

# THE MISSIONARY REVIEW the WORLD

---

**A Korean Woman's Story**

*Mrs. Induk Pak*

**Making Contacts in Arabia**

*B. D. Hakken*

**Changing Attitudes in Iran**

*Commodore B. Fisher*

*George F. Zoeckler*

**Blots on National 'Scutcheons**

*Muriel Lester*

**Educational Achievements in Brazil**

*J. E. Moreland*

**Among Head Hunters in Pagan Papua**

*Russell W. Abel*

**New England as a Home Mission Field**

*Robert Watson*

## Dates to Remember

- February 2—The Moody Bible Institute Jubilee and centenary of the birth of D. L. Moody. This day will launch the Founder's Week Conference.
- February 10-17—International Council of Religious Education. Chicago, Ill.
- February 28—World Day of Prayer.
- April 29-May 5—National Convention, Y. W. C. A., Colorado Springs, Colo.
- May 1—General Conference, Methodist Episcopal Church, Columbus, Ohio.
- May 12-15—National Council of Federated Church Women. Dayton, Ohio.
- May 20-24—Northern Baptist Convention. St. Louis, Mo.
- May 27—General Assembly, United Presbyterian Church of North America. Pittsburg, Kansas.
- May 28—General Assembly, Presbyterian Church in U. S. A. Syracuse, N. Y.
- July 6-12—Twelfth World's Sunday School Convention. Oslo, Norway.

\* \* \*

## FLORIDA CHAIN OF MISSIONARY ASSEMBLIES

- January 25-29—Miami.
- January 28-29—Ft. Lauderdale.
- January 29-31—Palm Beaches.
- February 1-5—Orlando.
- February 2-5—Deland.
- February 5-7—Winter Haven.
- February 5-7—Lakeland.
- February 8-13—St. Petersburg.
- February 9-11—Clearwater.
- February 12-13—Bradenton.
- February 13-14—Sarasota.
- February 13-14—Ft. Myers.
- February 15-18—Tallahassee.

## Personal Item

Rev. Edward Shillito retired on September 25th, after twenty years of service as literary superintendent of the London Missionary Society.

## Obituary Notes

The Rev. George A. Wilder, for many years a missionary of the American Board (Congregational) in South Africa, died on December 28th, at the home of his daughter, Mrs. Frances A. Lyman, in Glen Ridge, N. J. His wife died a few years ago. Mr. Wilder was born in Natal, South Africa, in 1855, son of Rev. Hyman Wilder, a missionary under the same Board. George Wilder was graduated from Phillips-Andover Academy, Williams College and Hartford Theological Seminary. He was beloved by the Africans who often called him "The White African."

\* \* \*

Dr. Frank Mason North, Secretary Emeritus of the Board of Foreign Missions of the Methodist Episcopal Church, died at his home in Madison, New Jersey, on December 17th, two weeks after he had reached the ripe age of 85 years.

Dr. North was a man of rich talents and wide experience. He was born in New York City in 1850; was graduated from Wesleyan University in 1872 and ordained to the ministry in the following year. After holding several pastorates he took charge of a mission church in Harlem, and later was pastor of the Calvary Church, New York City, and the Methodist Church in Middletown, Conn. In 1892, Dr. North became secretary of the New York City Church Extension and Missionary Society, a post he held for twenty years. He was also editor of *The Christian City*. In 1892, he became corresponding secretary of the Methodist Board of Foreign Missions and became secretary emeritus in 1928. He was president of the Federal Council of Churches from 1916 to 1920. Dr. North has written many poems and hymns, some of which are widely known and sung. His wife, Louise McCoy North, and his son, Dr. Eric M. North, Secretary of the American Bible Society, survive him.

\* \* \*

Dr. William Henry Leslie, for 38 years a missionary of the American Baptist Foreign Mission Society in the Belgian Congo, died on December 25th in St. Petersburg, Florida, at the age of 67. Dr. Leslie was born in London, Ontario, and received his medical degree from Lake Forest University. He spent most of his life in the heart of the cannibal country in the interior of Africa and, with his wife, faced many dangers. They started 275 schools in the area and Dr. Leslie was decorated by the Belgian Government as a Chevalier of the Royal Order of the Lion. He was given the title "Nganga Buca" (meaning "The Doctor who Really Cures") by the natives in the Nganga District of the Belgian Congo where he successfully cured many natives of yaws and other tropical diseases.

\* \* \*

Mrs. Grace G. Farmer, formerly a member of the Editorial Council of

THE REVIEW, and recently state president of the New Jersey Baptist Woman's Board of Missions, died on December 22d at her home in Montclair, N. J., at 65 years of age. Mrs. Farmer was born in Kingston, N. Y., daughter of a Baptist minister, was graduated from Wellesley in 1893 and for many years has been active in church and missionary circles. She organized mission study classes in Montclair and has lectured and taught missions at Northfield conferences and other gatherings. She is survived by her husband, William H. Farmer, four daughters and one son.

\* \* \*

Canon Andrea Moraka died in Tanganyika, Africa, on September 1st. He was universally respected both by Africans and Europeans, and his loss will be felt throughout the C. M. S. Mission.

\* \* \*

Enid Mira Haven (Mrs. Gideon F.) Draper, of the Methodist Episcopal Mission in Japan, passed away on October 29th. Mrs. Draper came to Japan with her husband in 1880. The Draper family name is associated indelibly with the founding of the Yokohama Christian Blind School, and with Mrs. Draper's National Mother's Association of which she was founder and for many years president.

\* \* \*

Rev. Dr. John Dixon, former secretary for the Board of National Missions of the Presbyterian Church, died at his home in Trenton, N. J., on December 11th.

\* \* \*

Mrs. Elizabeth Badley Read, who died in Delhi, India, October 11th, aged fifty, was the daughter of Dr. and Mrs. B. H. Badley, and sister of Bishop Badley of India. She was a lady of rare artistic and literary culture, and her articles have appeared in leading American periodicals.

\* \* \*

A. T. Polhill died recently at the age of 73. He was one of the "Seven" who in the '80's went out from Cambridge to China. Mr. Polhill spent most of his life in western China as a missionary of the China Inland Mission.

\* \* \*

Mrs. Margaret Norton Eddy, mother of Sherwood and Brewer Eddy, died September 20th. She was also known for her own missionary-mindedness, and for the establishing of a school for missionaries' children at Kodaikanal, South India.

