institutions in different parts of Egypt. The committee on survey for Egypt said:—

"Your will see that we have asked for nurses at various new stations. We feel that in a land where ignorance in regard to care of the body is so dense, children are so neglected and mother-training is so terribly needed, nurses would find a great sphere both as harem workers and in children's dispensaries. Children's dispensaries are in many places established to great advantage as mission agencies, especially in new stations."

It would seem that such a line of service would be practically limitless in all our fields: Ignorance is all too prevalent. Only in Christian lands are children not neglected. Mother-training is necessary everywhere, but especially in those lands where only the stronger children survive infancy. Here is a field for any girl who wants to give her life for a cause worthy of the most devoted service.

And when India, Egypt, and the Sudan are supplied with all the nurses they need, beyond them lies Abyssinia with her hands outstretched for many more. Thrice blessed will those lands be when the Women's Board can find and appoint a host of nurses who go out with this prayer upon their lips and in their hearts:—

“I dedicate myself to Thee,
O Lord, my God! This work I undertake
Alone in Thy great name, and for Thy sake.
In ministering to suffering I would learn
The sympathy that in Thy heart did burn
For those who on life's weary way
Unto diseases divers are a prey.
Take, then, mine eyes, and teach them to perceive
The ablest way each sick one to relieve.
Guide Thou my hands, that e'en their touch may prove
The gentleness and aptness born of love.
Bless Thou my feet, and while they softly tread
May faces smile on many a sufferer's bed.
Touch Thou my lips, guide Thou my tongue,
Give me a word in season for each one.
Clothe me with patient strength all tasks to bear.
Crown me with hope and love, which know no fear,
And faith, that coming face to face with death
Shall e'en inspire with joy the dying breath.
All through the arduous day my actions guide,
And through the lonely night watch by my side.
So shall I wake refreshed, with strength to pray:
Work in me, through me, with me, Lord, this day!”

IN INDIA

On a Sabbath evening just as night was falling
a woman, young and strong, came out from a

Dr. Sophie E.
Johnson

tent pitched beside a clump of bamboo trees near the gates of Gurdaspur, India. She heard singing over the way—not the weird sounds of the native singing, but strange yet familiar words came clearly to her ears. “What are they singing? How familiar the words seem. Ah! yes, that is the dear old twenty-third Psalm,” and her childhood in the mission school with her kind American teachers came back in loving memory. “Tomorrow I must cross over and see who my neighbors are,” she said.

Next day she made her way to the missionary’s home and the friendship between Mrs. Sophie E. Johnson and the Gordons, life long in its duration, was begun. She won their hearts that day by her sunny disposition and whole-hearted interest in them. They told her of their needs and she promised to help them.

She had been born in India. Her mother was a native of the land and her father was a British soldier in the Indian army. She had been educated in the mission schools and had herself married a British engineer. He had but recently come to Gurdaspur to carry out a contract secured from the Government for bridge building.

She set herself joyously to the task of raising the money needed for the church and had nearly \$1000, the sum needed to complete it, when life’s very foundations were swept away beneath her. She lost all that she had—her husband, her

home, her income; but she found the Gordons to be friends indeed. She became hopeful and determined to face the future with courage. She threw herself into their work. She entered the homes of the Indian women as a zenana worker, in company with the daughter of the family, Euphemia Gordon.

Summer and winter they went about their task of love, visiting the homes not only in Gurdaspur, but in the surrounding villages. Their hearts were constantly saddened by the suffering of the women everywhere. These were utterly neglected and had no help of man at all, even in their days of greatest pain and sorrow. Zenana work

The ladies began carrying simple remedies with them, and longed to know what to do when really serious cases were found. There was no one else to help, so they must do something.

Realizing the condition of the women and children, Mrs. Johnson determined to secure a place to which she might bring them and properly care for them. With this in view a building was rented and on September 17, 1880, the "Zenana Hospital" was opened for the admission of patients and the dispensing of medicine. This was the beginning of medical work in our India mission. Into this neat little hospital the sick came willingly. No advertising was necessary. There were a hundred the first year. Constantly the numbers increased, and in a short time as many as two thousand were receiving medicines

**First medical
work in India**

and treatments at the dispensing room, yearly.

Her lack of medical knowledge was a constant regret to her. Her natural skill made her realize how much more useful she could be if she were properly trained for the work. She resolved to prepare herself for the highest usefulness among her people whom she loved so much. The Gordons were returning to America on furlough and she decided to close the hospital and accompany them. She entered the Pennsylvania Women's Medical College, at Philadelphia, in October, 1885.

She had supposed when she was properly qualified for work that she would return to the Zenana Hospital, at Gurdaspur; but when she was graduated, she was appointed as a regular medical missionary and sent out to have charge of the Good Samaritan Hospital at Jhelum, India.

She gave herself tirelessly to her work. She itinerated through the district with healing and loving ministration to those who could not reach the hospital. She trained helpers, who could give her efficient service and relieve her of many of the ordinary duties. She made long trips to comfort, when she could not heal, and always moved with the spirit of the Christ she served. Caring lovingly and tenderly for a poor Punjabi sister was her last service for the Master here on earth. She did not die,—she just stepped over into the Glory Land.

The year after Dr. Johnson entered the medical college in America the Board sent out Dr. Maria White and for many years she made the Sialkot Memorial Hospital a veritable oasis in that land of suffering and sorrow.

First woman
physician

Urgent as the work was there, she found time and strength to go out to Pasrur and carry on dispensary work from the mission compound, in order to relieve a little of the suffering in that locality. When the ladies of the Women's Board visited the field in 1911, one of the occasions of that visit was the dedication of a fine memorial hospital donated by Dr. White herself, and presented to the Board through their representatives. She is now the physician in charge. When Dr. Wilhelmina Jongewaard went out in 1915 she was stationed in the Hospital at Sialkot, that Dr. White might return on furlough.

Dr. Sophie Johnson died in 1902 and Dr. J. Phandora Simpson was sent out to take her place. She is now in charge of the medical work in the Jhelum district with her headquarters in the Good Samaritan Hospital. At different times the Women's Board sent out three other women physicians who served for short periods.

In 1905 the Board of Foreign Missions sent out Dr. M. M. Brown, who pursued his medical work until he qualified as an evangelist. He was the only fully qualified medical man that the United Presbyterians had ever sent to India

First man phy-
sician in India

until Dr. J. Gregory Martin went out in 1919. In the fall of 1920, Dr. Albert J. Jongewaard, a brother of Dr. Wilhelmina Jongewaard and Miss Harriet Jongewaard, went out to join Dr. Martin and undertake with him the work in the new frontier hospital for which the survey had most urgently called.

**Medical
statistics**

So this is the summary of sixty-five years of medical mission history in India:—One woman called “Home” from active service; three retired for health reasons; three women physicians still in the field; one man, who has combined evangelistic work with his medical; and two young doctors who have not yet completed their language preparation; one experienced graduate nurse just returning from furlough, and two others who are only beginning their language study. There are forty-two native medical assistants in the force.

There are four hospitals with 137 beds. These have ministered to 1041 in-patients, and there have been 1253 operations performed in a year. There are eight dispensaries with a yearly record of 41,556 out-patients and 71,729 return visits. “What are these among so many?” in a field embracing five and a half million people.

Comparisons

Philadelphia has less than a third as many people, but one telephone directory lists 3264 physicians and 100 hospitals. For the sake of uniformity, let us omit from this list the three

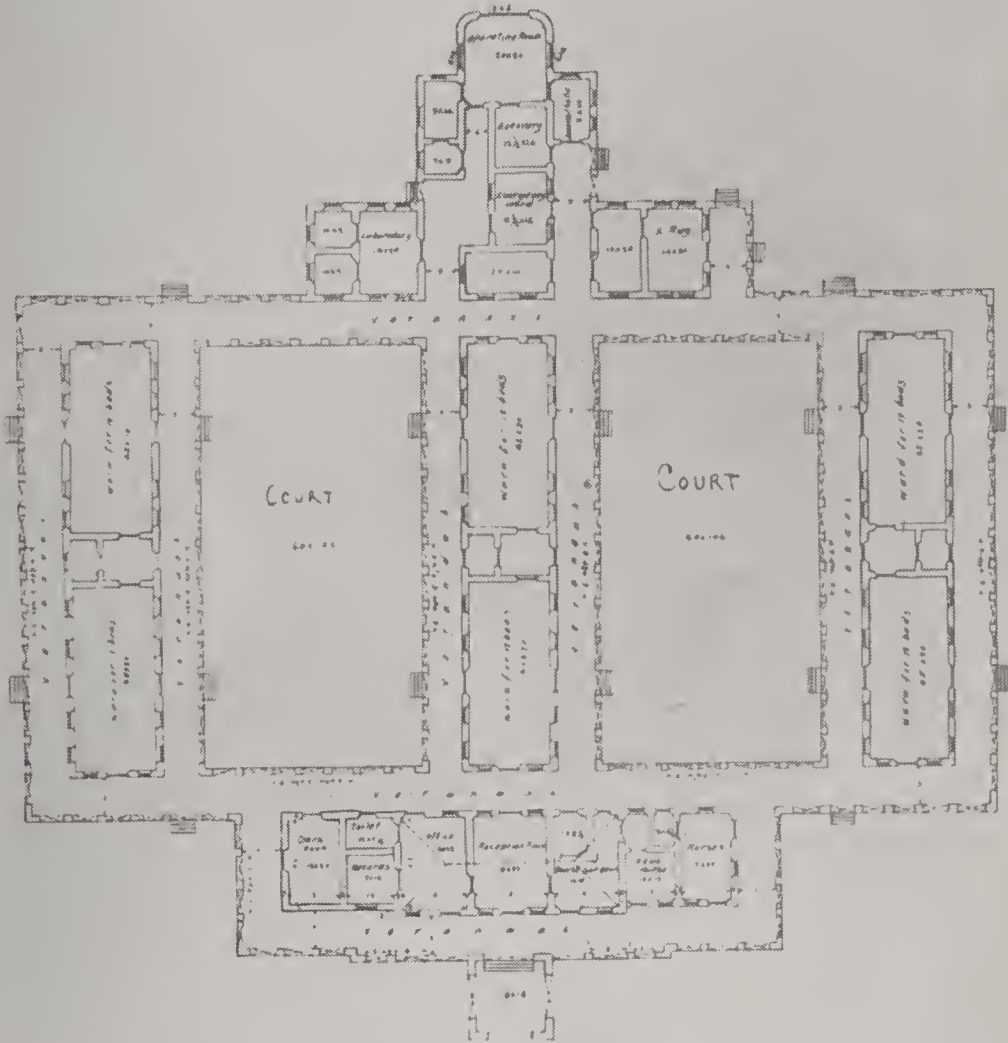
Plan No 3

FRONTIER HOSPITAL

Main Building

Estimate \$ 23,500.

PLAN



ELEVATION



Plan of frontier hospital to be erected at Sarai Kala, India

cat and dog hospitals in Philadelphia and the three veterinary hospitals. We still have 94 havens of blessing to minister to the inhabitants of this great city which covers 1291½ square miles.

Greater New York has a population equal to the total population in our India (Punjab) field. And New York has more doctors than the foreign mission agencies of all denominations of all countries have in all the foreign mission fields in all the world. Yes, more than all of them and six times as many more added to that! The Brooklyn part of New York has as many as are in all the foreign fields and 969 besides.

What a great opportunity for service! There is no surer avenue of approach to the Indian heart than through the door of human suffering. Our Indian brothers are like ourselves. Pain is pain—just the same in Pasrur as it is in New York. Fever is fever whether the child who tosses to and fro lies in a soft, clean bed in Pittsburgh or on the earth floor in Sargodha.

Our exclusive field in India covers 22,159 square miles of territory. Small chance indeed would there be for “first aid” or a response to an emergency call by either missionary or Indian!

It is a great joy to the whole mission force in India that the New World Movement has made the new frontier hospital a glorious possibility in the not far-distant future. It is to be built in the northwestern district, hoping by the instrumentality of medicine and the healing art to

**Frontier
hospital**

reach the Afghan in the Mohammedan stronghold of Afghanistan. This is one of the first buildings to be erected in the program of the New World Movement in India, because it is looked upon as one of the most vital. It is hoped that the hospital will crown all the sixty-five years of mission history in reaching those people so far untouched by Gospel influences.

The place that has been selected for it is Sarai Kala, a name very unfamiliar to the church people in the home land. Hitherto it has been known only to the itinerating missionary parties. From this neighborhood seven years ago our missionaries were stoned. It is in the very fortifications of fanatical Islam.

The missionary and his one evangelist were one night encamped on a high hill overlooking this famous old city that had been a Buddhist center, five hundred years before Christ, and was later the capital city of Alexander the Great, in India. It had been taken over by the Mohammedans at the time of their conquest and was a center of determined opposition to Christianity. Famous ruins lay all about and valuable relics were brought to light by the government. But the history and the archaeology of the place did not interest the ambassadors for Christ that evening, because they were going about in the name of Him Who "was dead, and behold! He is alive forevermore!"

The plague had broken out in the district and the inhabitants were filled with terror, as they saw whole families falling before that messenger of death. Many a time the missionaries had prayed to the Lord to undertake for this people. It had seemed impossible to get a hearing. It was literally with their lives in their hands that they ever came among them to present the message of the Gospel. This night as they prepared their camp and settled down for their rest they heard the sound of many voices from the hilltop opposite the village.

It was the chanting of a prayer for deliverance from the plague which was sweeping over that district. When that had ceased a similar sound from the opposite hill was heard. Others were also praying to be spared from this calamity. Their prayers were chanted back and forth from hill to hill across the village that was lying in the clutches of the awful death. All night long this antiphony continued between these groups of Mohammedans.

Moslem prayers

As they listened, the missionary and his evangelist looked to the source of all help and sent up a prayer to God to save not only the bodies of these people but their souls as well.

A missionary's prayer

Months have passed, yes, years—but at the fall meeting of the mission in 1920 it was agreed to establish a mission frontier hospital at this spot and call it the Sarai Kala Hospital. Perhaps the answer to the prayer is near.

Survey
requests

The report of the committee on survey in India recommended for this hospital three men doctors and one woman nurse: for the Good Samaritan Hospital, Jhelum, and the Memorial Hospital, Sialkot, one woman doctor additional for each: for the Sargodha Hospital for Women and the dispensary at Gurdaspur, one woman doctor each; and for a dispensary at Sangla Hill, one woman nurse.

Of these there are two medical men available for the Frontier Hospital, but no nurse. In either Jhelum and Sialkot the work is far beyond the strength of one physician. At none of the hospitals for women is there anyone to remain in charge when the doctor must leave for furlough. There has been no doctor at either the Sargodha hospital or the Gurdaspur dispensary. Surely there should be a graduate nurse, at least, in the dispensary at Sangla Hill.

Distance from
a doctor

If a doctor should not be secured for Gurdaspur, think what it would mean for "The Gurdaspur Home for Women" where Emma Dean Anderson with her big family is located. When serious illness develops in missionary or member of the household, she cannot rush to the phone and call a doctor and have him there in five minutes—no, nor fifty minutes. Ah, no! Think back to the time when one of your loved ones was ill. Think what it meant to have a skilled physician at a few minutes' call and a trained nurse to assume full charge. Then try to imagine

being altogether beyond reach of either physician or nurse. Think of having to bundle up your dear one in blankets and hire a springless cart to take you and her to the railroad station. Think of waiting there in that dreary place for a late train to arrive, minutes—yes, hours late, and then going aboard a coach crowded with all kinds of people, clean and not clean, quiet and noisy, and traveling for sixteen hours, making two changes of cars to reach Sialkot. Now your problem is to get her off the train, and hire another cab to reach the hospital. There is none available. You must stretch her out upon the platform, cover her as well as you can, leave her to be gazed at by every passer-by, who by the way does not pass by, but stands to gaze. You send a coolie for a conveyance, then try to shield your loved one and answer inquisitive questions. At last the cab comes. You get her into it somehow, and after the agony of the journey, you reach the hospital and turn her over to the care of our own resident missionary doctor, who finds a clean comfortable bed and at once begins her skilled ministrations. You may have arrived in time to make it possible to help. It may be too late! Imagine it if you can! *Why should not the United Presbyterian Church furnish a doctor and a nurse who would be accessible to every occupied station in our field?* Why should we ask people to go out to do our work and compel them to live any place beyond the reach of

medical skill for themselves and their loved ones?

Families
separated

It seems almost as if "the last word" in loyalty and devotion had been said, when parents say good-bye to their children in the home land to go back again to the foreign field. Or perhaps it is when a wife says good-bye to her husband, that he may go out to carry on the work to which they have dedicated their lives, and she remains behind with the responsibility of the family upon her heart and hands. We cannot think of a greater sacrifice in the whole category of the missionary enterprise than this; but the sacrifice has not been finished with these separations. One of the greatest hardships of the work in India is for the mother of the family to be obliged every year to take her children and go up to the hills alone with all the responsibilities of the family upon her shoulders, leaving her husband to continue the work as long as physical endurance will permit. It is simply a menace to the life of mother and children to remain on the plains during the hot months.

Climate in
India

"The year in the Punjab is divided into two seasons, the hot season and the cold season. Although the month of March is often hot to the European, the hot season cannot be said to begin until April. Until about the end of June the hot wind blows. It is the desert wind from the southwest, and its heat simply cannot be imagined by one in the West, nor compared to anything but a blast from a furnace. This wind is very dry and pure, so it is not so oppressive as it would otherwise be. The tempera-

ture steadily rises during the months of the hot winds until it sometimes reaches a point as high as 120 degrees in the shade.

“Such conditions of heat make necessary houses that will protect from the sun and the hot wind. For this reason the houses of Europeans in India are built with walls about two feet thick, with very high ceilings, and with flat roofs covered with about six inches of earth. The rooms must also be spacious, for when the hot winds blow the house must be kept tightly closed from morning until evening.

“In the latter part of the season even the nights do not seem to offer relief, except from the glare of the sun. In his own climate the man from the West knows that the hot wave is a ‘wave,’ and that it will shortly pass, but in India he knows, with practical certainty, that each day will be hotter and each night more stifling than the last, until the longed-for monsoon comes with its relief, toward the end of June.