\* \* \*

Dr. W. C. Pearce, long identified with the Sunday school movement throughout the world, died October 25th, of heart failure, after addressing a regional convention in Southern California on that morning. At the time of his death he was general secretary-emeritus of the California organization and vice-president of the World's Sunday School Association.

(Continued on page 65.)

Just what you have been looking for!

# BIBLE STUDIES

FOR YOUNG PEOPLE'S SOCIETIES

With the use of this Course, every Young People's Society may be converted into a School for Bible Training.

1936 STUDIES IN CHRISTIAN DOCTRINE

Four Parts—52 Lessons. Part I, The Bible—The God of the Bible. Part II, The Christ of the Bible—The Holy Spirit. Part III, Man—Sin and Redemption. Part IV, The Church—Future Events.

EST. 1886

Send 15c in stamps for current issue.

## CHRISTIAN PUBLICATIONS, INC.

1502 N. Third St., Harrisburg, Pa.

# THE MISSIONARY REVIEW OF THE WORLD

DELANVAN L. PIERSON, *Editor*

VOL. LIX FEB., 1936 No. 2

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

25 cents a copy—\$2.50 a year.  
Foreign Postage, 50 cents a year.  
Published monthly, except August.  
All rights reserved. Copyrighted 1935.  
British agents—Marshall, Morgan  
and Scott, 12 Paternoster Buildings,  
London, E. C. 1 shilling per copy,  
10 shillings a year.

MISSIONARY REVIEW PUB-  
LISHING CO., INC.

BOARD OF DIRECTORS

ROBERT E. SPEER, *President*  
WM. I. CHAMBERLAIN, *Vice-President*  
WALTER McDUGALL, *Treasurer*  
DELANVAN L. PIERSON, *Secretary*  
SAMUEL MCCREA CAVERT  
MRS. ORRIN R. JUDD  
WM. B. LIPPHARD  
ERIC M. NORTH  
JESSE R. WILSON  
A. L. WARNSHUIS  
SAMUEL M. ZWEMER

## Editorial Chat

The Annual Meeting of THE REVIEW will be held in the Assembly Room (8th floor) of 156 Fifth Avenue, New York, on Thursday, February 20th, at 3 p.m. All friends of THE REVIEW and of Christian missions at home and abroad are cordially invited. There will be brief missionary addresses by Dr. Robert E. Speer and others.

\* \* \*

In spite of difficulties, the past year has been encouraging for THE REVIEW. The number of subscribers has increased and we have never had more enthusiastic and encouraging comments from our readers. Few, if any, subscribe who do not read but many read who do not subscribe. Some cannot afford the price but feel that they cannot afford to miss the reading. Some subscribers write that they circulate their copies among many friends, far and near. We recognize this as missionary work.

\* \* \*

THE REVIEW is being promoted at the Florida Chain of Missionary Assemblies. Reprints of the article by Mrs. E. Stanley Jones have also been made for distribution there and elsewhere. One subscriber writes that that article alone is "worth the price of a year's subscription."

\* \* \*

THE REVIEW is arranging to print a number of the addresses given at the Florida Chain of Missionary Assemblies. They will include those by G. Baez Camargo of Mexico; Mrs.

Kellersberger of the Congo; Mrs. Anna P. White on "Egypt and the New Day"; "Korea" by Mrs. Induk Pak, and Home Missions by Bishop Kern. They will be worth reading and passing on to others.

\* \* \*

The Student Volunteer Movement Convention, reported in this issue, was marked by some notable addresses, including those by Dr. Kagawa of Japan, Mrs. Pak of Korea, Prof. G. Baez Camargo of Mexico, Mr. Sun of China, Dr. Wm. M. Vories of Omi-Hachiman, Japan, Dr. William Temple, the Archbishop of York and Dr. Richard Roberts of Toronto. Some of these addresses have also been secured and will appear, in whole or in part, in an early number of THE REVIEW.

\* \* \*

We hope you are finding the magazine as helpful and inspiring as are some of our readers whose comments have recently come in letters:

"The January issue is so good that I want THE REVIEW sent for one year beginning with the January issue to the three addresses attached. Send the bill to me. I hope you will keep up the good work for many years."

REV. SAMUEL M. ZWEMER, D.D.  
Princeton, N. J.

\* \* \*

"I have always appreciated the spirit of THE REVIEW and the splendid magazine you have been able to give us through the years. We feel it has improved with age."

DR. CHAS. D. BONSAK.  
Church of the Brethren,  
Elgin, Ill.

\* \* \*

"I am delighted with the January number of THE MISSIONARY REVIEW. I have not seen anything in a long time better than the article by Mrs. Stanley Jones."

MRS. HENRY W. PEABODY.  
Orlando, Fla.

\* \* \*

"THE MISSIONARY REVIEW OF THE WORLD is unquestionably the best general news magazine on missions in the English language. Covers the whole range of missionary effort at home and abroad."

THE CONVENTION BULLETIN OF  
THE STUDENT VOLUNTEER  
MOVEMENT CONVENTION, IN-  
DIANAPOLIS.

\* \* \*

"THE MISSIONARY REVIEW is the best missionary paper in existence. I look forward to each issue with pleasure. The articles, as well as the editorials, are well written and inspiring. I wish we had something like this in the Hindi language."

REV. P. A. PENNER.  
Bethesda Leper Home,  
Chompa, C. P. India.

\* \* \*

"Let me congratulate you most heartily on the wonderful work you

are doing through the pages of THE MISSIONARY REVIEW. I frequently mention the magazine to friends in different centres in England and Wales."

WATCYN M. PRICE.  
Foreign Mission Board,  
Presbyterian Church of Wales.

\* \* \*

Wall Street, New York, the money center of the world, recently published in its *Journal* a strong endorsement of Christianity. "What America needs more than railway extension, western irrigation, a low tariff, a bigger cotton crop, and a larger wheat crop is a revival of religion. The kind that father and mother used to have. A religion that counted it good business to take time for family worship each morning right in the middle of wheat harvest. A religion that prompted them to quit work a half hour earlier on Wednesday so that the whole family could get ready to go to prayer meeting."

\* \* \*

## WHEN THE SLIP GETS BY

The typographical error is a slippery thing and sly,  
You can hunt till you are dizzy, but it somehow will get by.  
Till the forms are off the presses it is strange how still it keeps;  
It shrinks down into a corner and it never stirs or peeps,  
That typographical error, too small for human eyes,  
Till the ink is on the paper, when it grows to mountain size.  
The boss he stares with horror, then he grabs his hair and groans;  
The copy reader drops his head upon his hands and moans—  
The remainder of the issue may be clean as clean can be,  
But that typographical error is the only thing you see.

—*Knowville (Ia.) Express.*

## Obituary Notes

(Continued from Second Cover.)

Karen Jeppe, widely known as the friend of Armenian orphans and widows, died July 7th in Aleppo (Syria). Her life has been described by the Danish writer, Ingeborg Maria Sick in her book "Karen Jeppe," as a life singularly rich and beautiful, spent in her devotion to a "people in distress." The Danish papers report that her institutions are to be continued. Though she was a Lutheran, the Armenian Church has given her a burial in the new Armenian Church in Aleppo.

\* \* \*

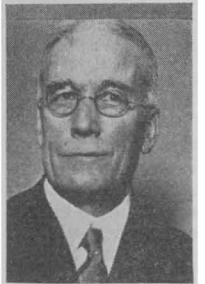
Mrs. Hallie Linn Hill, well-known mission study lecturer, died on November 18th at Menominee, Michigan. For years Mrs. Hill presented in lectures the current mission study books of the Council of Women for Home Missions and of the Federation of Women's Boards for Foreign Missions to the many summer conferences meeting annually in all sections of the United States.



**WILLIAM TEMPLE**

*Archbishop of York*

One of the foremost Christian statesmen in England; Oxford graduate; formerly Honorary Chaplain to the King; sometime president of the Workers' Educational Association; author of "Christ in His Church," "Thoughts on Some Problems of the Day," "Nature, Man, and God," etc.



**ROBERT E. SPEER**

Senior Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., one of the first secretaries of the Student Volunteer Movement; author of "The Finality of Jesus Christ," "Christian Realities," "Some Great Leaders in the World Movement," "Race and Race Relations," etc.



**ROBERT P. WILDER**

Founder and former General Secretary of the Student Volunteer Movement and missionary to India; recently Secretary of the Near East Christian Council; author of "Christ and the Student World," etc.



**TOYOHICO KAGAWA**

"The Modern Apostle of Love" in Japan; Christian social service worker and founder of Christian cooperatives in Japan. Leader in great religious, political and economic movements; author of "Love, the Law of Life," "Christ and Japan," etc.



**MRS. INDUK PAK**

A vital Christian personality from Korea; Field Secretary of the Cooperative Committee on Work Among Rural Women, Seoul; former traveling secretary for the Student Volunteer Movement.



**T. Z. KOO**

Christian leader of Chinese students; spiritual prophet of the Christian movement in China; kindly interpreter of Western and Chinese cultures; former secretary of World's Christian Student Federation.



**JOHN R. MOTT**

For many years Chairman of the Executive Committee of the Student Volunteer Movement and of the World's Student Christian Federation; now Chairman of the International Missionary Council; President of the World's Alliance of the Y. M. C. A.; counsellor of students throughout the world; author of "The Present Day Summons to the World Mission of Christianity" and other volumes.



**SAMUEL M. ZWEMER**

One of the Founders of the Arabian Mission; Editor of *The Moslem World*; author of "Across the World of Islam," etc.; Professor of Missions at Princeton; formerly one of the secretaries of the Student Volunteer Movement and recently Secretary of the Near East Christian Council.



**JESSE WILSON**

Formerly a missionary in Japan; Secretary of the Student Volunteer Movement; author of "I Am a Christian," etc.



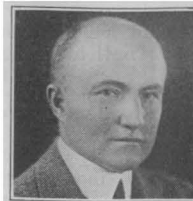
**GONZALO BAEZ CAMARGO**

Secretary of the National Christian Council of Mexico; specialist in the field of religious education; journalist, author and Christian leader.



**MRS. ELEANOR T. CALVERLY, M.D.**

Instructor at the Kennedy School of Missions, Hartford Seminary Foundation; for sixteen years a medical missionary to Arabia; author and lecturer.



**KENNETH SCOTT LATOURETTE**

Professor of Missions and Oriental History, Yale University; formerly missionary in China; author of "The Development of China," "History of Christian Missions in China," etc.

## **SOME SPEAKERS AND LEADERS AT THE STUDENT VOLUNTEER CONVENTION**

(See pages 67 to 68 and 83 to 85)



# THE MISSIONARY REVIEW of the WORLD

AN INTERDENOMINATIONAL REVIEW OF WORLD-WIDE CHRISTIAN PROGRESS

VOLUME LIX

FEBRUARY, 1936

NUMBER 2

## Topics of the Times

### STUDENT VOLUNTEERS AT INDIANAPOLIS

It was an inspiring challenge to see twenty-five hundred young men and young women, meeting daily for five days (December 28, 1935 to January 1, 1936) to consider how best to follow Christ in carrying out His program for the world. These were not only youth, with life before them, but two thousand were selected students from four hundred and fifty advanced institutions of learning in the United States and Canada. They are the coming leaders—earnest, energetic and idealistic. Naturally they are not all well informed on world conditions or on the teachings and program of Christ but they came to consider prayerfully their personal relation to Christ and their place of greatest service to mankind. Under trained leaders they sought to catch the vision, inspiration and power for the great task ahead.