“In a few days the ground is green with a rank growth of grass and weeds in every direction. During this season, from the end of June to the middle of September, there is rain almost every day. The heat is very trying and enervating.

“It is at the end of this season that the climate is most cruel. It is then that malaria is most prevalent. This malarial fever is the most common enemy of the European in India. It is this that so undermines his constitution that he falls an easy victim to any other disease.”—**Far North in India.**

The men of the mission undertake to stay in their stations and continue the work, except for about four weeks when they go off to the hills to recuperate for the next season’s work.

**Rest houses and
sanitaria**

What is true of India is to an extent true of Egypt and the Sudan. So rest houses and sanitarium in the mountains for the missionaries of India, along the shore or in the Lebanon for those in Egypt, and in the hills for those in the Sudan are absolutely necessary.

It has been the custom of the missionaries in the Sudan to come all the way down to the Mediterranean coast for their rest period. It is a very trying and expensive trip, and the change is only comparative. However it has been the best that could be done. A rest station has now been opened at Sinkat in the hills to which it is moderately comfortable to travel, but the change is only slight. When railroads are opened up through that country and river transportation is made more regular and comfortable, it may be possible to find a place where there will be a decided change in climate and the health of our missionaries may be safe-guarded as it should be.

IN THE SUDAN**Dispensary
at Nasser**

A crowd of people sat on the ground around the little dispensary building that had been erected by the doctor's own hands. They had come from far and near, wherever the fame of the doctor had gone. Their hearts were filled with hope and they brought their sick just as in the time of Jesus, hoping that he might give sight to the blind, or open the ears of the deaf,



THE GURDASPUR HOME FOR WOMEN
One of the girls—Fatima, "rescued through prayer."

or cause the lame to walk again. Never had they known such an exhibition of love and never had they seen such wondrous power.

The little dispensary building itself was a marvel to their eyes. How different from their mud huts thatched over with straw! How strange were those bottles stretched along the shelves of the doctor's room! They came as soon as the light of the morning made it possible for the doctor to see to perform his wonderful works, and they stayed until the shades of night came down and it was impossible for him to work. Each waited his turn; and as they waited they watched the doctor cut, sew, wash and bandage, with his marvelous skill.

His being there at all was a mystery. It was at least two hundred miles away from the nearest white people, and here he was alone with his wife and two little children, living among them, and ministering to their physical needs. Why did he close his eyes and fold his hands and talk to some unseen One before he worked? What did it mean?

As the doctor continued his work, busily trying to overtake as many as possible in the day, he overheard a conversation carried on by two who were seated near, waiting their turn at his hands. One said, "What is it brings him here? What has made him give himself in this way to us? What caused him to leave his country

and come out here to cure us? We are nothing to him!" The other replied, "I do not know, but it seems that it is because of a man he calls 'Yisi' that he comes. It is only because he loves Him, that he is here."

"Because of Yisi."

And the doctor said to himself as he continued his work, "Ah, yes, you have solved the mystery, it is only because of Jesus, that I am here." It was only because of Jesus that he had left his home and friends and his native land, and the prospects of a career, and had gone out to that dark land to minister to their wants and to heal their sicknesses. Not an operation was ever undertaken until Christ's help had been sought. Not a treatment was ever given until He had been asked to manifest His power through the doctor that the patient might be led to know the Great Physician.

"You are a Jesus man."

One day two women were seen coming up through the jungle, one of them carrying a little bundle in her arms. She came and placed it in the hands of the doctor and said, "Oh, Hakim! Hakim! help my boy, help my boy!" He learned that she had traveled many miles in order to bring her child to him for healing, and now she placed it in his hands and cried out in the agony of her soul, "Help my boy!" He uncovered the little form and found a baby that had been a long time dead and he turned to her and said, "Woman, I cannot help your boy. Your child

is dead." "But doctor," said she, "you can make him live. You are a Jesus man. Oh! help my boy!" Again the doctor said "No, I cannot make him live. I cannot help him. It is too late." And then he told her of Jesus who could comfort her heart and could give her peace and hope. And he led her to look up to Him, Who pities as a father pities and comforts as a mother comforts.

Smallpox broke out in a village six miles away. The missionaries and their children all went to the doctor for vaccination, no matter how many perfectly good marks they carried on their arms. The natives followed too. The doctor was besieged. Crowds came day after day. In one day he vaccinated 172 people. There was no limit to this service except the limit of vaccine. He sent for more, but before it arrived, his reserve stock had all been used and he tried to explain to the anxious people that he would minister to their needs just as soon as the medicine came. But terror seized them. They are "all their life time subject to the bondage" of fear. They refused to work. Why should they work? They would soon all die, and of what use would money be? They had heard of a village not far away where a hundred had died—a tenth of all their people. Hopelessness settled down upon them like a fog and there was no one who could dispel that fog and let in the

Small-pox and
vaccination

light of love and peace so easily and naturally as "Luke, the beloved physician."

Their coming for vaccination in such numbers seems to be a proof that if we have a needed article, the Shullas will take to it readily. It looks as though many are beginning to feel that Christianity is superior to their old faith and in time numbers of them will come. The work is very hopeful. The teacher's approach is long and very difficult. The evangelist must make his way by patience and happy circumstance. The industrialist has the advantage of more continuous contact and of interesting them in that which they understand. But the doctor walks right into their hearts and abides there during all the days. The immediate, critical need is for doctors—for doctors in large numbers and of large hearts.

Sudan medical
property

We have small dispensaries at Khartum North, Doleib Hill, and Nasser. The first building secured at Sayo in Abyssinia after a shelter had been found for the missionary family was a three-roomed dispensary where the doctor began his work. The survey calls for hospitals where we now have dispensaries in the Sudan, and clinics at six other places.

We have no doctor at Khartum. There has been no one for that station since 1911 when Dr. McLaughlin was compelled to return to this country on account of Mrs. McLaughlin's health.



THE THREE HOSPITALS FOR WOMEN IN INDIA
White Memorial, Pasur, Sialkot Memorial (lower left,) Good Samaritan, Jhelum, (lower right)

At this station it is possible for the missionaries to secure the services of the C. M. S. doctor and hospital in Khartum. Were it not that the British and other governments send out doctors here and there where they have officials located in diplomatic service, our workers themselves would fare badly in Egypt, India and the Sudan.

In 1915, when Dr. C. E. Wilkerson went out he was sent to the more needy Doleib Hill station for Dr. Lambie had moved on to the station at Nasser to begin the medical work there. In 1917, Dr. Wilkerson was forced to return to America because of a breakdown in health and Dr. Paul E. Gilmor was sent to Doleib Hill to take his place.

Dr. Lambie left Nasser in 1919 to occupy Sayo, Abyssinia, when the door to that neglected land was opened. So Mr. and Mrs. Paul J. Smith, who were left at Nasser, had this hope when ill—there was a doctor forty-eight hours away in case of desperate need! But Dr. Gilmor's health failed, and he was ordered home to America in the spring of 1920. That left Doleib Hill and Nasser both without medical help until December 31, 1920. At that time there was great rejoicing at Nasser because of the arrival of Dr. Joseph S. Maxwell. Since then Dr. John M. McCleery has arrived at Doleib Hill.

Think what it would have meant to Ralph Tidrick and our cause if we had had a doctor

Ralph Tidrick

at Doleib Hill and a well-equipped hospital to which he could have been hurried when he was so terribly mauled by the lion! There was no doctor. There was no hospital nearer than Khartum and Khartum was five hundred and fifty miles away. The natives who were with him at the time, loved him with the love of an African heart and did their best to save his precious life. The only way to get him to Khartum was by the boat.

He was about thirty miles from Doleib Hill, and ten miles back from the river when the encounter with the lion occurred. He was carried by the Shullas to the river bank where he lay for about ten hours. One of those with him carried the news to Doleib Hill; the others watched for a steamer on the river. At last a tourist steamer came along and he was carried to Kodok where a Syrian doctor cared for him for two days. Then he was sent by special steamer to Khartum, an Australian doctor accompanying him from Melut, a few hours' journey from Kodok.

Dr. Magill went on special steamer from Khartum North to meet them, but it was a full week after the encounter with the lion, until poor Mr. Tidrick reached the hospital at Khartum. An operation performed soon after he was hurt was what was needed. When struck by the lion he fell upon a stump which broke two ribs, one of which punctured the lung and this caused

his death. Of course he was mauled by the lion, but not fatally. The doctors at Khartum thought they might have saved him, if he could have been reached sooner—but it was too late! Ralph Tidrick's work was done. And we had lost another worker from our fields.

Where are the United Presbyterian doctors and nurses who claim to love the Lord, who was Himself the Great Physician and helped and healed where help and healing were *most needed*? Is it only the soldier heart that beats to this refrain?

“Better in one ecstatic, epic day
 To strike a blow for glory and for truth,
 With ardent, singing heart to toss away
 In freedom's holy cause my eager youth,
 Than bear, as weary years pass one by one,
 The knowledge of a sacred task undone.”

Is there no such devotion in the Christian medical soldier heart?

Some American tourists were visiting Tanta in 1910. They had been shown the crowded clinic room where Dr. Pollock and his assistant were treating the eyes of scores of children. They had visited the hospital wards, with the rows of comfortable clean beds, all filled with grateful sufferers. They were having dinner with the missionaries in the hospital when a telegram was brought to the woman physician. She read it and looked up with anxious face. In answer to the questioning looks she said, “It is a wire

Eight hours
 from a doctor
 in Egypt

from Mr. Reed. Little Mary is very ill and they want me to go at once. I cannot go. I cannot leave those three critical cases in the hospital so long. It would take eight hours to reach the Reed's and I cannot get a train until after one o'clock. I'll go to see Dr. Pollock and ask him to go," and she excused herself from the table and went out.

"As— so—"

Eight hours from a doctor! We can scarcely endure it when we wait eight minutes. Don't say they should not go into such out-of-the-way places! Don't say they have no right to run such risks! Don't say the Lord never intended men and women to do so! God sent His Son from Heaven to earth. Christ gave His life. He freely, willingly, deliberately died to save you and me. And He said, "As the Father hath sent me, so send I you." "AS THE FATHER HATH SENT ME, SO SEND I YOU!"

Life needed

If we love Him, we will go. If we love Him we will build and equip and properly man all the hospitals and dispensaries for which they ask. They ask for three men and two medical women in the Sudan. They ask for nine in India, three men and four women physicians and two nurses. They ask for ten new doctors and nine additional nurses in Egypt.

"And Him evermore I behold
Walking in Galilee,
Through the cornfield's waving gold,
In hamlet, in wood and in wold,

By the shores of the Beautiful Sea.
He toucheth the sightless eyes;
Before Him the demons flee;
To the dead He sayeth, 'Arise!'
To the living, 'Follow me!'
And the voice still soundeth on
From the centuries that are gone,
To the centuries that shall be!"—Longfellow.

The outpost station in the Sudan lies in sight of the foothills of the "Old Hermit Kingdom," Abyssinia. The stories of the doctor and his wonderful work at Nasser were carried across into that land by every passing traveler. One and another came and sought the man who could make the blind to see and the lame to walk. More wonderful still grew the fame of the mission doctor with every cure effected. More and more sufferers came with their burdens of pain. At last the compelling power of physical need pushed the closed door wide open and the call came loud and clear for the Christian doctor to go into Abyssinia. It was promised that he might pray to his God, if he chose, and tell any story of God's love, if only he would come.

Opening of
Abyssinia

At that time there were only two medical men in the whole Sudan and one of them had not been there a year. As in the case when the Sudan itself was opened, only an experienced man could undertake such pioneer work. There was only one choice. It was humanly impossible

to spare the doctor from the work. Could a nurse take it over at Nasser? Could a preacher carry a doctor's kit and administer medicine at Doleib Hill? Could they get on thus, and the stations in Khartum district depend upon other mission doctors or government surgeons until the United Presbyterian Church would send out other men?

It seemed disastrous, but the call was from God and the mission could not say "No." They cabled the Board and the Board could not say "No." It was presented to General Assembly and they ordered the doctor forward. So Sayo, Abyssinia, was occupied for Christ.

Prayers answered after sixty years

And prayers offered during six decades of mission history, have been answered. Abyssinia has been opened to the Gospel! Will the United Presbyterian Church maintain the faith of the fathers, or will it thwart the purposes of the Lord? Has not the time come to reclaim the first kingdom possibly that adopted Christianity? Almost in the days of the apostles, Abyssinia was counted as belonging to the Lord. Is it not time for her to be reborn into Christ's Kingdom after so many centuries of darkness following the loss of her faith?

Christ has called us to this task. He has called, knowing Egypt, India, and the Sudan as we cannot know them. He knows we have men enough. He knows we have power enough:—"All

power has been given unto me; Go ye therefore.”
Have we love enough?

The accomplishment of this task awaits a
people who will let Christ have His way in their
lives. Are we that people?

PREACHING
THE
GOSPEL

CHAPTER VI
EVANGELISTIC WORK
IN EGYPT

A COMPANY of American tourists arrived at Luxor, Egypt, and were personally conducted to a modern tourist's hotel only a few hours after leaving the boat at Port Said. The spell of the land was upon them. They felt the proverbial lure of it and wandered about the high-walled garden as in a dream. They longed for the moment to come when they might venture forth into the historic temples and avenues of the sphinxes, and see with their own eyes the tombs of the kings. They were impatient to view the hieroglyphics which had been chiselled upon walls and columns and had been the means of making known the story of the ages after centuries of silence. The tall date-palms cast sufficient shade to soften the glare of the morning sun and mellow its dazzling light. They seemed shut off from all the world. Only through the carefully locked gates, with their iron bars, could they realize the city beyond with its teeming population.

Suddenly a wave of sound broke upon the stillness of the morn, far away and indistinct at first, then nearer and clearer, as its cadences and intonations were expressed. Closer and closer

rolled that wave of sound that seemed a cry, a shout, a song, a mighty groan, all mingled and commingled into one. They rushed to the gates to see what all that din might mean, and instinctively shrank back as from a scorching furnace blast, that sickens as it withers all who feel it.

**A Moslem
procession**

There surged a motley crowd of human beings, men and boys, old and young, fat and lean, clothed and naked. Some had sticks and stocks and some were empty handed. Some were dancing, reeling, twisting, suiting the wild gyrations of their bodies to the manifest passion of their souls. Others marched with heavy tread and slow, as though the burden of their souls crushed down upon their faces and their frames. The priests, or those who seemed like priests, were leading on, and in their hands were chains, all garlanded with flowers, to which a buffalo had been attached. Fat, sleek, and shaven, bedecked with many wreaths, he walked with head erect and ear alert, as if he, too, would know what all that din might mean. He was being led forth to the slaughter, in honor of some Moslem holy man, and all those hooting, howling masses were seeking to store up some merit, by tasting of his flesh. There was the bigotry; there was the prejudice and superstition; there was the fanaticism, the ignorance, the degradation of Islam's faith portrayed before those men and women from Christian America. Why not stop that pro-

cession? Far better try to stay the forest fire or tidal wave. Why not shout the Savior's love and free salvation? Easier far to hush the billows' roar by one weak whisper, or for a tender child to sway an angry mob, intent upon some bloody violence!

But how could this be? Where was the missionary? Where were the Christians that had been listed in statistics? Was this not Luxor, with its mission church and schools? The tourists called to mind the map, displayed upon the walls of churches and saw this field marked "Occupied." What could it mean? It seemed as though the sun were blotted out. For the first time in all their lives those tourists began to realize the tremendous difficulty of the task before the heralds of the Cross in Moslem lands.

Marked
"occupied"

This was Luxor. This was Egypt, the name to conjure with! The land of history, mystery and tragedy—as well as prophecy! "Blessed be Egypt, my people!" Plain, clear, concise, but far from its fulfilment. How vast the work to be accomplished! Who could count the lives that would be needed, the gifts of treasure that would be offered, and the prayers that would arise ere Egypt could be won for Christ?

Luxor
district

Yes, this was Egypt, a part of the Orient that "fascinates while it repels!" And many travelers hasten through this famous land and never see the sad eyes of the children and the starved lives

of the women. They never see the fanaticism of the millions of God's neglected ones.

Number of
missionaries

But do we have missionaries there? Look at our prayer cycle, and read the names of those who are located at Luxor. We find two men and their wives, and one of these men is responsible for the work on the mission boat. There is one woman missionary in charge of the girls' boarding school. There are three women under short term appointment. In addition to these there are eight Egyptian pastors and twenty unordained preachers in the Luxor district.

And what of their field? By the "Luxor District" is meant the valley of the Nile, on both sides of the river, stretching 312 miles. Our boat, "The Witness," sails past 437 towns and villages, with approximately 320,000 dwellings, in each of which there is an average of six souls. This is a district with a population equal to all Philadelphia, Rock Island, Mansfield, New Castle, Des Moines and Topeka. Nor is that all. We must add to that total the student population of all of our five colleges and the entire membership of the largest congregation of the United Presbyterian denomination. When we realize the number of workers needed for all these places, we may well wonder how the mission force in the Luxor district can be distributed to minister to so many.

Density of
population

The number of persons to the square mile is 1507. The density of the population is realized

more fully if we compare it with America. For instance, in Pennsylvania, the population is but 196 to the square mile and in the United States as a whole it is 35. More than 89 per cent. of the people are Moslems.

Work in this district was begun very early by the missionaries who went about on the mission boat. They sowed the seed, here and there, as they had opportunity. As this seed bore fruit, the converts were gathered into congregations, which later were organized into a presbytery. There are now fourteen organized congregations in the district, besides thirty-one other preaching places. The church membership of the district is 763 men and 831 women, or a total of 1594. There is a Sabbath morning attendance at the meetings of 3264. The contributions for the past year amounted to \$8216.

Present
status

In connection with these churches there are twenty-nine Sabbath schools, with an attendance of 733 men, 467 women, 627 boys, and 509 girls, 2336 in all, with eighty-four teachers. The contributions of the schools amounted to \$455.

The lay preachers visit from thirty to forty villages monthly, reaching about 4000 people. This is considered a very effective method of work. These men reach very many who are reached in no other way. They prepare those who may be visited for the coming of the missionary.

A few Bible women visit from house to house.

holding meetings as may be convenient. Of these women, there are four in Luxor itself and four in the out-stations. The worker in charge of these says, "The need is appalling." "One longs to be multiplied by ten."

Those missionaries resident in the central station work in Luxor and vicinity, while the one assigned to the boat gives his whole time to the work of itinerating.

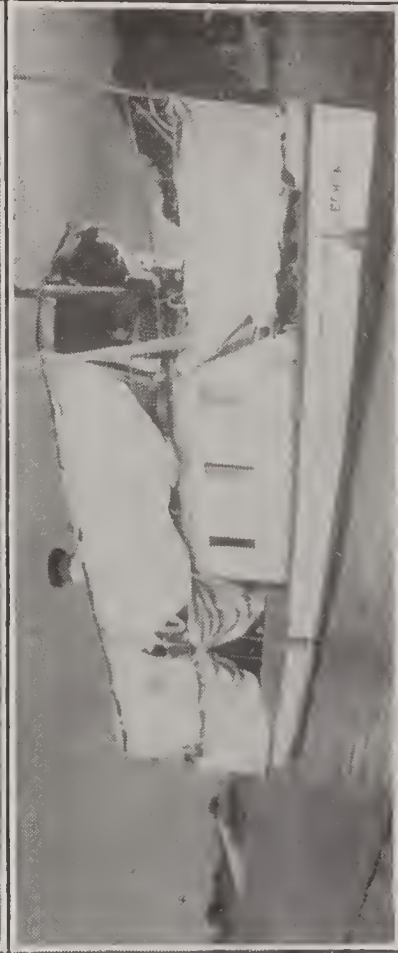
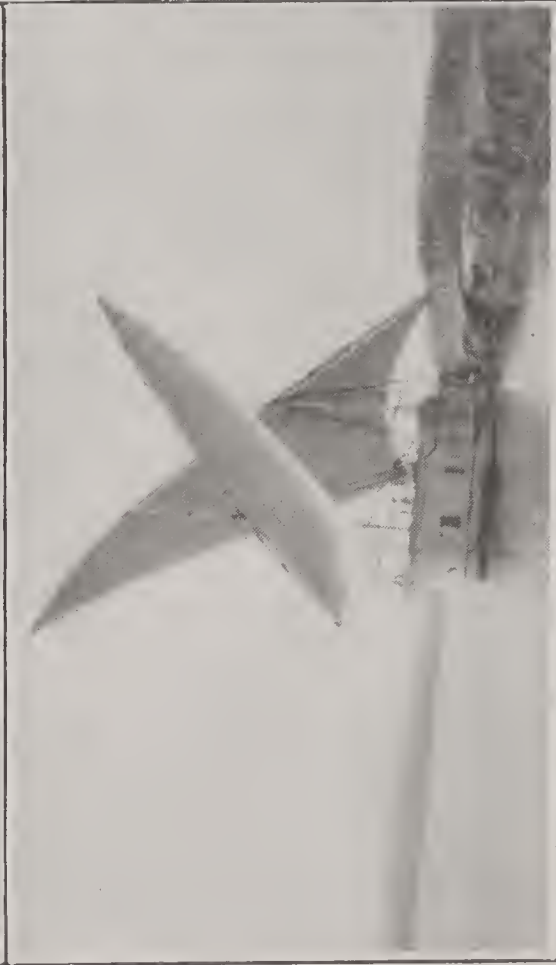
Itinerating
on boats

The worker on the boat visits the synod's work and workers at least twice a year. He goes from village to village sowing the seed in new places, as well as cultivating in places previously sown, and reaping where the harvest is ripe. These harvests are made ready by the local workers, who are quite able men, and carry on their work in a very efficient manner; but they appreciate a visit from a missionary, with whom they confer concerning the work. They are all striving to bring the people to a knowledge of the truth, and to build up strong, live congregations, through which the truth may be spread.

The results of this kind of missionary work are hard to tabulate. The fields are white to the harvest. It is not so difficult getting into a village now as getting out of it, for the people desire him to stay longer. But the district is long and the towns are many.

Women's
work

Usually, he is accompanied by one or two women missionaries, who are glad of this opportunity of getting into remote districts.



FOUR ITINERATING EVANGELISTIC AGENCIES IN EGYPT

The Delta Car
The Witness

The Ibis
The Alleghehy

One worker says, "We use all the means we can to reach all. We preach to Moslem, Copt and Protestant, trying to bring all to a knowledge of the Savior. We believe that many more would hear and respond were it not that they fear persecution. Today an old Moslem woman was in a meeting held in a Christian house. She said that she believed and loved the Savior. Mrs. Hart said to her, 'You confess this in the house of a Christian; are you willing to confess Him outside among your own people?' She looked sad, and drew her hand across her throat, indicating what would be done to her if she so confessed. There are doubtless many more like her."

The situation in Luxor is typical of all the districts. Some are not so well equipped and some are slightly better. All face the same problems. All are holding on desperately in the hope that the reserves will be brought up soon, and that stations so long under the banner of our King need not fall into the hands of the enemy, and the achievements of sixty years be lost.

It would be interesting to go about the cities with the evangelistic superintendents of women's work. In the city of Cairo this work is under the able superintendence of Anna Y. Thompson. The Bible women go from house to house in different districts of the city, about ten miles in length as the tram goes, reading, teaching and preaching the word of God, to an average of

Evangelistic
women
workers

1500 women. In nearly every one of these districts there is a meeting place, where regular services are held, as well as weekly prayer meetings for women. There are as many more meeting places where Bible women are greatly needed as teachers.

Bible women

The abilities of these Bible women vary greatly. One is especially good in teaching. Another is gifted in prayer. Some aid in pastoral work, while others excel in working among Mohammedans. Some of them are specially helpful at mournings, and are frequently sent for to comfort those who mourn and to read to the assembled crowd. They try to persuade the women to give up their objectionable mourning customs. Each faithfully tries to do her duty in all these lines.

There are sixteen women who assemble regularly at Mrs. Harvey's for their monthly meetings, at which time they give in their reports and receive their salaries, and listen to a Bible lesson or a devotional talk by Miss Thompson. The pastors of the city, the missionaries, and Lord Radstock have assisted Miss Thompson in these services.

Bible women's conferences

For some years Bible women's conferences have been held. The last general conference was held in Assiut in 1916. Since then small local conferences have been held in the different towns. More of the women have been able to attend

these smaller ones. These have proved to be a great blessing.

A very cultured Moslem gentleman became converted to Christianity. His wife died and he married again—the woman of his choice being from a very respectable Moslem family. A few days before her marriage some of the neighbors began to say that it was thought he was a Christian, and oh, how she trembled at the thought of such a possibility! But she had no choice. She could not change her fate. After her marriage, as her neighbors saw her, they asked, “Is he a Christian?” “I do not know,” she said, “but he is very kind.”

Married to a
Christian

The Christian husband had been very kind—and tactful. The first night, before retiring, he asked her if she had a Koran. She said she had. “Bring it,” he said, “and we will read together. I, too, have a book. I always read at night before I sleep. We will read a part from yours and a part from mine.” He chose the sweet, comforting portions. He read of His wondrous grace. He revealed to her for the first time the marvelous story of the woman at the well. Night after night they read, and her interest grew. After about two weeks she said, “We will read just from your book. I like it better.” Soon she knew her Lord and loved Him, too, and in spite of the bitter persecution that she knew was ahead, she professed Him and became a Christian. The persecution was so bitter they were compelled to

Koran and
Bible

leave the country and they came to America and studied for eight years. He completed the course in the Theological Seminary at Xenia and went back to preach and teach and live the Christ life among his people. His ministry was wondrously blessed. Years and years they toiled on publicly and privately, their beautiful Christian home being as powerful a sermon as any that they preached.

Death—no
mourning

At last his ministry ceased—his Master calling him to a higher service. Friends and neighbors came to see the bereaved one and wondered at her calmness and composure. There was no mourning. There were no wailing women—there were no shrieks and cries. Instead, the widow received all who came, and talked with each in turn. When too many were present for her to speak to them in conversation, she opened the Book and read aloud to all in the room. To those who saw and heard this was the proof of the profession they had made and the Gospel they had preached. No book of theirs had power to comfort after that fashion.

Death—the
wailing

As days went by the loneliness settled upon her and she found the burden hard to bear. One of the missionary ladies asked her to go with her to a village and help in a meeting. She was glad to have this opportunity and they rode together to the village three or four miles away. They had scarcely left the cab, when they came upon a mourning on the street. Here was another



THE FIRST CHURCH AT DOLEIB HILL, THE SUDAN, AND
THE NEW CHURCH

widow. The body of the husband lay dead within the house. The wailing was on, every shriek and cry an echo of some hopeless heart. She quickly found her way into their midst. She raised her hand and motioned them to cease. Then with calm voice and sweet, she told them of the Comforter. She told them of the hope in Christ, of the life that is everlasting, of the home where there is no parting and no death.

There was quiet and she turned to go. They reached her skirt and held her fast. "Oh, tell us more," they said. Again she spoke and again she turned to go. They begged so earnestly for more of the wondrous story that the full hour passed and the cab came to take them home.

There are thousands of villages where death has entered. Thousands and thousands are mourning without hope. All are waiting for a messenger who can tell of "the Resurrection and the Life." Christ also waits.

IN INDIA

We are apt to think that India is a field where all our problems are presented by Hinduism and that all evils are by-products of that degraded religion. But our field is in that part of India where Mohammedans make up nearly three-fourths of the population. We have seen Egypt with its overwhelming Mohammedan population. We shall see the Sudan as the very battle line of

A Moslem
field

Moslem advance. We United Presbyterians have been providentially placed in lands where our faith has been pitted against the only religion of the world that has been carrying on a determined effort to supplant Christ. The issue is the Crescent or the Cross, Mohammed or Christ. It depends upon us whether the victory shall be in our day or whether it shall be given over to future generations to crown the Savior Lord and King.

“Ours should be the words of Keshub Chunder Sen. He did not see very clearly the face of Jesus Christ on which we have looked. He had touched only the distant border of His garment. His words were ‘None but Jesus, none but Jesus, none but Jesus is worthy to wear the diadem of India, and He shall have it.’ And if none but Jesus is worthy to wear the diadem of India, who but Jesus is worthy to wear the diadem of Egypt or the Sudan? Shall he have it? Shall he have it? Let us do our best to get it for Him,”

said Speer, at our semi-centennial celebration.

Mohammed

Basil Mathews says:—

“There is no evidence that Mohammed ever heard the true Gospel story or listened with never-dying wonder to the experiences of a redeemed man. Had either of these opportunities been his, the history of the whole world might have been changed from the sixth century to the present time. Two different times the God-given opportunity was literally thrust upon the professed followers of the crucified Christ of telling the story of His redeeming love to him, whose followers now number two millions and nearly a quarter million more, and whose empire once

reached from the Atlantic Ocean to the snows of the Himalayas, from the steppes of Russia to the deserts of Africa. Once as a lad and again as a strong young man, he came with his camel train over the thousand-mile caravan route to Bosra, and passed again and again within the sound of the voices of the dark-robed priests chanting the ritual of the official worship of the Christian Church—but the spirit of the Christ was not there.

“In the early days when the Church forgot herself in order to carry across the world the message of the Kingdom, she grew miraculously and went on conquering and to conquer. In the later days, when she centered her thought on her own power and privilege, a stark menace threatened her very life. She found suddenly that the question was not whether she should increase her power or discuss her creeds—but whether she could, by fighting with all her might, remain alive at all.

“For out of the desert of Arabia came the scimitar of Islam.

“When next the inhabitants of the Christian city of Bosra were given an opportunity to hear the name of Mohammed, it was as the herald of the fiercest, the most skilled, and the most implacable foe that the Christian Church and the Kingdom of the God and Father of our Lord Jesus Christ has even known.”

One of our strong Moslem districts is Jhelum, where more than 88 per cent. are followers of the False Prophet. This is across the Jhelum River, in the frontier districts of India, where there is a great section that as yet has scarcely been touched by the Gospel message. It contains 2768 square miles of territory, with nearly

Jhelum
district

600,000 people. All that can be undertaken by the mission camp in a winter's work is a circuit of about 200 miles. The people are sturdy and bold of character and seem to have caught something of the spirit of their own hills and ravines, but alas, they are strong to do evil and have a crime record that is best not mentioned. They are also faithful as friends, loyal, self-reliant and industrious, and if their lives were indwelt by the Spirit of God, how great a force they might become in the work of the Kingdom! How their numbers appeal to us. There are thousands of children of school age. There are more than 150,000 homes that are not yet lightened by the presence of the Lord Jesus.

**A district
superintendent**

One of our missionaries returned to India in 1920 after furlough. When he left the field he had been in charge of a district as superintendent, with four native helpers. If each had been able to speak personally to fifty persons every day, counting seven days to the week, and allowing no day for sickness or rest, it would have required more than forty-nine years to speak once to each person in his district.

“But when He saw the multitudes, He was moved with compassion for them, because they were distressed and scattered as sheep not having a shepherd. Then saith He unto His disciples, ‘The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest.’ ”

The characteristic method used in India of **Itinerating** carrying the Gospel message is by itinerating throughout the districts. The whole work is under the guidance of the district superintendent. He is the spiritual leader of the workers in the district. He counsels and plans with the settled pastors for the uplift of the congregations. In the unorganized communities, where there may be a possible Bible teacher he exercises a much closer supervision of the work, and it often falls to the superintendent to baptize the children, look after the new converts entering the church, and hold communions for the Christians.

During the cool season, from November to the last of March, in company with two women missionaries, he conducts an itinerating campaign in the district, examining the people to determine the progress made, and urging them on to new and greater efforts. Most of all he tries to bring a spiritual quickening into their midst. He examines the schools in Bible and seeks to lead the teachers into more active Christian endeavor, for it is his duty to superintend the day schools, as well.

One of these made this report:

“Last camping season we visited just a few over 200 villages, which is about half the number of those where Christians are found. We usually visited three villages a day, which means that once in the year we went to each of these villages, for a couple of hours, often less, sat down in the Christian quarters, examined the people, baptized the children,

and rushed on to the next village, did the same there, then on to the next, and so throughout the season. But, mark you, all this effort upon one half the Christian community! What about the other half untouched this year, and the more than 200,000 yet outside the fold? The only chance the non-Christians had was when they would listen to what was being said to the Christians. There were no special meetings for them, for there was no time. If there were no Christians in a village, we did not stop. Some years ago a movement was set on foot to secure one missionary for every 25,000 of the population. According to this we would be entitled to eight more missionaries in our district. How long must we wait? When will our share of the '407' be sent to help us?"

Village
pastor

Far greater, perhaps, in God's sight, than all of the poets, scholars, translators, and orators of India is the "self-support" pastor, who leaves behind him the peace of an assured income and goes forth to the hardships and uncertain support of a village pastorate. This is the true missionary volunteer and hero of faith. Peculiar temptations assail him. In opposing the terrible sin which is so prevalent he is often cut off from the support of his village.

Elders

There are perhaps 300 elders in such village churches. The majority of them are illiterate. Few were even born of Christian parents. "Under a tremendous handicap, an elder fights his own personal battles in the devil's own stronghold. Perhaps his father was a scavenger, the family

altar a mud idol, his pastor a filthy fakir, and his shadow a curse to his neighbors.”

Having learned a few Bible stories and received baptism in a great mass movement he suddenly finds heavy burdens resting upon him. He is one of the people and yet is held responsible for upholding the ideals developed in other lands after a thousand years of progress. Not only must he face the heathen customs with which he comes in daily contact, but he must face outside antagonism in the shape of missionaries of the Roman Church who have shipwrecked many a Christian life and Christian congregation.

But he is not empty handed. Among the hundreds of elders in our Indian church, there are those who have the power and the wisdom of the “twice born.” These rugged and earnest men have saved the church in many an hour of trial. Their fight is a continuous fight for clean morals against vice embedded and entrenched in age-long custom and lethargy. Their burdens are great and far beyond the power of their feeble shoulders to carry. For the removal of ignorance is a work of years of patient effort.

Self-support

Out of the raw material of the mass movement there is to be developed and organized a self esteem and a self confidence, and a church. This is no mean task. They are ignorant, poverty stricken, down-trodden. They have made a good beginning, but it is only a beginning. The con-

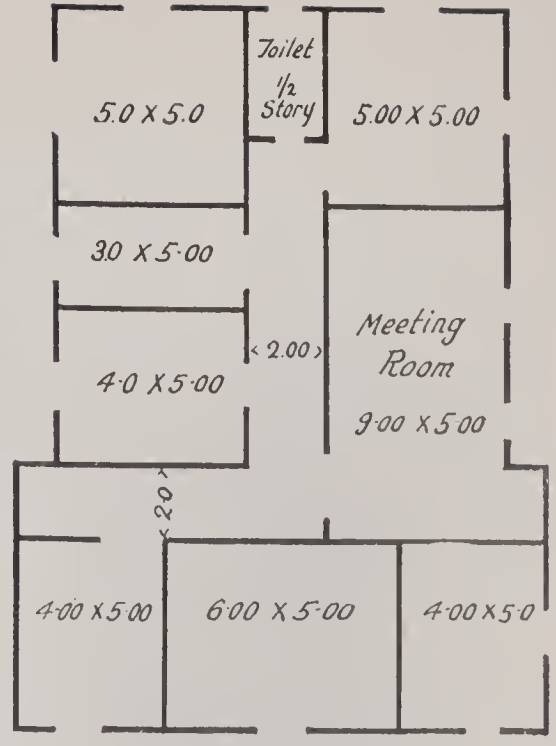
dition of supreme poverty makes self-support at best a precarious proposition. The people eke out a hand-to-mouth existence on the verge of constant famine. It is, therefore, much to their credit that so many of them are able to support pastors even at an average salary of \$6.00 a month.