Among the speakers were such well-known leaders as Dr. William Temple, Archbishop of York; Dr. Richard Roberts, Moderator of the United Church of Canada; Dr. John R. Mott, Chairman of the International Missionary Council and the masterful chairman of many conventions; Dr. Robert E. Speer, one of the honored missionary advocates and Christian teachers of the day, has attended and addressed all the previous volunteer conventions. There were also numerous missionary executives and teachers, such as Dr. Kenneth S. Latourette, of Yale; Dr. John A. Mackay, of New York; Dr. Samuel M. Zwemer, of Princeton, and Dr. Mills J. Taylor, of Philadelphia. Among those who brought stirring testimonies from mission lands—themselves the product of missions—were Prof. Baez Camargo, of Mexico; Dr. Toyohiko Kagawa, of Japan; Mrs. Induk Pak, of Korea, and Dr. T. Z. Koo, of China. Students also brought earnest, gripping messages, including that of the Hartford Group, the members of which are seeking a place of pioneer service in

some unevangelized area of China or other unoccupied field. There were present honored missionaries, most of whom unfortunately had no recognized place in the program but who contributed much to intimate interviews and discussions in seminar groups—men and women like Dr. Thomas Moody, a Baptist veteran of the Congo; Dr. and Mrs. John M. Springer, of Central Africa; Dr. Frank C. Laubach, of the Philippines; Dr. H. E. Phillips, of Egypt; Rev. Ray C. Phillips, of the Transvaal, South Africa; Dr. L. S. G. Miller, of Japan, and others. There were pastors and teachers, editors and authors to lead groups of from fifty to one hundred in the thirty-three daily seminars for the study of special topics.

This twelfth quadrennial convention marked the fiftieth anniversary of the founding of the Student Volunteer Movement for Foreign Missions. It was appropriate that the founder of the Movement, and its first secretary, Dr. Robert P. Wilder, could be present to lead a seminar on "Prayer and Missions," but it is to be regretted that he was given no adequate place in the general program. His messages still ring with power and meet response in the student world.

Great changes have come in the world and in student attitudes in the last half century. In 1886 many lands and large areas were still without any knowledge of Christ and His Gospel; the native churches were generally weak and not organized for advance; there were practically no student volunteers in the educational centres of America or Europe; the Mission Boards were struggling to secure missionaries and funds for the work. The Student Volunteer Movement, started in Mount Hermon, Massachusetts, in 1886, was the means of arousing missionary interest in schools, colleges and theological seminaries. In a year or two 2,000 students had volunteered for service abroad and the churches responded to the challenge to support them. In the past fifty years the number of sailed volunteers has grown to 14,000

and missionary gifts have increased over four hundred per cent.

But since the World War a great change has come over the attitude of youth toward the solution of world problems. The Des Moines Volunteer Convention, sixteen years ago, was marked by a revolt against the leadership of the "elder statesmen." That convention was large in number but the delegates were lacking in missionary vision and purpose and were only convinced that a change of ideals and of leadership was needed. They rightly believed that selfishness and foolishness had involved the world in terrible war and bloodshed and they expressed their intention to take control of the Church and State in an effort to bring about better conditions. The problems of international peace, social justice, racial equality and economic betterment obscured the Christian foundations and ideals of spiritual service. Many students were determined to work for reforms—either with or without the help of God.

Four years later, at the first Indianapolis Volunteer Convention (1923-24), the youth were in the saddle and turned their attention from world evangelism to the solution of social and economic problems. But while earnest and energetic, they were uninformed and inexperienced. They failed to make much impression or to reach any practical conclusions. The Student Volunteer Movement seemed doomed.

At the recent Indianapolis Convention the students showed their responsiveness to Christian idealism but with much less self-confidence and more readiness to listen to experienced leaders. The youth at Indianapolis won all hearts by their earnestness and courage. They had not much interest in the past and its leaders, for their faces were toward the future, but they were not so sure of their own ability to turn the world right side up over night. The youth of today are sobered by the knowledge that the world is not eagerly bidding for their budding talents. The great problems of the day are recognized but are seen to be too serious for any untried, cure-all remedy. The majority of the younger generation today are asking—"Whither are we drifting? Who can show us the way out? Why take life so seriously? Why not have a good time and then snuff out the candle?"

But at Indianapolis the youth were of a different temper, or they would not have been there. They seemed eager to know the mind of Christ and to discover their place in the program of God, but they were largely uninformed as to the essentials of Christianity and the deepest needs of mankind. The nucleus of theological students and the children of ministers and missionaries present stood out in contrast to the mass of delegates who

had little or no knowledge of the Bible and spiritual things. They had evidently not studied the Bible in their homes, in churches or in colleges and universities. They lacked the background and foundations for the appreciation of missionary themes. Consequently most of the first half of the general program at Indianapolis was not missionary but was an attempt to lay these foundations. The audience was the mission field rather than the missionary force. Probably, on the whole, the greatest missionary impression was made on the students in some of the seminars such as those on Latin America, Moslem Lands, Unoccupied Areas, the Medical Approach, and Prayer and Missions. A few of the groups seemed not to be so fortunate in subjects or leaders.

The real value of the Indianapolis Convention can only be judged by the results. There may not come from it many foreign missionaries or volunteers, for the present position of the Boards and the attitude of the churches are discouraging. The whole movement may undergo a change. The devoted General Secretary, Jesse R. Wilson, is leaving to take up work under the Baptist Board on the Pacific Coast. Who will be called to succeed him? The early days of the Movement were marked by the clear leadings of God, by ceaseless prayer, by devoted self-sacrifice and by a fearless pioneering spirit. Will these be manifested in the students who went to Indianapolis? Have they come to a clearer knowledge of God; have they come into closer fellowship with Christ; have they seen a new vision of all men's need for salvation? Will they return to their seminaries and colleges to start new prayer groups and mission study circles? Will they be missionaries on the campuses where a million students wait to be evangelized and brought into vital contact with Christ? Will new Christian leaders and new response to God's call come out of this convention, as they came from the first student conference at Mount Hermon fifty years ago? If so, the Student Volunteer Movement will live and grow and will usher in a new era of world-wide Christian evangelism. If not—?

## FOREIGNERS ON FOREIGN MISSIONS

One of the outstanding features of the forty-third annual meeting of the Foreign Missions Conference of North America was the unique contribution made by men and women who are products of Christian missions in other lands. Dr. Toyohiko Kagawa, now well known throughout the world as a Japanese Christian evangelist and social statesman, made an eloquent plea for the more than fifty million rural population of Japan. In response the conference voted to ask the Committee of Reference and Council to undertake to

help raise funds for building 1,000 Christian chapels (at about \$280 each) in rural districts where lay leaders will minister to Japanese Christian groups now without places of worship and unable to build their own chapels.

Mrs. Induk Pak, the captivating Korean field secretary of the Christian Cooperative Committee on work for Rural Women in Chosen (whose address at Indianapolis appears in this issue), spoke impressively of the great need for helping Korean women to solve their economic problems while at the same time they are led out into spiritual life and freedom through Jesus Christ.