The desperate
situation

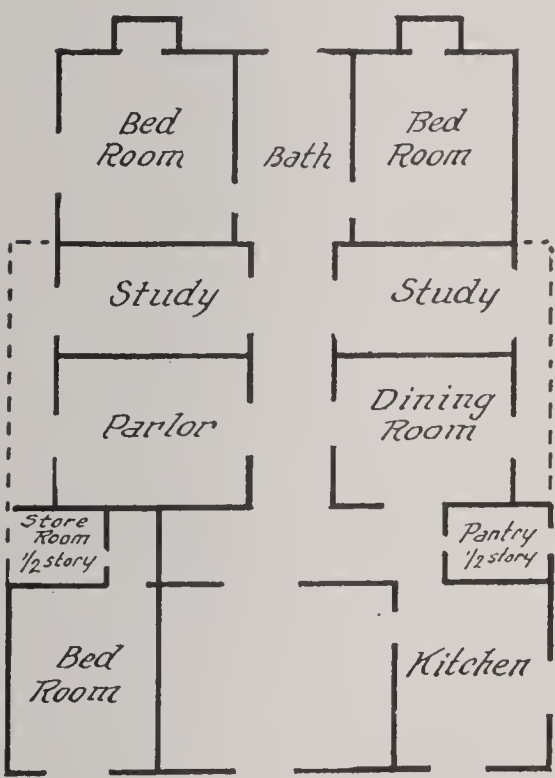
The gravity of the evangelistic situation in our fields can only be imagined. There is no possible parallel which can be drawn to bring it before the minds of American people by comparison. A few statements may be made and a few descriptions may be attempted, but we simply cannot comprehend it. When we say that whole Christian communities have been swept out of existence by plague, between the visits of our evangelists in the districts of India; that their visits are sometimes three years apart and then only of a few hours' duration: when we say that there are hundreds of villages in Egypt into which an evangelist has never gone, and no colporteur has ever distributed any religious books, while floods of literature of a sensual and materialistic character are being widely distributed among the reading public; when we say that only a fraction of the work for which we are responsible has even yet been planned, much less provided for, we still fail to realize what it means to undertake the task of bringing these fields to Christ.

WOMEN'S COMMUNITY CENTRE

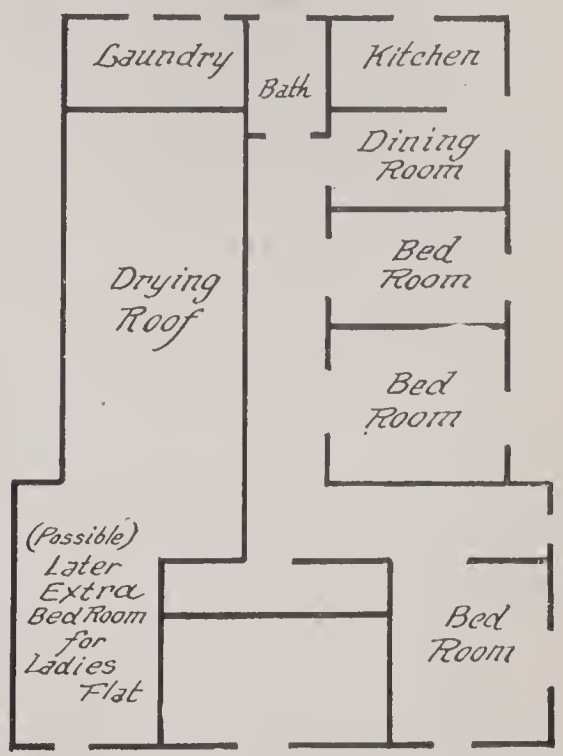
EGYPT



*1ST FLOOR
Meetings - Classes -
Dispensary*



*2ND FLOOR
Lady Missionaries'
Residence*



*3RD FLOOR
Bible Women's
House*

IN THE SUDAN.

We have looked thus far only at Egypt and India. Let us go into the Sudan. Here we have a district largely Egyptian in character and then beyond this a region stretching out into the very heart of the black belt of Africa. Leaving out this territory which has been touched by Egyptian influence, and considering only the pagan district, we have a territory that stretches as far as from New York to San Francisco and on out into the Pacific as far as from Pittsburgh to Chicago. It is as wide as from New York to Des Moines and contains an area nearly as large as the whole United States. In all that territory we have only two American mission stations. These are at Doleib Hill and Nasser. Besides these there are two stations of the Church Missionary Society of England.

Our two stations are about as far apart as Chicago and Cincinnati. The region is inhabited by millions of the pagan tribes. Into this area the Moslem traders are advancing and winning them to Islam by the thousands, thus making them many times more difficult to bring to Christ. In the districts occupied by our people there are at the present time seven hundred of these Moslem missionaries at work, while we have only ten, including wives.

Moslem
missionaries

It would seem as though we ought to thrust out every available worker, man and woman,

preacher and layman that can possibly be found in the whole denomination. If every member of the United Presbyterian Church, old or young, would go as a missionary into our foreign fields and we were all distributed proportionately, each one of us would have 101 souls all our own, to win for Christ. That in itself would seem to most of us a life work, many times over.

A very clear picture of the situation of those people is given in "The Sorrow and Hope of the Egyptian Sudan":—

"A boat is floating silently down the Sobat River. The high grass parts on the river bank and there rises up suddenly a tall black figure. See him silhouetted against the sky, a spear in one hand, a club in the other. Wonderingly he watches the boat and gazes at the white faces on board. These men hold in their possession the Gospel of eternal life; they hold the message of salvation. Across just a few hundred feet of water is that which spells life eternal, but the man on the bank does not know it. He stands there watching the boat for a few fleeting moments, then sinks down again. The grass closes upon him and waves indifferently with the soft evening breeze. The man is gone; he has gone back to his little tukl and to his life of paganism. It is the nearest that he ever came to the Gospel message. It was his only chance. Is it fair? Yet he is only a type. Hundreds of thousands do not get even that near to life.

"Again, the train swings around a sharp curve. The mountainous ranges of the Red Sea district have converted the stereotyped level prairies of the Sudan into a hilly country. All about is the thorny mimosa

and scant grazing land, fading away in the distance into dreary stretches of desert land. Life here must be hard. The sand soil is unresponsive to cultivation. The heavens are as brass. The air is like the blast of a fiery furnace. Just for a moment do you see any signs of life. As it happens, this is what you see: an Arab, bronzed by the sun, matching in color the brown sand about him; his rough woven cloak serves as a carpet where he kneels. His lips move in the 'opening' prayer which more than 200,000,000 Moslems know by heart: 'El hamdu lillahi Rab el 'alamin,' 'Praise be to God the Lord of all the worlds.' This is no prayer of a Pharisee on the street corner, for he is here in the desert alone and the train breaks in upon his prayer unexpectedly. Through the car window the follower of Mohammed gets a glimpse of the white face of a follower of Christ. That is all. There is no stopping place for the train in all this region. That is the nearest this son of the desert will come to the Gospel message. Is it fair?"

What are we going to do about it?

Evangelistic
methods

Let us follow the missionary as he goes out among the Shilluks and see "what he is doing about it." He started out one morning to go to a village about six miles from his station. The villages are built in circles. This one had four big circles and a number of small ones. The first one seemed to be deserted, but he found two little boys. He talked with them and they started out to get an audience. They went to each house and soon they had twenty to listen to his message. After he had talked to them, he went on to the next part of the village. This also looked

deserted, but the boys were soon able to find another audience of twenty. At the next place they were more successful and found thirty-six people. The last place had only two or three houses. The wife of the chief man came from a place just north of the mission. She had acted as nursemaid for the Tidricks for some time. She seemed to be glad to see him and greeted him in plain English, "Good morning." He found an audience of fourteen there. By that time it was getting late and he thought it time to return. The day had not been very hot, he said, as it was only a little over 100 degrees!

Another one started out from our other station and attempted to give the message of Christ's love to the Nuer people.

He preached in all of the villages within a radius of ten miles of the mission station. It was not preaching to crowds of men and women who were hungering and thirsting for the truth, for they did not know their need of a Savior. They were hungry and thirsty and dying, but did not know it. His work was done by visiting them in their huts. He went to each family and in this very personal way took the message to 7250 people who had never heard it before. On the more extended trips, he has been away for two weeks at a time, living out in the open air, without tents or comforts of any kind, going about from village to village, making friends and pointing them to Jesus Christ. From morning till night

there was meeting after meeting, all very informal, and the repeating over and over again the same message and singing the same songs, with numerous interruptions patiently borne, and then—the Glad Tidings of Jesus. Of a recent trip, he says:

“In these eighteen days I went along one stream for about twenty-five miles and came in contact with 2500 people. As I look over the map of the Nuer country it would appear that these few to whom I have spoken are as a mere drop in the bucket. I do not know how long this stream is, nor how many villages there are on its banks, but they are many, and there are many longer streams in more densely populated regions. Are we going to allow them to remain in darkness for another four thousand years?”

Are we going to allow them to wait for twenty-five years? If we do, it will be too late for them—and us.

Thus the effort is made to give them a knowledge of the Christ, who died to save them. If we could but understand their heart longings we might hear them say:—

“Our cry is out of the depths. We belong to the submerged millions. Our existence has been shrouded in darkness for centuries. We have long dwelt in ignorance and misery, the slaves of unhappy destiny, banished from the world’s light, and strangers to the world’s civilization.”

And does not our heart burn within us and does not our conscience prick us?

“Can we conceive of anything more fatal, more

monstrous, more immoral than a doctrine which declares men lost without Christ, and then refuses to make Him known to them?"

Signs of
hope

At times, some of the people have seemed on the eve of a spiritual awakening. One young man who had worked many months at the mission and had received a fairly thorough knowledge of the plan of salvation, said: "I believe in Jesus and have only one wish, to keep God's commandments. When the Holy Spirit comes into my heart, then I will go to preach the Gospel to my people." Another time he said: "My heart wishes to follow Christ, but my head is full of other thoughts."

Another said: "I see the plan of salvation very clearly now, and I hope some day I shall be a Christian."

Bitter
opposition

"Side by side with these glimmerings of the dawn, have stalked bigoted opposition, the foulest crimes, the bloodiest tragedies. Venereal diseases, the result of the Christless life, have given evidence of their spread on every hand. Perhaps not since the mission was founded has there been greater zeal displayed in the prosecution of blood feuds, nor more foul murders committed. At one time, the men of a certain village made an ambush and fell upon their rivals while at a funeral service, killing over fifteen of them. Another day, before the dawn, the men of a nearby village filed out into the darkness, surrounded the dwellings of their doomed enemies and fell ferociously upon all those who unsuspectingly left their homes. The Devil is showing his power and verily there is

only One able to cope with him and to dethrone him from hearts and lives."

We have looked over the edge of the abyss in which these child races have been so long sunk, but we need not for a moment think that we have ever yet seen to the bottom of the pit.

We think of this field as a part of the great region for which Livingstone gave his life, that slavery might be abolished; we have seen slavery vanish from the vocabulary of civilized nations and communities. We think of this land as in the great grass country of Dan Crawford, and we have hopes that as he has seen the natives rise out of cannibalism into the glorious image of the children of God, we may look for like spiritual transformations in the Shilluks and the Nuers in our beloved Sudan.

Truly degrading superstition, the offspring of fear of the gods, is weakening. To them the message that God is love is a novel and joyous relief. When the love of God is fully comprehended then the reign of the witch doctor will end, then "the evil eye" will vanish. The pagan African needs our Christ, and he needs us to take Christ to him. And we need him. We need to learn his love, his trust, his almost perfect faith. No one who knows the story of Livingstone's death and of the long march of a thousand miles with his body by Susi and Chuma, will ever deny that we in America need to learn from the African the lesson of devotion.

**Survey
classifications**

When the Boards asked the Associations to make the surveys and report the equipment necessary for the complete occupation of the fields, they requested a classification, according to the "most urgent," the "less urgent," and that which "could wait." In the New World Movement budget for the five years' program, only the "most urgent" evangelistic needs were presented. As "most urgent" they listed churches, chapels, halls and other preaching places, training schools for evangelists and Bible women, rest houses and itinerating facilities, and last, but far from least, residences for our missionaries. One of these is a new kind of evangelistic home for women, called "A District Center for Women's Work."

**Women's
community
centers**

Formerly, in Egypt, the ladies were assigned to the married missionaries' homes, but it has become impossible to locate them as heretofore. Three community centers have already been rented, in Tanta, Cairo and Benha. The New World Movement budget includes items for the purchase of land and the erection of buildings in fifteen different centers in Egypt. The first floor of these buildings will be used for public meetings, clinics, dispensaries and girls' schools. The other floors will be used as residences. Each will have a kitchen, pantry, parlor, dining room and bathroom. The native women will readily come to these community centers. It is very difficult to get some of them to visit any house if there is likelihood of meeting a man.



ITINERATING PARTIES IN INDIA

Old and new methods of itinerating in India. Notice camels loaded with baggage and ladies in the carts. "The Ford is a great blessing."

They are providing for similar missionary residences in India. An Indian house is built to keep heat out, therefore the walls are from two to three feet thick, and the ceiling from sixteen to twenty feet high. Bungalow style is invariably adopted. They have a parlor, dining room, kitchen, and as many bedrooms as there are to be occupants. A veranda is built on all sides. The bedrooms are usually large and one end is partitioned off as a bathroom—as unlike an American bathroom as can well be imagined—for there is no plumbing in our missionary bungalows. The floor of one corner of the space is cemented and separated from the rest of the room by a cement curb about six inches high. Inside this curb is a tin bath tub. A hole is made in the corner of the building. The water-carrier, having had his orders either for hot water or cold, pours the necessary amount into the bath tub. When the bath has been completed, all that is necessary is to upset the tub and the water runs out of the hole in the wall. This is collected and used later to water the garden, that not one drop may be wasted. The roofs are all flat, with an outside stairway, so that in the hot season the missionary's bed may be carried to the roof, as sleeping inside is almost impossible.

India
residences
for women

There are also zenana quarters to be provided for the Christian women teachers and the native Christian women who go as Bible readers into

Zenana
houses

zenanas, that part of the Indian house where the women live.

The necessity for such a home may be inferred from the report of the Calcutta University Commission, published in the *International Review of Missions*, April, 1920. In speaking of the impossibility of obtaining an adequate supply of women teachers, the statement is made:—

“But this lack of women teachers can only be remedied by great social changes. A sympathetic student of the problem writes that peculiar difficulties and dangers surround the young women who in loneliness set out to teach in a rural school. Such women, however innocent and careful, are the victims of the vilest intrigues and accusations. The fact has to be faced that until Bengali men generally learn the rudiments of respect and chivalry towards women who are not living in zenanas, anything like a service of women teachers will be impossible.”

Bible training
school for
women

The necessity for a Bible Training School is evident. The Bible women usually are widows who when girls were trained in our schools. There is no other way for a respectable woman to earn her living in India except as a nurse, hence the mission endeavors to employ as many of the Christian widows as possible as Bible women. While they have been taught to read and write and perform their simple domestic duties, they have not been especially trained in teaching the Bible. It has been decided that land should be bought in Gujranwala, where the Theological

Seminary is located, and a building erected, to be known as a "Bible Training School for Women." The wives of students in the seminary will be eligible for training also.

The outpost houses for the Sudan are small cottages, built at different places through the districts where missionaries may go and stay for a longer or shorter time reaching the people of the vicinity. This method has been adopted by the British Government as the best and most economical way of providing for the itineration of its officials in such a country.

Transport equipment must also be provided for all the fields. Automobiles further the missionaries' efficiency in itinerating. Motorcycles should be used by missionary inspectors of schools, evangelists and sub-inspectors. It is expected that the different evangelists will reach all the towns and villages in their respective districts, which is simply an impossibility without adequate transport facilities. The Nile boats have been used since the earliest years of the mission in Egypt, and the Delta car has proved as valuable as the boats in that district. The Sudan workers regard launches as absolutely necessary. When Dr. D. R. Gordon took out a motor truck to India after his last furlough, he ushered in a new day for India. He proved that his efficiency was increased many fold and now there are seventeen Ford cars and two trucks

Itinerating
facilities

spinning merrily around the Punjab, carrying their joyous workers to their tasks.

Commercial corporations and industrial companies would as soon think of closing up business altogether as of carrying it on with our accommodations. A man may multiply his service many fold with a motorcycle. He may cover three times the area with a Ford. In an equipped truck he may travel with comparative ease and so conserve his efficiency for service. How long will it be before the agencies for Christ's Kingdom show the wisdom that is common with the ordinary business houses? The day has come when, for the glory of Christ and the speedy advancement of His Kingdom, there should be as many motorcycles, motortrucks, motor launches, cars, river boats, automobiles, *and aeroplanes*, as are needed to conserve the maximum abilities of the maximum number of our missionaries, in order that the Gospel of Christ may be made known to every soul in every field for which the United Presbyterian Church is responsible!

The number of missionaries and the additional needs

The last published report of Egypt gives the number of missionaries on the field as ninety-eight, the short term workers and assistants, forty-one, making the number of foreign workers one hundred and thirty-nine. This includes all the ordained missionaries and their wives, all the unmarried women missionaries, the college professors, the business and medical men and nurses.

But limited, indeed, and crippled, would be our

evangelistic work, were it not for the Christian workers that have been raised up. There are ordained ministers and evangelists; there are presbyterial, special and harem workers, making a total of eight hundred and eight Egyptian workers, or a full force, including Egyptian and foreign, of nine hundred and nine.

In India there are eighty-six missionaries on the field and seven hundred and eighty-six Indian workers, or a total force for evangelization of eight hundred and seventy-two.

In the Sudan there are eighteen foreign workers on the field and twenty-nine Egyptian and native workers, making a total force of forty-seven in the Sudan.

Egypt's share of the "407" still to be provided is one hundred sixteen men and one hundred eleven women. India still waits for her sixty-two men and sixty-seven women. The Sudan needs far more than her allotted remaining number of one man and six women. They ask for a "507" Movement to be launched, so that the extra one hundred may go to them.

After several attempts by our Foreign Board to secure Dr. George Sherwood Eddy for an evangelistic campaign in Egypt, he sailed and began this work in September, 1920. Dr. Eddy had for several years been marvelously used in China, India and Japan, especially among student bodies. Careful and prayerful preparation was made for these meetings. One of the largest

Sherwood Eddy's meetings in Egypt

theatres in Cairo was rented for the purpose and it was packed beyond capacity long before the hour for the evening meetings to begin. Literally thousands stood in the street an hour before the doors were opened. Another theatre had to be engaged, to which the women were sent. Nearly 800 women, rich and poor, crowded this smaller building to hear the wonderful message.