Prof. Gonzalo Baez Camargo, a product of evangelical missions and now secretary of the National Council of Evangelical Churches in Mexico, spoke with power on the "upbuilding of the Evangelical Church" under the present difficulties that mark political and religious activities in that country. He told of the hardships and blessings that have come to the Evangelical churches through the necessity of standing on their own feet, being deprived of help from foreign missionaries.

Mr. T. H. Sun of China, the Christian editor of *The Christian Farmer*, made an effective plea for the rural populations of his country where there are over 300,000,000 tillers of the soil. He urged their need not only for the Gospel of Christ, but also for Rural Reconstruction to teach them improved methods of farming, literacy, sanitation and better homes to help make strong Christian communities and churches.

These four representatives of the growing Christian churches in the mission fields were themselves an unanswerable argument in favor of taking the Gospel of Christ into all the world and offered great reason for encouragement in the future of Christianity in those lands.

Another feature of the Asbury Park Conference (January 8 to 10) was the optimism shown by the representatives of the Foreign Mission Boards in the face of present difficulties. Dr. John R. Mott, who has attended most of the conferences from the first, voiced the belief that the depression and recession in foreign missionary interest and giving have struck bottom and the period of advance has again begun. The lessons learned, and the changes that should be made in the missionary program were not clearly stated but there is today a growing conviction that evangelism must be stressed in all departments of the work abroad and that the Church at home must be spiritually awakened. A committee has been appointed to arrange for another United Missionary Campaign in North America to arouse the churches to greater missionary interest and more intelligent and unselfish missionary giving. Volunteers for missionary work abroad are today discouraged

because of the lack of prospect of their being sent. The need is great both to fill places made vacant by death and retirement and to advance into unoccupied fields. There is an abundance of money in the home church to support the work of Christ both at home and abroad, when truly God-called, adequately-prepared and spirit-filled volunteers are ready to go and when Christians at home are aroused to the need, the privilege and responsibility of Christian stewardship.

Among the present trends in the thought of Christian leaders at home is the greater emphasis on the need for spiritual awakening and reeducation of the churches at home in the teachings and program of Christ. Another topic always uppermost in modern mission councils is: How churches on the mission fields may be strengthened so that they may carry on with decreased support and oversight from America and Europe. It is evident that these churches must depend on the guidance of the Spirit of God and Biblical ideals for their national development, without seeking to perpetuate Occidental characteristics and divisions. Unoccupied fields and rural populations are receiving more attention today, having been too long neglected while institutional work has been developed in large centers.

Over three hundred delegates and visitors representing sixty-nine Mission Boards were registered at this Foreign Missions Conference, of which Dr. John R. Mott was chairman. The chairman elected for the 1937 conference is Dr. Robert E. Speer who is due next year to retire as secretary of the Presbyterian Board of Foreign Missions, a position he has occupied since 1891 when he was called from his studies in Princeton Theological Seminary.

### STIRRINGS AMONG INDIAN UNTOUCHABLES

Dr. Ambedkar, of India, declares that the wrongs of the "outcastes" can no longer be tolerated. In response some factors in India's religious revolution are pointed out by the editor of *Dnyanodaya*, Dr. J. F. Edwards, of Poona. He says: "*First*: The widely respected Congress president says that it is because India still treats so many of her own people as Untouchable that the other nations of the world treat India as an Untouchable.

"*Second*: This latest development in India's religious revolution has been set in motion by the redoubtable Ambedkar, largely owing to the new Indian Constitution which despite all its defects has given the vote to sixteen per cent of Indian population instead of only three per cent previously, and is already quickening the democratic consciousness of India's depressed and oppressed

classes to such an extent that they have made this dramatic protest against being trodden any longer underfoot.

"Third: Dr. Ambedkar is believed to be planning an All-India Conference of Depressed Classes at which Untouchables shall themselves decide all the issues involved, including their future religion.

"Fourth: Dr. Ambedkar is understood to regard himself largely as an atheist.

"These four facts mean that two of India's greatest needs today are clear Christian teaching regarding the nature of true spiritual religion, and, above all, the daily exemplification of it in Christ-like living. In this way the humblest Indian Christian can play a mighty part in the task of building the new India."

The depressed Untouchable classes are threatening to leave Hinduism and join any religion that will welcome them without distinction as to social standing. This will be a great boon to the Outcasts who are still debarred from Hindu temples. The Moslems, Sikhs, Arya Somajists and Buddhists have already made advances to these outcaste Hindus who number some 70,000,000 people and would bring great political prestige to any party they join. Christians would welcome them, not *en masse*, but only on the basis of personal regeneration and acceptance of Christ, with a knowledge of what that involves. Many Hindus (Sanatists) would be glad to have Untouchables withdraw as the vested interests of some Hindu temples have suffered as a result of the demand that Untouchables be permitted to enter. On the other hand, however, Hindus do not wish to lose political power by the loss of numbers counted as Hindus. One Hindu Shan Karacharya, Dr. Kurt Koti, has suggested the mass "conversion" of Untouchables to a new Hindu sect of Harijans, equal to other Hindus. Others suggest that the National Indian Congress be given the power to abolish "untouchability" by legal enactments. Such a step is unlikely as it involves religious matters. Mahatma Gandhi declares that "untouchability is on its last legs." Evidently the great barrier to social progress in India—so long considered impregnable—is rapidly weakening.

### SPIRITUAL DIVIDENDS IN EDUCATION

Any way that is effective in leading men to accept Christ as their divine Lord and Saviour, and to follow His Way of Life, is a good way. Doctors can be as good evangelists as preachers—or better. Teachers can make use of their contacts with pupils and their homes to give the Gospel by word and life. Industrial and social workers, editors and administrators can do the same. The chief thing to be considered is not the type of

work or the department in which a missionary is active but whether the burning motive of love to Christ and the aim to lead others to acknowledge Him is the chief impelling motive in all life and work. This is the foundation of all Christian missionary work and is essential for all missionary workers. Every qualification that can be added is or should be so much gain. Some seem to lose sight of one or the other of these facts.

Many illustrations can be cited to show the effectiveness of every kind of mission work—when based on and permeated with Christlike love for souls and an intelligent spirit of evangelism. The following two letters are samples:

Miss Susannah M. Riker, who is working among the students of Wilmina Girls' School at Osaka, writes:

I know that some people rather disparage schools as mission work, in this day and age. But I think that is a very mistaken view. I can make more contacts through our 800 or 900 girls than I can possibly make in any other way. Just that teaching plus interest in each girl brings wonderful things to the surface. A personal radiance or perhaps just a friendly word or two when an opportunity offers, brings into being a feeling of intimacy which leads a girl to Christ and a life of radiance. And through the girls we contact the whole family. As an example, recently when church was over a friend of mine brought a woman to introduce her. She was the mother of a girl whom I had taught last year, and she had come in contact with Christianity through her daughter. She had brought her son, also, and the next Sunday the whole family were there. They live far out in the country and must come in by train, but they were very happy to be able to come.

Silliman University at Dumaguete in the Philippines is another example of the Christian influence that can be exerted in educational mission work. Dr. Roy H. Brown, the President of the University, writes:

Think of the opportunity we have this year of touching 1,033 lives! (On a recent Decision Day sixty-five of the students confessed Christ.) These are from all districts in the Philippines. Some of them are teachers.

One cannot get the vision by a hasty visit to Silliman, nor can he get it by staying only on the campus. He must go through the Visayas and other parts of the Philippines encountering former students and graduates. Just recently I was in Cebu. We organized a very enthusiastic chapter of former Silliman students, and that was very encouraging and helpful. But what filled me with satisfaction was the work our graduates are doing in the student church and in the dialect church. I assisted at a cottage prayer meeting where about thirty were gathered; they had been meeting regularly for nearly a year. The leader was a Silliman boy. His prayer and remarks filled me with thanksgiving that God had used Silliman to prepare not only this young man but over a score in Cebu for active work for Christ. . . .

The Manila churches are officered largely by Silliman alumni and men who have come directly under the Gospel influence while at Silliman. It would make a long roll of honor if I should put down the names and the positions they are occupying in the Christian life of Manila, thus influencing not only that great city but also reaching thousands who are studying and passing through Manila.



MODERNIZED IRAN, WITH BROAD STREETS AND PARKS

## Changing Attitudes in Iran

By **COMMODORE B. FISHER**, Hamadan, Persia  
*Missionary of the Presbyterian Church, U. S. A.*

**T**HERE is a ferment at work in the world today. In Persia this culminated (or shall we say really began?) on March 21, 1935, with an announcement changing the name of old Persia to modern Iran. This is indicative of numerous other changes that are taking place among these "Aryans" on the Iranian plateau lying between Turkey and Afghanistan, Russia and Iraq. During the past decade a stagnant civilization of veiled women and turbanned men, winding slowly through the narrow streets of old Persia, has been giving way to a faster moving procession of young men and women following Paris fashions along the main streets that have been cut through the picturesque cities of long ago. To be sure, the change is not yet complete, high walls and winding streets, donkeys and camels, samovars and dark harems, old bazaars and veiled ladies shrilly bargaining therein are still to be found. Never-

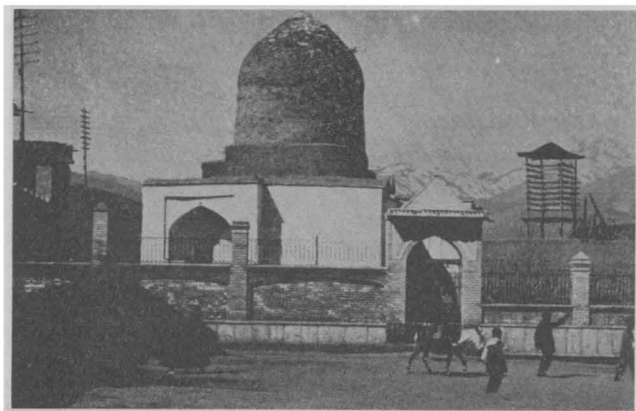
theless, the modern spirit is ceaselessly pressing in upon the old.

An intense spirit of nationalism, patriotism to a high degree, characterizes the sentiments and actions of most of the people in these days. Ten years ago the typical schoolboy oration extolled the glories of the golden age of Cyrus and Darius, lamented the low estate to which the country had fallen and ended with an exhortation to observe the men of the West, learn of them and follow in their footsteps. Patriotism has changed much of this. Today the boys vie with one another in patriotic fervor, praise the language and culture of old Persia (Iran) and point out the weaknesses of Western civilization with its attendant evils, colonial exploitation, the crime wave, the factory system, unemployment and increasing expenditures for armament.

This patriotic zeal is partly a result of pride in



the recent progress in Iran and partly a result of disillusionment during a period of depression. A definite change of attitude dates from May 10, 1928, when the capitulations were abolished. A still more marked change followed the abrupt cancellation of the Anglo-Persian Oil Company's concession on November 29, 1932. On that occasion there were fireworks and general celebrations in



EVEN QUEEN ESTHER'S TOMB HAS BEEN MODERNIZED

all parts of the country. The dispute was submitted to the League of Nations which sent British representatives of the company to Iran to negotiate a new treaty far more favorable to Iran. This sense of power, of having defied the might of the British Empire, did much to stir up the latent fires of patriotism in Iran.

An apparent lack of confidence, initiative or ability which retarded the development of organizations in old Persia is rapidly giving way to enthusiastic efforts at indigenous organization in modern Iran. The National Bank, now operated largely by Iranians, has taken over the right of banknote issue from the Imperial Bank of Persia and has opened numerous branches throughout the country. An almost prohibitive tariff keeps down excessive expenditures on imported luxuries while domestic soaps, shoes, socks and clothing are being supplied in larger and larger quantities. The railroad is being pushed to completion through Teheran, the capital, joining the Caspian Sea and the Persian Gulf on which is the beginning of an Italian-built navy. Such developments in modern Iran arouse still further a sense of independence and pride.

Modern Iran requires two years' military service of every able-bodied young man without dependents. Even though the pay is only fifty cents a month the young men are rendering this service less reluctantly, looking upon it as an opportunity to see something of their country and to attend a kind of boarding school at government expense. Never again will those who are being taken out of their narrow circle of village life accept so

complacently the backward conditions under which they have grown up. They feel a sense of partnership in their country and their eyes have been opened to larger things than old-fashioned village life. Racial and religious discrimination is being diminished. Jewish boys are sent out to bring in Moslem conscripts and they all may live together in the village mosque. In these ways even the army is helping to break down religious prejudice as it plants seeds of unrest in the hearts of young villagers.