Dr. Eddy spoke to the women first, and then hurried to the big auditorium and talked to more than 2000 men on sin and its consequences. Because it was not thought wise to make an appeal for the acceptance of Christ in the big public meeting, he invited all those who wanted to know how to live a life of purity and honesty to go to the American Mission Church, at the close of the service.

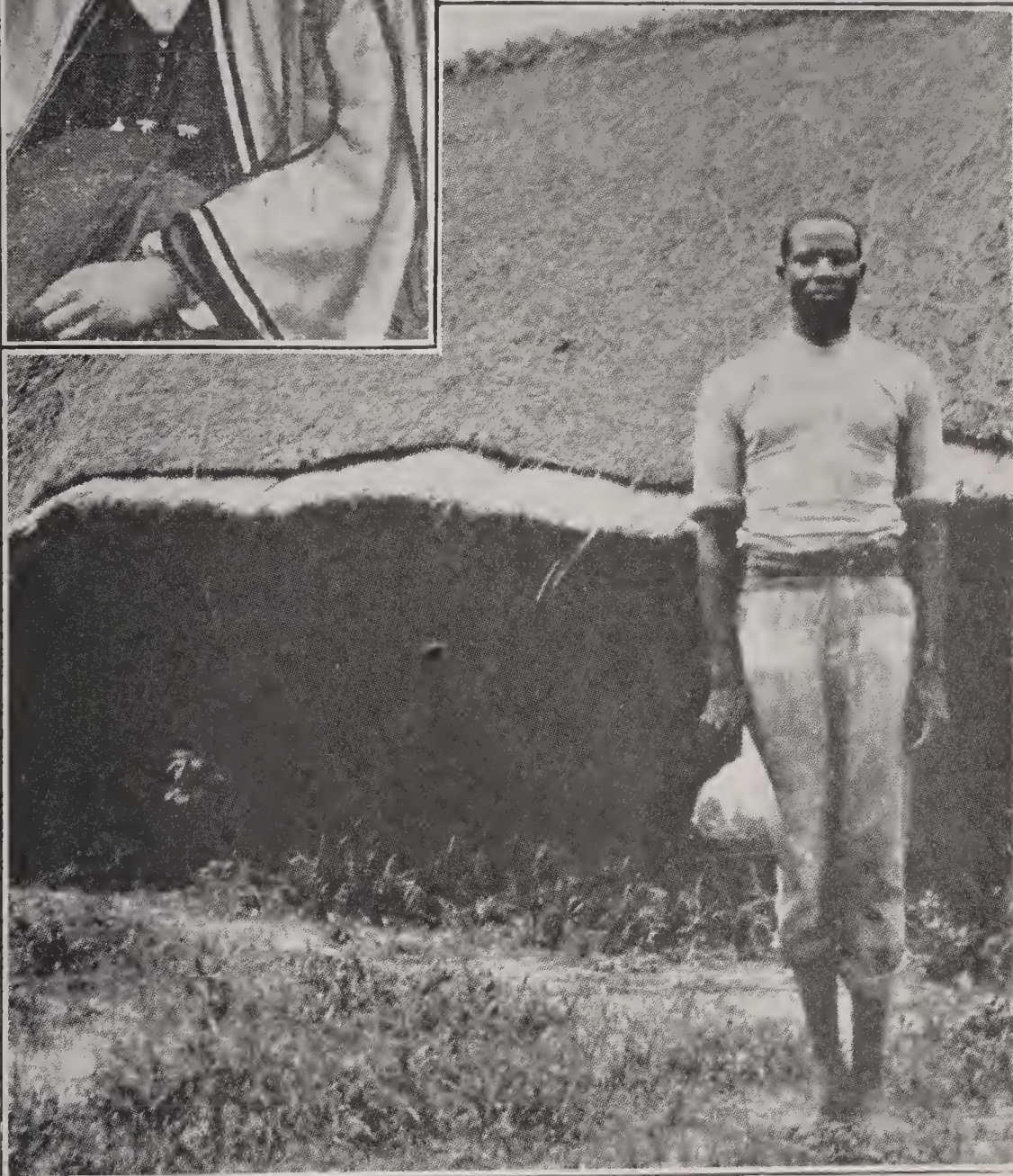
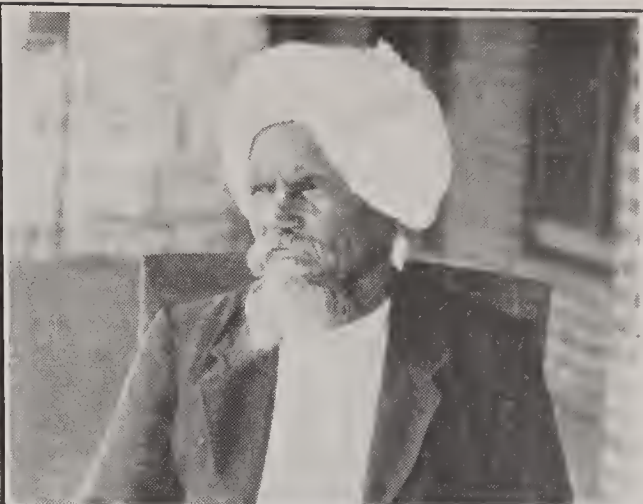
That auditorium seats 600. The crowd filled it and the choir loft, and many stood listening for another hour to a direct appeal for "the life that wins." After showing it in all its attractiveness Dr. Eddy told them that he had found the way to it through Jesus Christ.

Cards were distributed at both meetings and in Cairo alone 1200 people, two hundred of whom were women, signed, expressing the deepest desire of sin-sick souls for healing. Moslems and nominal Christians were eager to know where to find God, to know who is Jesus Christ, to know how to live a life of victory, and asked for literature that would help them. Dr. Eddy went from

there to Tanta, Assiut, Luxor and Minia, giving a month in all, finding the same earnest response to his appeals.

The end of the campaign is the beginning of the conquest. The missionaries have organized a follow-up work, and every effort is being made to keep the channels open for the Spirit to work upon these hearts and lives.

It is ours to pray that not one of these contacts which God has given may be lost. It is ours to give money that every need may be supplied. It is ours to go that there may be as many workers as He needs to gather in the precious sheaves for the garner of the Lord.



FIRST FRUITS

Bamba, first girl convert in Egypt, 1863, Rev. Karm Bakhsh, one of the first in the Gujranwala district, 1873, still an active pastor in India. Nyidok, first convert from the Shullas in the Sudan, 1913.

CHAPTER VII

THE CHURCH IN THE FIELDS

In a prominent Egyptian paper, at the time of the death of Dr. Andrew Watson, it was said that a mission is successful only as it is able to train a native ministry. Assuming that this is true, the American United Presbyterian missions were most fortunate in the character and ability of the men who were their founders and who have directed the training of their leaders.

The test of
success

Dr. Andrew Watson was a scholar, teacher, statesman and preacher. He arrived in Egypt in 1861, when there were only six members of the infant church. Today there is a native Protestant community of 40,000, containing nearly 15,000 communicants. He helped to establish a theological seminary in 1864, and was soon made the professor of systematic theology. In 1892 he became the head of the school. Through his classroom passed the pastors and preachers of the church, many of whom are men of power and occupy positions of influence in the cities and villages of Egypt from Alexandria to Aswan. He counted them his sons. His life was built into their lives. They are his monument—and there is little need for any other.

Dr. Andrew
Watson

He had a leading part in the organization of the civil relations of the native Protestant communities in Egypt by which a firman was

obtained from the Sultan of Turkey recognizing their official existence and their legal rights.

On the very last day of his life, after the reading of scripture, he leaned forward in bed and on his own initiative began to pray. There was no weakness in the voice; the mind seemed clear. He poured out petition after petition. He prayed for the Kingdom of God, for those near and dear, and for the Native Church of Egypt. He passionately loved this church. He longed to see her grow in strength and in likeness to her Lord, and to fulfil her great mission in that land.

Dr. Gulian
Lansing

As a diplomat and statesman, Dr. Gulian Lansing must stand in the very front line among the missionaries. Government officials, from the Khedive down, recognized in him such qualities as commanded respect and consideration. He was able to secure concessions and grants from Mohammedan rulers, such as are out of the question today—a testimony both to his ability and character. The little Christian community which he represented has always had an influence altogether out of proportion to its size, due, in large measure, to the ability and statesmanship of this great man.

Dr. Wm.
Harvey

Dr. Wm. Harvey was a great friend of man. He loved folks out of a most tender heart. His one question, whether asked in words, or by his own simple faith and love, was always and to everybody, "Do you love Jesus?"

Dr. Harvey spent one whole itinerary in urging

the tithe as he went through the church, visiting practically every congregation. Perhaps to this one man belongs the joy of making the Egyptian Church so largely self-supporting and self-propagating.

Another leader who built his life into the lives of those under his care in their days of college preparation was Dr. John Hogg, who has become widely known and admired as "A Master-Builder on the Nile." Dr. Hogg was pre-eminently an educator and founder of churches, the man of vision. In hardships and temptations, in faith and patience, in zeal and consecration, his life has been recorded. One result of his work was a church, a school, or a meeting place for every mile of the ninety miles of Assiut Province. To this day half of the membership of the Evangelical Church of Egypt is in this province where Dr. Hogg labored.

Dr. John
Hogg

On one occasion, during the days of persecution, Dr. Hogg and a young evangelist, were being very badly treated by a mob, including both Copts and Mohammedans. The missiles used were eggs, dead fowls and pieces of brick. They were so beset that they tried to escape the crowd by slipping through a narrow lane into another street.

However, the crowd anticipated their plan and, by dividing, soon had them shut in from both sides. The evangelist tells that Dr. Hogg, thus beset, lifted his hands toward Heaven. When

the crowd saw his lips move in prayer they became somewhat quiet.

Several years later the church community in that place had grown to such proportions as to need a building and so ground was secured and the church erected.

It became known at that time, that on the day when Dr. Hogg was so set upon by the mob, he had prayed the Lord that He would found for Himself a church in that village, so that those persecutors might hear and be led to accept Christ. The new church was being erected on the very spot opposite which Dr. Hogg stood that day. Certainly there could be no doubt that God was answering his servant's prayer.

In another village, Dr. Hogg made himself the guest of a young Coptic man, who was very hostile to both Dr. Hogg and to evangelical truth. However, Dr. Hogg entered his home and, after visiting with him for some time, suggested a walk. As they passed along, a vile fellow from the roof of a building threw filth on Dr. Hogg. His host was furious, not that Dr. Hogg had been mistreated, but that he, his host, had been insulted, though he had not shared in the filth at all.

He was so furious that he was proceeding to the roof of the building to deal with the fellow as he thought the circumstances justified. Dr. Hogg took him by the arm and shaking the filth from off his coat said, "It doesn't matter! Come, let's go." Such a spirit was new to this young man.

He had never seen the like. It made him a Christian. God wonderfully blessed him in every way. He became the leader of the church in his community. And in this place also, the first church to be built took the place of the building on which Dr. Hogg's persecutor stood on that occasion.

This young man was so blessed temporally that he became very wealthy. Today, in that village, there is a fine church building, a school for girls, a high school for boys, and an orphanage, founded and almost entirely supported by the gifts of this man whom Dr. Hogg had made his host some years before. His gifts have extended not only to his own village, but all through the Nile Valley. Always he has helped Miss Smith with the Fowler Orphanage. Some years ago he died; but he is still honored in that God has chosen his two sons for active Christian service.

“In the death of Mikhail Mansur, Egypt's most prominent convert from Islam, and most able worker among Moslems, in 1918, the mission and church in that land suffered a great loss. On graduation from El-Azhar, the famous Mohammedan University in Cairo, he had never seen a copy of the Bible. One fell into his hands shortly afterward and he became a diligent student of it in secret, saying afterwards that its words burned like a fire in his soul. He met frequently with the Protestant preacher in his native town, and in

Mikhail
Mansur

time the revolution took place which changed the proud Moslem sheikh into a follower of the lowly Nazarene.

“He was timid in those days and feared baptism in his own town. There being some delay or misunderstanding in arranging the matter, he went to a Roman Catholic church in another town and was there baptized. For some two years he remained with the Catholics as a teacher in their schools, during which time they took him to Rome and introduced him to the Pope as a trophy from Islam. But his eyes were opened to the errors of Rome and he soon came into our Protestant church, of which he remained a loyal member as long as he lived.

“He served as a teacher in mission schools and to young missionaries. But before long the strong conviction came to him that he was called to preach the Gospel to his Moslem brethren. A meeting was opened in one of the school rooms in Cairo. Only a dozen or two attended at first, but the time came when no building was sufficient to hold the crowds, almost wholly composed of Moslems, many of them students from the Azhar. How many were definitely won to the truth it would not be easy to say—his own brother was one—but the minds of very many were opened and the widest hearing gained for the Gospel message. For eighteen years these meetings continued twice each week, fluctuating in attendance

from a few score to many hundreds. The preacher was often called to other parts of the country to give his message.

“In view of the fact that he was an apostate from their faith, it was remarkable the respect the Moslems showed him. The timidity of the early days completely left him, and he mingled with them with the greatest freedom, even in the sacred precincts of the Azhar. His perfect use of the Arabic tongue and his mastery of all the literature of Islam, as well as his knowledge of the Scriptures, compelled their admiration.

“He loved books and was seldom seen without one under his arm; but he loved men more and counted his friends among all classes. He knew well how to turn every opportunity to account in witnessing for Christ.

“When one by his deathbed told him he was praying for his recovery, he said: ‘Pray that God will do His will in Mikhail.’ Why it was God’s will to call him away at scarcely more than middle life, we do not know. We thank Him for this princely soul that has passed on into the King’s country.”

And in order that His work might not suffer loss, though workers were removed, the Lord had been preparing other converted Moslems to become preachers of righteousness and of Christian love to their Mohammedan brethren. One of them was for many years a teacher in a village school in the Delta. Then he felt His

Master was calling him to a fuller surrender; so he entered the theological seminary in Cairo from which he was in time graduated. To hear him say, "My Master," thrills the heart with its tender and complete devotion. Loyalty to his Master has meant giving up native land, home, parents, friends, and enduring the bitterest persecutions. By the grace of God he has been able "to count all but loss for the excellency of the knowledge of Christ Jesus."

Rev. Shenuda
Hanna

The oldest pastor in Egypt, Rev. Mr. Shenuda Hanna, was the first graduate of Assiut College and for more than forty years he has labored efficiently to a large congregation in the Fayum. He is known and honored among all classes, not only because he is a good scholar and fine preacher, but because he is a man who knows how to combine generosity with wisdom, a difficult thing to do in the Orient. Besides his church activities he superintends a school for boys and another for girls. He has sent more boys to Assiut College, perhaps, than any other native pastor. He arranges with the railway company, at the opening of each school session, for a special car to take the Fayum boys on a through trip to Assiut. Two of his sons have graduated in medicine from American universities and are now holding important positions in the government of Egypt. The youngest son is a graduate of Assiut College and the Theological Seminary at Cairo, and is now the pastor of a self-supporting congre-

gation. When Lord Radstock, of England, spent almost a week in the Fayum in evangelistic work, he was entertained over the Sabbath in Rev. Mr. Hanna's home. It was of him that Dr. Hogg spoke, when he said, during his seminary days, "Oh, it is worth living for, to train up a dozen young preachers such as this. Shenuda's lecture would have done honor to any young man in Queen Street Hall or anywhere else. I felt when he had done, that I must take up Simeon's words, 'Now, Lord, lettest Thou Thy servant depart in peace.' "

Our pioneers toiled on hopefully, through persecutions and limitations, full of faith in God that He had led them to that land and that He would triumph. It was five years before they were permitted to see their first converts. Now there is a large and influential church constituency.

The past years have witnessed two most significant developments. The first is a vigorous laymen's movement, which has already accomplished great things in quickening the sense of Christian stewardship and other obligations, and brought the church within sight of the goal of complete self-support. And the second has been the taking of steps to found and conduct its own theological seminary on a scale worthy of the field and the great future to which the church looks forward.

In comparison with the rest of the population the membership of the church shows a high degree of intelligence, of moral uprightness and material

Laymen's
movement

Seminary
control

The measure
of the Protest-
ant community

prosperity. The evangelical community has produced characters, both men and women, worthy to rank with the best in any land or age. Her leaders in the ministry are educated, devoted and self-sacrificing. Through all the years no small amount of missionary zeal has continued to move the church in behalf of the unsaved. And from time to time flames of revival have broken forth that were evidence of the favor of the Lord and His purpose to fulfil His word, "Blessed be Egypt, my people."

Perhaps there may be some who will think that a few concrete illustrations are neither convincing nor satisfying. To say that a native church with strong spiritual leadership is growing up, and that religious prejudices are gradually breaking down, is not sufficient.

Rank and file

We must go out into the villages and homes and meet the men and women who make up the rank and file. We find them leaders in their communities, occupying places of prominence in business circles. Some of them have become moderately wealthy and they are honoring the Lord with their substance by paying a tithe into the Lord's treasury. Business is often pressing, but presbytery and the prayer conference can always count upon their presence. They visit neighboring villages, preaching and singing the Gospel story.

Undergraduates spend entire summer vacations in Kingdom service. School girls conduct schools

in their home villages and make known the way of life as they let in the light to darkened minds. Men and boys, women and girls, organize themselves into teams and regularly visit villages on Sabbaths and during the week. They go where no messenger of Christ has yet been located and preach and teach as Christ commanded all His disciples to do.

The wonder is not that some fall back into the old life: the wonder is, that so many remain true in the face of the perpetual warfare of the rulers of the darkness of this world.

THE SUDAN

If the hand of Time could be reversed and we could actually swing backward to those early days of the "fathers" in Egypt we would slip into a church service and bow our heads while Dr. Ewing prayed. On any occasion, we would surely hear these earnest words before he closed, "O Lord, open up that dark land to the South, The Sudan." It was a dream of his missionary life.