The schoolroom and laboratory are also doing their part in effecting changed attitudes. Many Moslems still believe that the earth is fixed and does not revolve upon its axis. They fanatically oppose all non-Moslems, consider them unclean infidels and refuse them admission to the mosque. The Moslem teacher of physics in the government school must have desired to change a number of misconceptions this spring when he took his class of Moslem, Jewish and Armenian boys into the sacred mosque, suspended a pendulum from the dome and by the gradual change in the movement of the pendulum proved that the earth does move. Different nationalities are learning to work and play together primarily as young Iranians. This play is now directed by an American specialist employed by the Department of Education. Boys who were embarrassed or too modest to wear the long-sleeved uniforms a few years ago are now adopting the abbreviated athletic uniforms of the West because they are better suited to active play. Such are some of the conflicts and changing attitudes being wrought by modern education in Iran.



SOME MODERNIZED IRANIAN STUDENTS

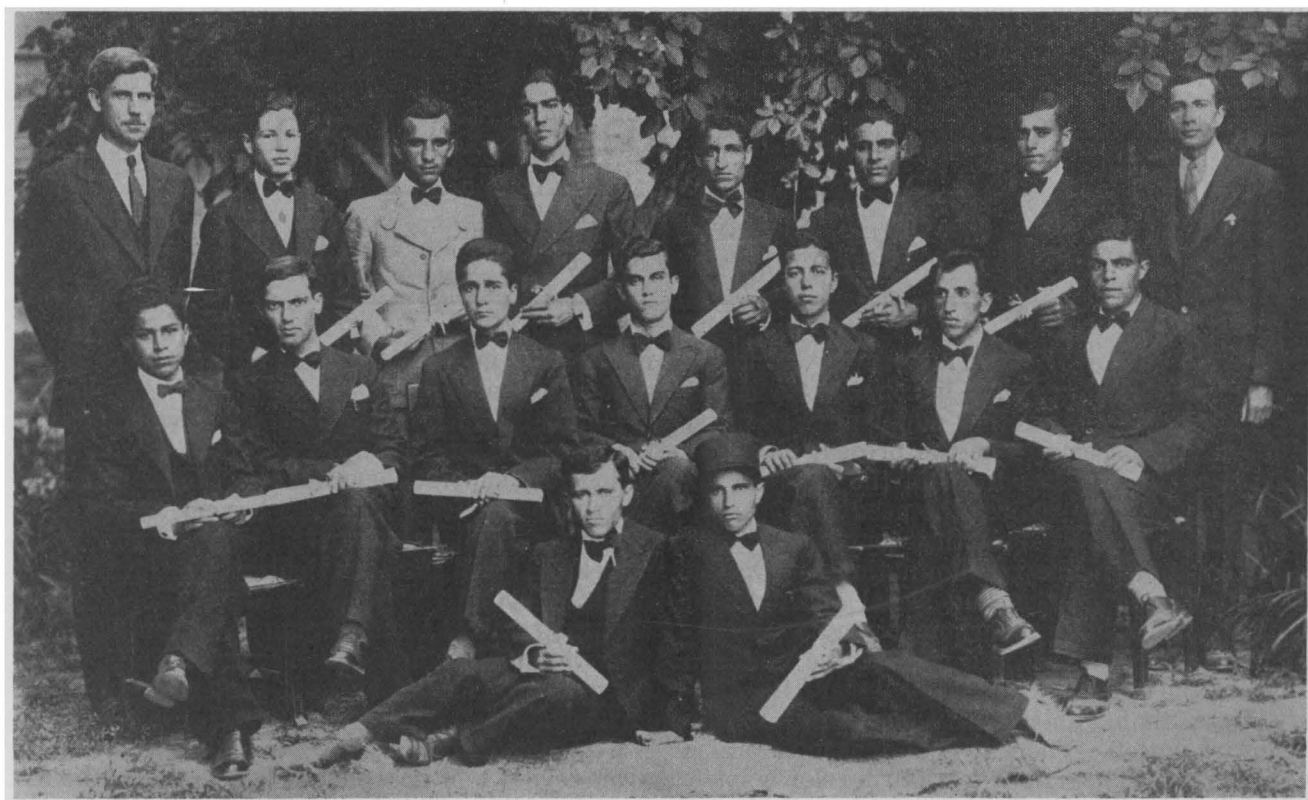
In keeping with the spirit of the day many of the principal streets are being renamed and our schools have all chosen Iranian names. Three years ago all citizens of Iran were forbidden to attend foreign primary schools. The mission has not interpreted the order as an indication of hostile opposition but rather as a policy arising out of the reasonable conviction that native schools



could better instill a spirit of patriotism than could foreign schools. In a spirit of cooperation it is well to "render unto Cæsar the things that are Cæsar's," in order that men may be brought to "render unto God the things that are God's."

Some of the more fundamental reforms touch age-long religious practices. For more than a thousand years the Shiah have mourned the defeat and death of their martyrs, Hosein and Hassan, during the month of Moharam, culminating in mourning processions of frenzied followers of the prophet. Clad in sackcloth and ashes, chanting dirges and beating their breasts, flagellants

The fast is another religious practice of almost thirteen hundred years' standing. For one whole month from new moon till new moon, from dawn till dusk, food and drink are strictly forbidden. To many, however, the nightly feasts are ample compensation for the hardships of the day, especially since the hours of labor and school schedules have always been upset in order that night may be turned into day. Schoolwork was practically at a standstill, short sessions began late in the day and were soon completed. This year, however, in modern Iran official orders were issued forbidding any change in schedule during the



PREPARING TO SERVE NEW IRAN—GRADUATING CLASS OF A CHRISTIAN COLLEGE

beating their backs with chains and the more zealous striking their gory foreheads with broadswords, small boys on horseback and water-carriers everywhere, these great processions have continued to reenact this great miracle play of Islam. This year the processions were strictly forbidden, and in modern Iran, even as in the time of the Medes and Persians, orders are given to be obeyed. Thus passed one of the Shiah customs with but few of the educated young people to lament its passing. In contrast, earlier in the year great multitudes assembled along the streets of the city to see the first "carnival of joy"—floats and clowns depicting the recent progress of Iran. Only a "Miss Iran" as queen of the carnival was lacking in modern Iran in 1935!

month of Ramazan. Regular work was not disrupted, less time could be given to the night's feasts and at the noon recess opportunity was given to those who wanted to go home for lunch. In this way religious practices are becoming more and more a matter of conviction and less and less a matter of conforming to general custom. Saner attitudes are taking the place of blind adherence to fanatical practices.