Prayer for
the Sudan

They had frequent reminders, in Egypt, of the terrible darkness of that land. Up to 1882, when the British came into Egypt with a good deal of power and a tremendous influence, any day of the week one might see a convoy of slaves driven through the streets of any of the Egyptian cities by the Arab slave drivers. They were those who had been raided in their little hut clusters in the

Slavery

Sudan and Abyssinia, and carried off in chains, to be sold privately or in the markets of the North. Many a time the missionaries were able to rescue one or two of these. As often as possible those that were so freed were put into school, and when educated they proved valuable helpers. Some of them are in the work at the present time. The wretched condition of these slaves and the seeming hopelessness of their cause was a heart-breaking sorrow to the missionaries, and they were often known to cry out, "O Lord, how long?"

At last the hour struck amid the roar of the guns in the hills just outside the old Dervish capital, Omdurman. When the smoke of battle had cleared away the plain at the foot of the hills was covered with ghastly heaps of the white-clad Dervish hosts, and the power of the Mahdi was broken forever.

Missionary exploring party

That was in September, 1898. At the next regular meeting of the Egyptian Association, in February, action was taken to send a missionary exploring party into the Sudan. It was done in the face of the fact that every worker was desperately needed in Egypt, and humanly speaking, no experienced worker could be spared. But only experienced missionaries could be sent into such a new field, and they must be spared, for the call had come from God and they must enter in.

With the arrival of the missionary party of

four at Omdurman, September 10, 1900, the prayers of Dr. Ewing were answered.

From the very early days of the mission in Egypt there was hope that the young native church being developed might some day be taught to look upon the Sudan as its foreign field. For this they had earnestly prayed, and no one need be surprised to read that when the first party left Egypt for the Sudan, they were accompanied by the first foreign missionary of the Egyptian church, Rev. Gebera Hanna. He was a man of excellent spirit, sound judgment and true devotion.

Foreign field
for Egypt

The church that was founded in the Sudan was largely the fruit of his earnest consistent efforts as pastor. In 1900 there were no Christian families. Nearly all of those who came to hear the preaching of the Gospel were Egyptians or Syrians, who had gone into the new country on private business or government employ after Kitchener had opened up the land and made it safe. In 1901 there was one family only of those who could be called Christian. The influence of such Christians counted tremendously for the cause of Christ, however.

For many years it seemed impossible to get a hearing from the real Sudanese in the Khartum district. The wonder is not that there are so few, but that there are so many who have been gathered out of the land that was so long under the power of the Mahdi, the expected "Guide."

**Restricted
methods**

By action of the government only the most restricted forms of missionary work were to be allowed at Omdurman and these other northern Sudan stations. While no direct evangelistic services could be held outside of a hall or preaching place, it was possible to do a valuable work through the channels of a men's league and a Christian Endeavor Society, with all their forms of Christian work. They were greatly strengthened by a colporteur of the American Bible Society, who had joined the pioneer party and was doing an effective work among the people.

There are twenty-nine Egyptian and native workers at the present time. Twenty-two teachers, men and women, are working in the seven Sabbath schools.

There is no surer proof of the power of the Gospel in Egypt than the fact that there have gone out from the native church those who are willing to obey the last command of their Lord. They have left their own Jerusalem and Judæa and have gone into "Samaria and the uttermost parts" to carry that glorious Gospel which has transformed their lives.

One has gone only recently, not with the intention of working in his native language, the Arabic, but determined to learn the Nuer language and tell the story of God's love in the native tongue. He goes out every day preaching in the villages, and is fast gaining entrance

to the hearts of the people. In three months he has spoken to 3695 people.

It was from among these and other pagan people of the southern Sudan that the church longed to see the harvest brought in. These had no written language. They wore no clothes. They had no houses, but lived in rude, thatched huts. If these could be won to Christ what a miracle of salvation it would be! The southern district was looked upon as the real testing place of our mission fields. The evangelistic work had to be done much as the disciples did it first.

Southern
Sudan

Of course, the doctor had the readiest access to the people, but it was early thought wise to establish industrial work in order to win a way into the hearts of these people. This has proved a distinct evangelistic agency. Through it many have heard the Gospel story as they were being taught better methods of agriculture. In the prime of his life, and in the midst of his labors, the pioneer of industrial work, Ralph Tidrick, was called to his reward in 1914. All that was mortal of Ralph Tidrick was carried to his last resting place by the blacks, who begged to be allowed to do this last service for him. "He belongs to us," they insisted.

Industrial
work

Soon after his death the first Shulla warrior came to inquire about the man called Jesus, who saves from sin. Since then they have come one or two at a time: first Nyidok, then Ding; here

First converts

a woman, there a servant. There has been no "mass movement" in the Sudan, as yet.

One of the recent converts was a woman, the mother of Ding, the second convert. She had watched the life of her son. She saw the transformation in his character. She had heard most wonderful things of what God could do, so she decided to put Him to the test. Her other boy was ill. She would pray and ask Him to heal her boy and if He would do that, she would become a learner. He was healed and she was as good as her word. She began to take Bible lessons, and the entrance of His word gave light, and now she too is a child of the King. Naturally she is praying that all her other children may learn to know the Lord.

There were six who made a good confession before several witnesses in the services conducted one night when the missionary preached.

The servants in the missionary families are asking to be baptized and have begun to live such lives as adorn the doctrine of Christ, their Saviour.

Difficulties
of converts

Marriage

When once confession of faith is made and baptism has been received, the way is not always smooth by any means. One of our Christian brothers in Shulla land found difficulties confronting him when he wished to enter the marriage relation, as there were no Christian girls to marry. He wished to be married according to

the Christian rites, however, and the law required the couple with the father of the bride to appear before the civil magistrate. He went to the father of the girl and told him what he wanted him to do. How angry the father was! He said, "I am willing for you to take my daughter, but you can take her in my way. When you have daughters of your own, you can marry them as you see fit, but it is none of the government's business when I marry my daughter."

The social evil thrusts itself into their family life in spite of anything these new converts can plan. It is deeply imbedded in the very nature of pagan people and challenges the power of Christ's people to change it. What a great unexplored territory there is before the church in these non-Christian lands! Even the borders have not yet been touched. Spirit-filled men and women alone can be trusted with this task. The wisdom which is from above is the only hope—and it may be had for the asking. It is our part to ask. Are we doing our part?

Social evils

It was for many long years that the missionaries toiled on, in the face of terrific odds, among the pagan people, without a glimmer of hope, except the promises of the Lord. Only a short time ago the first report reached us that some of the natives were beginning to be interested. Now we are counting them in numbers. If we pray, we can prevail. The Lord will make us to see a most fruitful harvest with the laborers

Prayer

coming again, rejoicing, bringing their sheaves with them. If we pray, we can prevail! If we pray, He will do! If we fail,—what then?

IN INDIA

Idol worship

It was a cool, fresh, December morning in one of the smaller cities, far north in India. The mighty snow-clad peaks of the Himalayas, loomed proudly in the distance silently speaking of their strength and beckoning every weary one to look upward to the God who made them.

Up the temple steps alone came a little Hindu girl, bearing in her arms her offering for the god—a precious floral offering of beautiful, big, double marigolds.

She made her way to the old, black idol, the only god she knew to worship, chanting her prayer:

“Flowers as fresh as the sunrise I bring,
The sweetest and best for thee.”

As she chanted these words softly, she tore out the petals from the heart of the flowers and let a perfect shower of gold fall over the idol. Then she kneeled a moment at the feet of the repulsive old thing with her forehead pressed to the cold, damp floor, then slowly rose, bowed low, and backed away from the shrine, disappearing into the golden sunshine.

Only God knew the burden of that heart,—

only God knew the longing within that precious, little human soul for all that He alone could give. He saw her pass out into His own beautiful, glorious sunshine to begin again the round of her petty duties, groping in the darkness of her heathenism.

He saw her going out thus and at the same time He heard all over the Punjab, India, the music of hearts that were glad and full of gratitude:

“He took me from a fearful pit and from the miry clay,
And on a rock He set my feet, establishing my way.”

He saw the forms of many missionaries coming with their trophies. They were bringing to Him bright jewels for His crown. Such gems as these were never found in any of the god-defiled temples. There were none such in any of the crowns of the great rajahs.

Trophies of missions

One was a little widow who had passed through primary, middle and high school courses and had dedicated her life to the uplifting of her less fortunate sisters. She had heard and heeded God's call. Surely there is hope for India's emancipation when girls like this come forth from their sorrow and loneliness to shed fragrance in the darkened homes that fill the land.

A widow

Another was a nurse girl and skilled assistant to the doctor in the hospital. She had been led

A nurse

by His grace through dark valleys and up rocky ascents, until she had come to dedicate herself to His suffering ones. She had refused to be given in a marriage that she hated, for she had learned to know Christ in the mission school and determined to follow Him. So the curses of the father were heaped not only upon her, but upon the school and all the teachers.

Threats and persecution followed. A place was found in the nurses' training ward whose discipline developed in her a lofty purpose and a sweet determination. Her daily joy is in bringing cheer to the sick and suffering, inspiring confidence in the discouraged, and giving love's healing touch wherever she goes.

A thankful
mother

Another was an example of genuine devotion. When the women's missionary societies of the presbyterial met in Zafarwal, she did not mean that the long twenty-six miles should keep her from attendance. So rising at break of day and taking her baby on her hip, she trudged the whole, long, weary road. There was many a pause by the wayside in the grateful shade of some friendly tree. Sometimes there was a refreshing drink of cold water poured into her hands by some holy man, then a lunch of cold pan-cakes with brown sugar and parched lentils. What wonder that she limped a bit from the blister on her foot, and that the last mile seemed endless! But the loving greetings of the dear

friends who were there caused all the weary miles to be forgotten.

The two-year-old baby was not the only precious burden that she carried. The other was her beloved thank-offering jug. It was mainly for the joy of presenting it that she had come so far. It was a marvel how the husband's monthly salary of four dollars was made elastic enough to stretch over the family of nine children. Their home was a one-roomed mud building, with but a summer kitchen porch attached.

She was the daughter of a Mohammedan gypsy, married to one of her own class. Later she and her two children were cast off by her husband because he tired of her. She was again married to a Mohammedan who became an inquirer for the truth of the Gospel. But when he forsook the Christ and took her and her family back to his parental home and put her under the direction of her mother-in-law, she exhibited the courage that Christ has given to women everywhere. "No, we are Christians," she said. "Christians we became and Christians we will be. Even a one-roomed house when we have it to ourselves is much to be preferred to a wide house with a mother-in-law." So back they returned to Christ and His worship.

This is how she came by her thank-offering. She set apart several of the jars of her household to be God's jars. When she began kneading the flour for the morning meal, the first hand-

ful was always put into the jar. When considerable had accumulated, she would buy it, putting the cash equivalent into her jug. She did the same with rice and lentils. These were the thank-offerings for "daily mercies,"—health, strength, something to eat, and something to wear.

When the postman visited the village and left the post card from one of her boys in the school at Sialkot, she lovingly put in an extra handful or even dropped a little cash into the jug. When she received a letter from her daughter in the boarding school at Pasrur, saying she had passed her yearly examinations, only a silver piece would do to express her feelings. When a new baby came it required the dedication of one of her nice hens. When the twins were born, she put in a prodigal sum in silver, because her husband was pleased about it, instead of reproaching her as is usual with those among whom she lived.

When the angel of death came for her oldest boy, the joy and pride of their hearts, and again for those precious twins, it was to the jug she turned to record her thanksgiving to God, that she sorrowed not as those who have no hope. For all the blessings of Christ and for a love-filled Christian home, she was thankful. Her jug was to her throughout the year, at once her solace and her inspiration.

The next was Miss Mookerjea, who could tell a wonderful story of the dealing of the Lord with her. "Oh, how wonderful is His love and how all sufficient is His grace," she exclaimed. It has pleased Him to give to her the privilege of working in His vineyard and of using her every talent in promoting His work.

Miss
Mookerjea

For nearly forty years she has been a tower of strength in schools and homes. As a zenana worker, she not only carried her message of hope behind the latticed windows and barred doors, but she taught the etiquette of prayer and the culture of love. The faith that held her strong she imparted to others, and many a corner of India has been made brighter because of her life.

Would you know others of our sisters and brothers in India? Visit one of the 1652 villages where Christians are to be found. Mingle with these groups and learn to know the leaders of the native church in India. There is Padri I. D. Shahbaz, the poet, grown old and blind, who put the psalms into Punjabi verse and thus made them the most popular songs of the whole church of Christ in the Punjab. Tarkio College honored herself in 1920 by conferring upon him the honorary title of D.D.

Leaders of
the Church

Of the seventy-five organized congregations there are twenty-five that are self-supporting. Few of us can comprehend what that has meant in sacrifice. Three men were the leaders in the self-support movement and are among the most

influential ministers of our church in India. They are Rev. Ganda Mall, Rev. Labhu Mall and Rev. Mallu Chand.

“God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that he might bring to naught the things that are: that no flesh should glory before God.”

Self-support

One of these was found by the missionary one day, shivering with the cold. The garments that he wore in summer were few and thin, and he had no others for the winter's cold. The missionary's heart went out to him and he offered him his well-worn coat, which was still doing service and was very comfortable. The Indian pastor said he could not accept it, as he was a “self-support pastor,” and it would not do for him to receive outside aid.

Another of these was located in a little village where the few Christian families were poor indeed, poor even for India. Often they wondered if life was worth living, and they could scarcely endure the pinched faces of their children as they often cried for bread and there was no bread to give.

When the despondent spirit took hold of their hearts, the blind wife of the leading Christian in the village would call them into her home and repeat to them promise after promise from God's

word. After this the Christians would go back to their labor with new courage.

The wife of this pastor was a beautiful young Kashmiri girl. They lived in a very comfortable cottage of sun-dried brick and were doing what they could to give their six children the advantages of a Christian education. One of the children is now professor of philosophy in Gordon College with the degree of M.A. Another was a chaplain during the war and died in Mesopotamia.

During his early ministry a letter came inviting him to a series of meetings at Zafarwal. When self-support was discussed at the meeting, the people had little to say. They did not understand it. They did not think that they could do more than they were already doing. But the more they thought and prayed, the more the interest increased, and one after another gave valuable suggestions as to how the church could be brought to this high plane which had seemed so impossible to them. This pastor remained silent and listened to the words of his brethren as they talked. The Spirit was striving with him. At last he stood and cried out, "Brothers, pray for me! A heavy burden is on my heart. God wants me to do something and I do not know what it is. Oh! pray for me."

When the light did come he said with great confidence, "I know now what it is that God wants me to do. He wants me to give up the

\$8.00 a month salary I have been receiving from America and to take just what my poor people can give me in order that our people may learn to support their own work."

But if this decision was to cost him dear, what was it going to mean for his wife? His might be the theory of self-support, but the practice of it would be for the mother of the family.

The little woman stood there with eyes down-cast for a few moments, then said touchingly to her husband: "Father of Khalil, don't do anything hastily. Think of me and think of the six children."

The next morning they started home. Very little was said as they journeyed. The day passed quietly after they reached home. Night came—ten o'clock—the children were fast asleep in bed. His wife then came up to him and said earnestly: "I am willing now. I knew yesterday God wanted you to give up your salary, but I was afraid to consent. I felt we would suffer, perhaps starve. I am willing now for you to take this step, for," she added sweetly, "if God wants you to do it will He not provide?"

The pastor was so overjoyed that he exclaimed "Hallelujah! Praise the Lord!" So great was his joy that he awakened the children and told them what he and their mother had been led to do for Jesus Christ's sake. Then the family knelt down and thanked God for victory won. It was a greater victory than they knew.

A victory not only over their own hearts and lives, but a victory for the church in India.

Very few people at home realize the depth of the degradation from which many of our Christians have come. People generally know that they are outcasts, or sweepers. But this conveys only a vague idea of their condition. A theological professor once asked a missionary, "Upon which of the distinctive principles of the United Presbyterian Church do you lay the most emphasis in teaching the Christians of India?" He was astounded to receive the reply, "Thou shalt not eat carrion." The eating of carrion is a custom which illustrates somewhat the degradation in which they live. Lowcastes

A missionary said: "I was once driving through the jungle when a flock of vultures was seen rising out of the bushes and then settling down again at intervals. There was something on the ground, around which vultures, a number of dogs, and a little group of people contended for their daily food. It was the carcass of a dead animal. The appearance of these men and women was degraded in the extreme, little better than the dogs and vultures with which they were associating. This is the class from which some of our Christians have come. They are not allowed to live within the walls of the towns and villages, but have a little settlement of their own 'without the gate.' A common name applied to mission-

aries working among these people is, 'Religious teacher of the outcasts.' "

Christian
village

Before meeting some of them let us go to a village where there are about twelve hundred people, all Christians. It is Martinpur, the only Christian village in our mission. The village streets are straight and wide. In the center is the public square and village well. Nearby stands a neat little brick building in which sixty girls are enrolled as pupils. A short distance away is a large brick building of nine well-lighted, airy rooms, built in the form of a hollow square, with a wide veranda running around the entire front. It is the Nelson Pratt Memorial School for boys in which one hundred and ten Christian boys are enrolled and about forty non-Christians. Passing through this school the boys are ready for high school. Every boy pays tuition, buys his own books, and gets his boarding and clothes at home. But the most conspicuous building in the village is the United Presbyterian Church. It is a large brick building seating about five hundred, erected by the people themselves without any aid from America.

Two hundred are in the Sabbath school, and the church is usually full for the preaching service. They pay their own pastor and have recently doubled his salary. As you look into the faces of the people in that audience, you would have difficulty in recognizing them as having

once belonged to the same class as those people in the jungle.

Would you know some of these people? First comes an old man, with a face shining with joy. He has five daughters and two sons. One of the daughters is the wife of a pastor at Sargodha. Another is the wife of a school teacher in Sangla Hill district. Another is the teacher of the Girls' School in Khangah Dogran and wife of the evangelist there. Another is one of the teachers in the Girls' Boarding School at Sialkot, and the fifth is a teacher in the Girls' Boarding School at Sangla Hill. The oldest boy is in Y. M. C. A. work training as Rural Work Secretary and the other boy is now in the Theological Seminary at Gujranwala. Seven children, and every one in some form of Christian service! Seven stars in the church's service flag, from one family! It would be difficult to find a godlier home anywhere.

A remarkable family

A year or so ago, one hot summer day, the old man went to Khangah Dogran to visit his daughter, walking all the way, a distance of thirty miles. When he reached his daughter's home in the evening, he found that the family had gone to the mid-week prayer meeting at the mission compound about a quarter of a mile away. He just kept on going until he arrived at the prayer meeting, into which he went with beaming countenance, glad that he had the privilege of worship. In conversation after the meet-

ing he incidentally mentioned what a good time he had had along the way talking to those he met about Christ. This good old man has now joined the great white-robed throng about the throne, passing to his reward while engaged in prayer.

Once a thief

The next is so big and tall that he hides all the line following him—a veritable giant. He and his people belonged to a thief caste. Always under police surveillance they were never allowed to leave the bounds of their village without a special permit from a government officer. His people not only eat carrion, but cats, weasels, and reptiles. Even the sweepers consider themselves above these thieves. For ten years or more he has been an evangelist in the section of country where he was born and reared. Not only is he tolerated by his old friends and neighbors, but he is highly respected and has great influence among them. His wife, one of Emma Dean Anderson's famine orphans, has a girls' school in her front yard. Every district in our mission can produce a list of characters such as these.

Preachers and teachers

Time would fail to tell of the Rev. Wazir Chand, B.A., and the Rev. W. T. Williams, clerk of Synod; of Mr. Samuel, B.A., headmaster of the Mission High School at Rawal Pindi, with forty or fifty high caste Hindu and Mohammedan teachers on his staff; of Mr. Hakim Din, B. A., Y. M. C. A. war worker in France, now headmaster of our Christian Training Institute at

Sialkot; of Mr. Maula Bakhsh and Mr. Fazl Ilahi, both graduates of Gordon College and headmasters in high and middle schools. Professor Labhu Mall, of the theological seminary, is a Bible teacher and theologian of rare depth and power. His spiritual influence and eloquence as a lecturer are known far beyond the boundaries of the Punjab. Mallu Chand is one of the greatest evangelistic preachers in the Punjab, and can hold large audiences spellbound, as he reasons of righteousness and judgment to come. Khand Chand, a high caste Hindu convert who was so recently cut off, was just beginning a life of great promise. There are hundreds more like these awaiting someone to call them out of darkness into His marvelous light.

Wassan of Babar is the only Christian in his village. For more than twenty years his family alone has kept the name of Christ as Saviour before the people of that town. He cannot read, and the only teaching he has had and the only opportunity for public worship in all these years has been that afforded by the annual or biennial visit of the missionaries. One marvels that under such conditions and surrounded by the blighting influence of heathenism he has remained a Christian at all. But not only has the old man remained steadfast in the faith, but through his influence and efforts a number of families in a neighboring village came out as Christians and were baptized last year. "Sahib

Only Christian
in the village

ji," he said to the superintendent of the district on one occasion, "if you will help us by sending a teacher, I will help pay his salary and we can hold this whole community for Christ." Oh! that a worker could be sent into this community and into many more like it! "The harvest truly is plenteous but the laborers are few."

Spiritual
life

We have had sixty-five years of church history, but in all those sixty-five years there has never been a widespread revival in any part of our church except in the Punjab, India. We have had conventions and conferences and institutes. We have had jubilee meetings and semi-centennial celebrations and convocations. We have had retreats and prayer conferences. We have begun and carried out great campaigns. We have launched great evangelistic efforts and have entered enthusiastically into concerted movements for the winning of souls here in America, but never yet can it be said that we have had a deep spiritual quickening and awakening.

It is true that there have been many that have caught the vision of the Christ. There have been times of great blessing and joy. There have been times when hundreds have been received into the family of Christ here upon earth.

But the Spirit has never yet had His full way in the United Presbyterian Church of North America. There has never been a time when, as in India, we have seen people gathered together spending whole nights in prayer. We have

never known a locality where the United Presbyterians rose in a church service and one after another, amid sobs and tears, have poured out their hearts to God and made confession of their sins before their people. We have yet to see the day when individuals, homes, yes, even towns and cities, may be swept into the kingdom by the incessant, importunate prayer of the believers who are enrolled as United Presbyterians in North America. We have much to learn from our brethren and sisters in India concerning prayer and praise and when we learn the lessons as we should, the blessings will come to us also, here in this land, as well as under "the roof of the world" in the far off distant land of the Punjab.

"There is something very beautiful in the devotion of these children of God. The message of the Gospel goes straight to their hearts and it strangely stirs them. These simple people take God at His word, and He honors their faith. If 'the test of every religious, political, or educational system is the man which it forms,' Christianity is meeting the test in the mission field.

"Perhaps some one may think that this description of the Christians in the mission field has not included an account of their imperfections. They have them. But I confess that, as I think of my brethren in non-Christian lands, I do not find myself in a critical mood. They are witnessing for Christ in such difficult conditions

Dr. A. J.
Brown's esti-
mate of the
people

and with such patience and courage and love, that criticism is disarmed.

“If you want to know what their failings are, ask yourself what yours are. They are the same and you can catalog them at your leisure. But surely our Master who tempers His judgements with kindly consideration of circumstances, will deal more mercifully with the Christians in the mission field than He will with us; for some of these have come out of great tribulation, and they shall be among those who stand before the throne of God forever.” (Brown’s “Rising Churches in Non-Christian Lands.”)

These are all jewels, bright jewels against the day of His appearing. There are gems of character, also, purified and refined. There is piety of striking mold; patience and forbearance that defies human measurement; love unfeigned that vaunteth not itself and subdues vast kindoms of unrighteousness. There is in the process of perfection, real prayer achievement and generosity and loving service. Figures can never tell the results that have been achieved. Spiritual results cannot be tabulated. The temple that is being erected in our mission lands is not one of human drafting. There is no mechanical blueprint of this structure. It is rising clear and distinct in the sight of God. The stones have been carved and polished by His chisels of divine discipline. They are all being fitted into place

in the glorious structure of His own design. The Architect, Himself, will reveal it to us, in "the appointed time," and we shall behold it in its beauty.



THE EGYPT MISSION ASSOCIATION, 1920
(Inset) The American Missionaries in 1872; Dr. Hogg was home on furlough.

“WHOM SHALL I SEND,
AND WHO WILL GO
FOR US”

CHAPTER VIII

“LOVEST THOU ME?”

THE district superintendent had ventured out into a village into which he had never gone before with the message of the Gospel. He preached for a few minutes to a company of men in an open court and then hurried on to his next appointment. While he had been telling the story of redeeming love to the men of the village, the women had been peering from behind walls and latticed windows, trying to catch the words as he spoke. When he started away these women rushed after him and begged for more of the story. “We never heard such words before,” they cried. “Oh! tell us more of the love of Christ.”

“Oh! tell us more!”

Many miles away in another village, a woman stood by the itinerating tent that had been pitched for the first time in that village. Around her sat a company of those who had never before heard the words of life. She told of the Saviour’s love and of His death upon the cross. Before her sat a woman with eyes riveted upon her. When the story was finished the tears were streaming down the woman’s face and she burst out, “When did He die? How long ago was it?” The speaker said, “Oh, long ago.” “A month? A year? Has it been so long as that?” And

“When did He die?”

there was a choke in the voice of the missionary woman as she said it had been more than a year, —more than nineteen hundred years. The look of strange astonishment upon that face haunts the missionary still.

"Why didn't you come sooner?"

In a very populous district a missionary was telling the "old, old story" to a company of those who had gathered for the first time to hear of Calvary. All the men listened with marked attention and wondrous interest. When he had finished, one of the bravest among the number came to him and said, "Have you known this all your life?" And the missionary said he had. "And did your father before you?" "Yes, he knew it too." "Well, why didn't you come sooner? My father is dead. His father is also dead. It is too late for them. Oh! why didn't you come sooner?"

Are we disobedient?"

Why did we not go sooner? Why do we not go now to those waiting for us in the Sudan and Abyssinia, to those in Egypt and in India? Can it be that we do not love the Lord? Or are we disobedient?

We need not claim to love Him, if we do not the things that He says. He would not have said, "Go ye into all the world," if He had not meant that we should go into all the world. He would not have told us to preach the Gospel to every creature, if He had not meant that we should preach the Gospel to every creature.



THE INDIA MISSION ASSOCIATION, 1920

(Inset) The mission force in 1856. This includes two Indian ministers.

We keep claiming the promise, “Lo, I am with you always, even unto the end of the world.” Dare we separate it from the command?

Command and promise

A generation ago, when the slogan of the Student Volunteer Movement was agreed upon, “The evangelization of the world in this generation,” the leaders started out to secure 20,000 additional men and women from colleges and universities in order to provide one missionary for every 25,000 souls. They were told it was foolish to attempt such a task; that there were not so many college men in Protestant lands that could be spared for such a work. However they kept the slogan before the young people. They held a great convention in each student generation, until “the war.” It was learned during those war years that there were young men enough in the colleges of Protestant lands for *some* tasks. Our army camps were full of college men. Canada emptied her college halls, professors and students alike going under the colors. Great Britain dedicated her noblest and best—Oxford and Cambridge together gave 23,000 university men—leaving not a man on faculties nor in class rooms except those who were physically debarred from service.

Missions and war

The enemy did not pass! But the students did not return. They lie in Flanders field, in Gallipoli, in cross marked acres of sunny France, and in unknown graves.

Has this lesson of the war been lost? Has it been forgotten with the others? Will the pres-

ent generation give themselves for the evangelization of the world, or will they wait to give their children to war's destructive waste in coming years?

The ratio

More men went out from almost anyone of the army camps of our country than the full number called for by the Student Volunteer organization. There were 17,000 United Presbyterians who answered their country's call. These went from our congregations, our Sabbath schools, and our young people's organizations. The "407" Movement calls for only one in 433 of our church membership. It asks for only one in 375 of our Sabbath school enrollment. It needs but one in 75 of our young people's constituency. Oh, yes, we have lives enough!

There are 3616 clergymen in New York City. All United States and Canada have sent only 2678 to the foreign fields. There are 8241 doctors in New York City, and the whole number of physicians sent out from United States and Canada totals only 515. There are 8021 graduate nurses in New York City, and the total number from all United States and Canada is only 130 in the foreign fields. There are teachers enough in United States to provide superintendents and assistant superintendents, principals and assistant principals, supervisors and assistant supervisors, heads of departments and substitutes "ad infinitum," while one half of the world cannot read or write.

There are doctors enough in our country to provide one for every 647 of the population, some of them waiting for years for a practice, while one half of the world is beyond the reach of medical assistance. There are thousands of men giving themselves every year to the legal profession, while many thoughtful people consider there are already twice as many lawyers as there is legitimate business for. We have an ordained Protestant minister at home for every 507 of the non-Catholic population, while our average in the foreign fields is one missionary for 80,000, counting women, doctors, and all lay workers.

Ion Keith Falconer spoke to us today, as well as to the students of Edinburgh and Glasgow, when he said, “While vast continents are shrouded in almost utter darkness and hundreds of millions suffer the horrors of heathenism and Islam, the burden of proof rests on you to show that the circumstances in which God has placed you were meant by God to keep you out of the foreign field.”

“Burden of proof”

When Livingstone reported his work in Africa to the society in whose name he worked—Livingstone, storm-beaten, tempest-tossed, whose very appearance told its own tale almost as forcefully as the living voice—he committed Africa with all its darkness to that society with the word, “Do you carry out the work which I have begun. I leave it with you.” So Christ, bearing in His hands the imprint of the nails, on his brow the

The great Commission

mark of the thorns, committed the whole round world to us saying, "As the Father hath sent Me, even so send I you." We have called Him our Father, and shall we not prove that we are really His children? Shall we not carry the Cross into all the world, that the shackles that have so cruelly bound our brothers may be broken, and that they may walk in the liberty of the children of God? Shall we not come to Him that He may prepare us to do His will, to work in us not the fulfillment of our selfish desires, but His will? It is only selfishness that can hinder.

Selfishness

"Rigid I lie in the winding sheet
Which my own hands did weave;
And my narrow cell is myself, myself,
Whose walls I may not cleave.
And yet in the dawn of the early morn
A clear voice seems to say,
'I am the Lord of the final word
And ye may not say Me nay.

"Unbind your hands, that your brother's needs
May henceforth find them free.
Unbind your feet from their winding sheet;
Henceforth they walk with me.'
And, lo! I hear, I am blind no more;
I am no longer dumb.
Out from the doom of a self-wrought tomb
Pulsate with life, I come."

What could be more thoroughly un-Christian and inhuman than to sit quietly at ease with no sense of burden for human suffering and need? It is wicked for a nation to regard only its own

interests, and it is wicked for a man. We are our brothers' keepers. "What we have we are bound to share: if we do not, it will be taken away from us."

This is an absolutely binding obligation resting upon everyone who has accepted Jesus as his Savior without any exception whatsoever. The present need is for young men and women to go into the field, to leave home and friends, to give up positions that are paying well, to sacrifice prospects that are alluring, and go and follow Christ. Obligation

"Not long ago one of the mission boards sent personal calls to a number of men who were believed to be well qualified and free to go out as foreign missionaries. One replied that the salary was not sufficient; another that he did not know the language; a third, that his business at home led him to refuse; a fourth that his intended wife did not wish to go; and another that his parents objected. Not one accepted the call. It may have been God's will for them, but the willing heart is the first requisite to the recognition of the Divine call." Excuses

Very different was the attitude of James Gilmer, who was convinced by the logic of "consecrated common sense" that he ought to go where there was the greatest need. Ion Keith Falconer was another who rejoiced to place all his fortune and fine talents at the disposal of "Consecrated common sense"

the Lord for use among fanatical Moslems in the furnace heat of Southern Arabia.

Christ is counting upon us to do this work for Him, and if we fail Him, just so far we make the death of Christ a failure.

Dr. J. H. Jowett writes the biography of many of us in his "Passion for Souls" when he says, "I am amazed how easily I become callous. I am ashamed how small and insensitive is the surface which I present to the needs and sorrows of the world. I so easily become enwrapped in the soft wool of self-indulgency, and the cries from far and near cannot reach my easeful soul. 'Why do you wish to return?' I asked a noble young missionary who had been invalided home: 'Why do you wish to return?' 'Because I can't sleep for thinking of them!' But, my brethren, except when I spend a day with my Lord, the trend of my life is quite another way. I cannot think about them because I am so inclined to sleep! A benumbment settles down upon my spirit, and the pangs of the world awake no corresponding sympathy."

Sacrifice

It is a great stimulus to one's faith to hear of a man, who has banished "unbelief which limits God, and disobedience which limits ourselves," who obeyed and went with the Gospel to those who have it not, and who said when his friends spoke of his sacrifice, "Away with the word. It is emphatically no sacrifice,—say rather it is a great privilege."

Chalmers, the “Great Heart of New Guinea,” said, “Is it impossible to find missionaries who will gladly bear all for Christ? Leave the twaddle about sacrifices to those who do not appreciate the sacrifice of the Cross.”

Livingstone said, “The proclamation of the Gospel awaits accomplishment by a generation which shall have the obedience, courage, and determination to attempt the task.” Obedience

Dr. Mateer, of China, said, “The Church of God is in the ascendant. She has well within her control the power, the wealth and the learning of the world. She is like a strong and well-appointed army in the presence of the foe. The only thing she needs is the spirit of her leader and a willingness to obey His summons to go forward. The victory may not be easy, but it is sure.”

Amy Carmichael said, “Oh! for a baptism of reality and obedience to sweep over us. Oh, to be true to the songs we sing and the vows we make! God make us true. We feel for them, but feelings will not save souls. It cost God Calvary to win us: It will cost us just as much as we may know of the fellowship of His sufferings if those for whom He died that day are ever to be won. But if this is true, then what are we going to do? Not what are we going to say or sing, or even feel or pray, but what are we going to do?”

“God make us true”

Injustice

We meet in conventions and conferences. We hear of the ripe harvest stretching away and away, and are told that we have only a few reapers on the border gathering handful by handful. We go back again to our places and begin again the round of our everyday life. We engage in some Christian work and ease our consciences by busy-ing ourselves in some form of ministry to the satisfied souls in our communities. Does not a sense of the injustice come over us? "The front rows of the five thousand are getting the loaves and fishes, over and over again, till it seems as though they have to be bribed to accept them, while the back rows are neglected altogether." Surely it is not what our Master intended. He would not have it so.

This is not in any sense a matter of sentiment. It should be regarded as a pure matter of conscience. This is one way for us to show our willingness to pay to our Master the debt we owe. Its neglect is disobedience and the basest ingratitude.

Cost of
Congo R. R.

The railroad that was built up the Congo in its first stages cost \$12,000,000 and four thousand lives. More than twenty human lives were laid down upon every mile of that wonderful road into the heart of the Dark Continent. On that one enterprise alone more lives were sacrificed than all the lives sacrificed in foreign missions from the days of the apostles to the twentieth century. They did it for the commerce, the gold,



INDIA MISSIONARIES

The India women missionaries, supported by the Women's Board and the two representatives of the Board who visited the field in 1911. Second and third generation missionaries in India in 1920.

and the diamonds of that country—earthly riches that fade away. How long must Christ wait for such service on the part of His church?

There are very many young women in our churches who, if they were called before the great white throne to meet Christ today, “would have nothing to show for their lives but a wardrobe and a book of social engagements.” Is it because they place no value on anything higher than selfish enjoyment? Is it because they acknowledge no responsibility to Christ? It is possible that the command of Christ has no place in their thinking or their living?

“There are thousands of young men and women in America living dull and petty lives, merely because devoted to petty things. There are men sitting behind office desks who might be founding empires. There are women keeping up the social proprieties who might be leading Oriental girls out into new life and joy. There are many of us without a vision or a task. Devotion to a great cause makes a great life.”

The Kingdom of Christ is in need of such soldiers as some of those who went out to service from Great Britain during the World War. When the German hordes were sweeping over Europe and destroying everything in their path, those British troops held trenches, not moving a yard at a time, for twenty-three months. Because they did, the situation was saved. The cause was saved. Perhaps Great Britain was saved—

They held the trenches

and America. It cost Great Britain to do that piece of work 50,000 casualties a month. It was looked upon as an honor, however, to have a loved one who paid that price for the cause they served.

"We are ready"

We, too, were proud that it was possible for Gen. Pershing to send word to Marshal Foch that the American troops were "ready for any service, at any time, anywhere." The accomplishment of the great purpose for which Christ died awaits the devotion of just such men as these. Like Paul, we should be willing to say, "So far as in me lies, I am ready."

Opposition of parents

One of the reasons why there has never been an adequate number to go is because parents have been unwilling to "let go." There is perhaps no greater hindrance to the spread of the Gospel today than the objection of parents and their unwillingness to pay the price involved. But God sent His Son. There is no place in all the Bible where it is hinted that the evangelization of the world is to be put upon the shoulders of orphans. It can never be hoped to find all the candidates necessary for the missionary work of the church among those upon whom someone does not have a natural claim.

Promise and warning

It is a blessed promise which parents may claim of the "hundredfold now in this time and in the world to come eternal life." (Matt. 19: 29, Mark 10: 29, Luke 18: 29.) It is also a most solemn word which is spoken of those who

love sons and daughters more than Christ. (Matt. 10: 37, Luke 14: 26.)

Parents dare not stand in the way. If they do, it means trifling with the great problem of the world's redemption. It means that they are willing to permit the millions of people who perish during their lifetime to perish without even knowing that Christ died for them. Christ counted those souls worth His own life. We should count them worth the yielding up of anything that we hold dear.

“If we refuse to be corns of wheat falling into the ground and dying—then we shall abide alone.”

A daughter, who was an only child, once went to a missionary conference where she heard and responded to Christ's call for service. She went home and told her parents of her decision. With a like consecration, they gave their consent. A farewell meeting was held in the church to which her friends and neighbors came. Someone remarked to her father, “How can you give her up? Does it not seem too great a sacrifice?” He said, “It is true, it is hard to say good-bye and see her go, but there is nothing too precious for Christ. I gladly give her to Him.”

“Nothing too
precious
for Christ”

See that missionary home in northern China! The mad, frenzied mob of Boxers were knocking at the doors, trying to force an entrance. Alone, in calmness of spirit, expecting at any moment to pass through the gates of torture to meet his

Horace Pitkin

God—Horace Pitkin wrote to his wife in the home land, "Train up my son to take my place to save these poor people." This spirit of consecration manifested by Horace Pitkin is the spirit that is needed in every home in our land.

Fellowship in
sacrifice

The test is with the parents. They are facing the sunset hours. They are watching the shadows lengthen. They have but a few years more to live and they long for the comfort that only children can give. Truly they can understand the sufferings of Christ for a lost world. Only to those who have children to give can the reward come for the gift of the richest treasure to Christ. Opportunity has always carried corresponding responsibility.

Missionary
revival

When there has come the absolute surrender of parents, then there will come a great missionary revival that shall sweep the world. Then it will be possible to evangelize the world "in this generation." Then Egypt and India will receive their allotted number of missionaries. Then the Sudan will have the extra hundred that she is calling for. Then Abyssinia will be taken for Christ; its trading posts and cities will be occupied by ministers and evangelists, pastors and teachers, doctors and nurses in such numbers as to stay the superstition and cruelty, the ignorance and degradation that have characterized that land through all the centuries. This enterprise will never be accomplished until parents lay their best and highest gift upon the altar for Christ,—



WOMEN MISSIONARIES STILL LIVING

Whose support was assumed by our Women's Board in 1887. (1) Anna Y. Thompson, (2) Margaret Smith, (3) Elizabeth McCahon, (4) Rosa E. McCullough, (5) Cynthia Wilson, (6) Mary J. Campbell, (7) Josephine White, (8) Dr. Maria White, (9) Emma Dean Anderson, (10) Rose T. Wilson.

and that is the gift of their children. There is no possible money contribution that can be compared to this.

“For life must life be given. Heathen souls
 Cannot be gained with flashing rays of light
 Into their faces; nor a song that rolls
 With fullest diapasons can ever bear
 Them up from out their graves. For life must life
 Be given. Prophets learned that truth of old:
 They took dead children, breathed their own nostrils’
 life
 Into the cold, dead nostrils: laid their own
 Warm flesh upon the lifeless flesh. And then
 It was that life came back—it is well known.”

Life for life

—Lois M. Buck.

There is another reason why the world is still unevangelized. Too many of us consider that the Great Commission was given only to the missionary. We consider that the command to “preach the Gospel to every creature” means those who are regularly set apart for mission service. We live as though we believed that the Lord expects us to prepare ourselves for some work and make a success of it, or marry and settle down and enjoy life. We act as though we believed that He is pleased when we surround our dear ones with not only the comforts of life, but some of the luxuries as well. We act as though Christ requires our families to move in the best social circles and make as good an appearance as anyone. We live as though the

**Shifting
 responsibility**

Lord demands that our homes be adorned with beautiful carpets and curtains, with lovely rugs and tapestries, with paintings and pictures. We live as though we did not know that He said, "Seek ye *first* the Kingdom of God."

Selfish
neglect

We have gone on, year after year, and have allowed the work of the Kingdom to take second place in all our plans. We have allowed our brothers and sisters in those other lands to go down to death without causing the loss of a single moment of sleep, or the sacrifice of a single ambition or gratification of pleasure for a single day.

Lack of
sincerity

One of the leaders has said that we have not been working at missions at all; we have only been playing at them. Another has said we have not even played at them. Business men have not applied the same energy and intelligence to the work of missions which govern in their commercial activities. When they do, then "the proposition to evangelize the world in this generation will be no longer a dream."

He said "ye"

When Christ said "Go," He meant you and me, as well as those who have gone. He meant that our lives should be devoted to this cause as well as theirs. He meant that if we stay in the home land and engage in other work, it is that we may "hold the ropes." He meant that our work here should be for the promotion of the cause of Christ just as much as that of those

who are telling the news. If He meant that the missionary's full time is to be given to Him, He meant that our full time is to be given to Him. He did not mean that we should live and command handsome salaries here and ask our missionaries to be content with a bare living there. If He meant that the missionary's salary should be only enough to make it possible for him to live in such comfort as to be efficient for His service, He meant that you and I should live only in such comfort as to keep us efficient for His service.

There can be no two standards of discipleship any more than there can be two standards of purity. If a man can promote the Kingdom of Christ better in the Sudan than he can in America, he should be in the Sudan. If he can serve Christ better in America, he should stay in America. But if he stays in America, his time should be used no more selfishly, his money should be spent no more selfishly, his prayers should be offered no more selfishly than the missionary's. We have too long been shifting responsibility in this matter.

**One standard
of discipleship**

The promotion of the Kingdom of Christ in all the world waits for a generation that will sincerely undertake the task. There has never been a time when it has been the one purpose of those who call themselves by the name of Christ to do His bidding. It has been possible in every generation since Christ gave the command, for

**Generations
have failed
Christ**

the Gospel to be made known to every creature. We are told that there have been men enough to carry out the command of Christ explicitly, in every generation, if only there had been love and devotion enough.

"The end"

Nowhere in the Bible do we read that when inventions have become perfected then will the end come. In no place do we read that when commerce has been advanced to the highest perfection then the end will come. In no place do we read that when universities have been enlarged, and knowledge has been increased, and science has been developed to the greatest degree, then the end will come.

But we do read that "this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." We delay the coming by our lack of devotion to His cause. We keep back the consummation of the ages by our neglect to do His will. We prolong the time of sin and suffering, of war and desolation, by refusing to obey His command and preach the Gospel in all the nations. When we have given all people an adequate opportunity to know Christ and have allowed them the privilege of a choice of life or death, then will come the end.

Dr. A. H. Strong has uttered a sentiment that should be echoed in every Christian heart; "What are the churches for, but to make missionaries? What is education for, but to train them? What

is commerce for, but to carry them? What is money for, but to send them? What is life itself for, but to fulfil the purpose of foreign missions—the enthroning of Jesus Christ in the hearts of men?”

Several times in the past Christ has given the church an opportunity to prove its loyalty. Perhaps thirty years ago Japan could have been won if the Church of Christ had done its duty. Nearly twenty years ago China could have been set in a Christian mold if the Church of Christ had loved Him truly. Fifteen years ago Korea was “on the run to Christ,” and again the church failed to do its full duty.

Lost opportunities

Egypt is now in a plastic state. What is done now will shape her history for centuries to come. Our church has an opportunity now that we may not hope to have extended to us again. If the religion of Egypt remains Mohammedan, if the education of Egypt becomes materialistic, if the society of Egypt becomes hopeless, the charge will be laid at our doors. Thirty years ago the church failed the Lord in Japan. Shall we fail Him today in Egypt? Shall we fail Him today in India and the Sudan and Abyssinia?

Present opportunities

Hundreds of members of United Presbyterian churches have been easing their consciences by devoting themselves to the promotion of good causes here at home. They have been organizing story hours for children of well-schooled localities. They have been developing “camps” for

Easing conscience

boys and girls who come out of homes filled with books and music. They have been promoting literary clubs among people who are college graduates. They have been devoting weeks to the preparation of entertainments to present before audiences that are callous with entertainments. And one half the world cannot read or write!

Neglect

They have been bringing into existence and supporting organizations for the uplift of humanity in all large cities, where there are hundreds of Christian churches with their societies and activities. And one half the world never heard of a charitable organization.

During all this time five million have been dying in India each year without the Gospel of Jesus Christ. During all this time one soul each minute has been going out into the blackness of darkness forever from our own fields.

No doubt this will continue until we come to realize that the most blessed, the most important work in the whole world is the work for Christ; when we shall "place no value on anything we have or may possess except in relation to His Kingdom."

Stewardship

If we were giving as we should, there would be plenty of money in the treasury of the Lord for carrying on His work. "God has as much contempt for the mites of the miser as he has respect for the mites of the poor widow." Dr. Crosby has said that the poor man should no more omit

giving on account of his poverty than the illiterate his praying because of his bad grammar.

As we turn the searchlight upon our giving, do we find that we measure up to Christ's standard? Our giving is to be estimated not by what is given, but by what is kept, or what is given up. Do not our gifts shame us in view of what the Jews gave under the law and other non-Christians give under fear? Should our gifts not be in proportion to the ransom paid for us?

Comparisons

The genuineness of our religion, of our love, is attested by the liberality of our offerings. He asks us to acknowledge His inalienable ownership and our undeniable stewardship. There should be a readjustment in the lives of many of us,—the doing without a great many things which we have counted not only comforts, but necessities.

Test

God has no two standards for giving any more than He has for service. No one anywhere has a right to expect any other member of the church to make greater sacrifices for the upbuilding of His Kingdom than he is willing to make himself. The fact that our missionaries sail for Egypt, India, the Sudan and Abyssinia, and that fathers and mothers leave their children here in this country and go out alone, should put us to shame when we measure our offerings. Families are broken up, living on opposite sides of the earth for the glory of Christ. Can we think of any

One standard
in gifts

money gift which would be harder to make? The giving of money is the very least thing we can do.

How much did
it cost?

“‘What can I spare?’ we say:

‘Ah, this and this

From mine array

I am not like to miss:

And here are crumbs to feed some hungry one;

They do but grow a cumbrance on my shelf’—

And yet one reads, ‘Our Father gave His Son;

Our Master gave Himself.’”

—Frederick Langsbridge.

Starve to
be fed

Many of us comfortable Americans never make the slightest difference in our dinner even on the day when the offering for the world-wide spread of the Gospel is made in our churches; but there are hundreds of Christians in huts in Asia and Africa denying themselves what we would deem the necessities of life in order to have a native evangelist or Bible woman maintained in their midst. How little we know of their hungering of soul for the Bread of Life that satisfies and saves!

The crumbs

Thomas Arnold said, “Shall I come to His table and take the sacramental bread and say, ‘It is His body broken for me;’ and then proceed to say, ‘As for Him, the crumbs which fall from my table—the odd shillings or sovereigns that can be spared, the things that are left after my needs, present or future, have been met—these, these shall be payment for Gethsemane and requital for the Cross!’ The question is not

‘What will be easy?’ but is ‘What are we bound to do by honor and duty and love?’”

Livingstone from the heart of darkest Africa sent the request which ought to drive us to self-examination:

Entire
surrender

“Let us seek—and with the conviction that we cannot do without it—that all selfishness be extirpated, pride banished, unbelief driven from the mind, every idol dethroned, and everything hostile to holiness and opposed to the divine will crucified; that holiness to the Lord may be engraven on the heart and evermore characterize our whole conduct. This is what we ought to strive after; this is the way to be happy; this is what our Savior loves—entire surrender of the heart.”

“What shall we render unto the Lord for all His benefits toward us?” “Shall we the weak and dissipated brotherhood for whom rest cures are invented continue to go on in the old selfish round, bound up in our own interests and living for our own worldly advancement? Shall we comfortable, happy, well-dressed people who are enjoying a good government and a Christian civilization and all its benefits, lay the burden of the souls for whom Christ and our church are holding each of us responsible upon the hearts and lives of those out there? They have given up what we would not give up, living lives that we would not be willing to live. Their wildest dissipation is a missionary conference once in a

Selfish lives

few months and perhaps a garden party given by a government official once in three years. They are exiles in that far off land, whose hearts are aching for a sight of the old home land and the sound of familiar voices, but who are toiling bravely on, with the odds of life and health against them, for fear each week and each month may be the last they may have to work for God. Oh, the very least we can possibly do is to give our money." As God's word is sure, we know that enlargement and deliverance will come to India, Egypt, the Sudan and Abyssinia, but will we miss the blessing and will others win the crown? "No one doubts the ultimate issue, but what about the now?" While we delay, thousands are being lost.

Apostleship

If we really love Christ, we will believe that "the mission of the believer is the continuation of the mission of Christ—and that is the salvation of the world;" that "there is no true discipleship but ends in apostleship." "If self-preservation is the first law of nature, self-sacrifice is the first law of grace."

"Our little lives will soon be past;
Only what's lived for Christ will last."

Are we going to allow another generation to slip by unsaved and leave it to a future time to usher in the glorious era when Christ shall have dominion over land and sea, while we throw the enthusiasm of our lives into those things that pass away?

When Henry Martyn left England on his missionary voyage and found his beloved native shores fading in the distance, he exclaimed, “Now, let me burn out for Christ.” And he did burn out for Christ away out there in India and Persia. **“Burning out”** The people who sat in darkness saw “the great light” shining through Henry Martyn. Here is a Christian burning out for pleasure. Here is one burning out for social position. Here is one burning out for this world’s honors and distinction. Here is one burning out for wealth. And because so few of us burn out for Christ, eternity is still claiming its one hundred thousand daily, unsaved.

The sense of blood guiltiness for the 1,000,000 **Prayer** a month who were dying in China was both a load on the heart and a goad to the conscience of Hudson Taylor and he gave himself to prayer. And is there anyone who doubts God’s broad seal upon his work?

It was Moody who determined that there should be one man given up to God to show the world what God can do with a surrendered life. And does anyone dare put a limit upon what God did through Moody?

The Patriarch of Bristol, gave himself to a life of intercession that he might prove to an unbelieving world and a half believing church that God is a present, living, faithful, prayer-hearing God. And who does not know how God blessed George Müller and his work?

It was Titus Coan, of Hawaii, who received 13,000 into the church membership, who baptized 1705 in one day, who was ordered by his Board in 1839 to put down the excitement and quiet the revival spirit when it swept that island like a rushing, mighty wind, and who said in reply, "But how can I put it down? I did not get it up, and I don't believe the devil would start people to praying, confessing and breaking off their sins by righteousness." How can we account for such a pentecost? It was Titus Coan who prayed "Lord, send me where Thou wilt, only go with me. Lay on me what Thou wilt, only sustain me. Cut any cord, but the one that binds me to Thy cause,—to Thy heart."

And if the church would rise to that plane and would give itself up to such intercession as God longs for in His children, then who doubts but that those who love Christ and trust Him could change the belief and the life of three times as many people? "Foreign missions are indeed sublime in their audacity." "The history of missions is the history of prayer."

Need

"Deeper than the need for men, deeper than the need for money, aye, deep down at the bottom of our spiritless lives is the need for the forgotten secret of prevailing, world-wide prayer."

Self-examination

As we examine ourselves, as we turn the searchlight in upon ourselves, do we find that we are praying without ceasing? Are we agonizing in

prayer, or is prayer but a holy relief for our feelings?

The time we spend in prayer is the measure of our devotion to Christ's cause. We are starving our own souls; we are crippling Christ's cause; fields are whitening to the harvest without reapers to gather in; and someone has not gone out to the field, because we have not prayed. "The prayer-power has never been tried to its full capacity in any church."

It was said of Gossner, "He prayed mission stations into being and missionaries into faith. He prayed open the hearts of the rich, and gold flowed from distant lands." Before his life ended, he had sent out one hundred forty-one missionaries, and usually had not less than twenty depending directly upon him.

Prayer does things

Bishop Thoburn has said, "This world would be redeemed to God in a very few years, if all who bear the name of Christ knew the full meaning of the love of Christ, the love that conquereth. May God fill our hearts with such a love that we may go out to the great nations sitting in darkness, waiting unconsciously for messengers to come from some place, in the name of Christ."

Love

It was the old, old story in East Africa—distance, isolation, ingratitude, fever, death. Prior to the synod of 1899 the great deficit rested like a load upon the undertakings of the Moravian Church and retrenchment appeared to be inevitable. The men and women of this field met

Devotion

in conference to discuss their relation to this deficit. Near them were the graves of companions and co-workers, but they wrote home to the Board, "Brethren, if retrenchment is unavoidable we beg you not to recall us. Rather than abandon the work God has given us, we will relinquish claim to your support and will do our work wholly at our own cost." Resolves like this are a tremendous stimulus to all who have faith in the final triumph of the Gospel. If such a spirit could become universal at home and in the field, and everywhere yielded to, it would enable the hosts of God to fill the whole world with a knowledge of Christ in this generation.

It is our business to "win for the Lamb that was slain the reward of His suffering." It can be done by prayer and pains, through faith in Jesus Christ. It can be done if we permit His spirit to have His way in us.

The greatest need today is for out-poured intercession. We shall make the greatest progress on our knees. It is prayer that starts divine forces working. The power of God is at the disposal of those who pray, and nothing is impossible with Him. Shall we take hold of God for a lost world?

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