The adoption of the Western or "international" hat is perhaps the most noticeable change in Iran. Since men first began to wear hats the Oriental has considered it disrespectful to uncover his head in one's presence, hence at formal gatherings and at worship no hats were removed. Since the Moslem prayer requires touching the forehead to the

ground the brimless fez has remained a distinctive badge. For more than a year certain groups have been removing their hats and on June 14th the governor attended our girls' school commencement and ordered all men to remove their hats. One week later most of the officials attended our boys' school commencement wearing regular hats and one month later policemen began to destroy all fezzes.

The removal of the veil is being accomplished more gradually by an order forbidding the enrolment in any school of any girl wearing a veil. The young people in Iran are no longer so very different in appearance, interests, desires or mode

of thought from the young people in the United States. Such changes in customs and costumes, however, are effecting vital changes in attitudes and convictions.

Young men from the schools, from the army and from the universities of Europe are returning to their homes to add to the ferment that has already begun. Customs and practices of the West as well as those of old Persia are viewed with critical eyes. The old decadent national spirit along with religious and social practices as well as hats, veils and city streets are all undergoing rapid change.

What a challenge we face today!

## Religious Changes in Iran

By the REV. GEORGE F. ZOECKLER,  
Daulatābād-Malaysi

SINCE the World War a new creed, Nationalism, has appeared that, in some sections, has well nigh or altogether supplanted revealed religion. This seems to be the present situation in Iran. One who has lived in the country for any length of time realizes the need that has too long existed for some force that could consolidate all the elements in the Iranian nation—its varied tribes, races, languages and social elements, in order that a strong government may be established on a firm basis, and so that the material progress the country is making under His Majesty, Reza Shah Pahlavi, may be appreciated by the entire nation. There is good reason to praise the effort that is being put forth to develop a spirit that will help the people to recognize all classes and races as integral parts of the kingdom, and to instil into the lives of the people a spirit of loyal, active patriotism.

Nevertheless, one cannot but wonder what the ultimate results will be of the program upon which the Government has entered and the consequent changes which have come into the life of the people. One does not fear so much for the material changes themselves, for these may mean real improvement in the material condition of the masses; but one wonders how rapidly it will be possible for the masses to assimilate all that these changes involve, and what effect they will have upon their spiritual character. Iran, in these particulars, is no different from other nations and peoples. Such rapid material changes tend to produce the belief that religion has failed; that the spiritual life has

no reality; and that there is no further need for either God or religion.

No doubt much of the retarded development of the people of Iran is one effect of the mass of tradition and superstition that has grown up about their religion, Islam, and has become a part of it. These traditions and superstitions are now being attacked and in some particulars the Government program cuts directly across them. For example the program for the changing and beautifying of the cities of the land frequently involves the transformation of sacred burying grounds into public gardens.

The nationalistic spirit in its operation goes even deeper and does more than to affect the externals of life. This is exactly what it is intended to do. There was little in the life of the people, private or public, that did not come under the various categories of their religion. Legal procedure, governmental functions, social sanctions, education, were all looked upon as integral parts of Islam, and the religious leaders claimed for themselves these prerogatives. Before the inauguration of the new legal code, legal procedure, which confined itself to the provisions of the *Shariat*, and its interpretation by the *Mujtahideen*, was administered by these same *Mujtahideen* and their coterie. Deeds of sale, contracts of all kinds, including marriage contracts, divorce, and all other legal documents, were executed by those who were theoretically the religious and spiritual leaders of the people. But now, through the establishment by the Government of courts of justice

and departments for the registration of contracts, the religious leaders have been relieved of the functions which they formerly exercised.

### Religious Leaders and Observances

Prior to the assumption of these functions on the part of the Government, there had appeared a growing distrust of the religious leaders and much of the retarded development of the people was laid at their doors. Several years ago the Government set out to clear up the situation that existed in the ranks of the religious leaders. Their number had become so great and many were so obviously unfit for their calling that the Government inaugurated special examinations to which this extensive group was subjected. Many who had been wearing clerical robes, realizing the futility of even trying for the examinations, did not appear for them, while a large number who did try were rejected; both of these classes were compelled to withdraw from the clerical ranks. Thus the Mullahs have been reduced so that today there are probably not more than twenty-five per cent of the former number. And those who remain are, in the main, ill equipped to meet the spiritual needs of the people; and stripped of their former powers they hold no real influence over the masses who are left very largely without spiritual guidance at a time when they are most in need of it.

Many of the religious exercises of the people have felt the impact of the changes that are taking place. The Shiah Moslems have always laid great emphasis on the sufferings and martyrdom of the Imam Hosein on the field of Kerbela, and the months of Moharram and Safar—especially the first ten days—have been set aside to commemorate this event. The processions during these days, accompanied by wailings and beatings of breasts, by castigations and flagellations and mutilations, are well known to all who are acquainted with Shiah Moslem customs. These practices, which meant so much to devout Moslems, have been curtailed by Government order, almost to the point of extinction.

The fast in the month of Ramazan, which was formerly so rigorously observed and enforced that even non-Moslems were compelled to refrain from eating in public, is being less and less observed today. It is not uncommon to see even Moslems eating in public during the month of Ramazan. Government office hours and the hours of school sessions, which formerly were tempered to the occasion, are now retained without any change.

The prescribed prayers, five times a day, which are incumbent on every Moslem, are not so strictly observed by Iranian Moslems; and the same is true of other practices of their religion. There is

a marked decrease in the number of Iranian Moslems undertaking the pilgrimages to Mecca and Kerbela. This is due in part to restrictions on exchange and travel for Iranians outside of the bounds of the country. At the same time there has been a marked increase in the number of pilgrims to the Qom and Meshhed shrines which are within the country. Better roads and automobile transport are, no doubt, largely responsible for this. While there are those who make these pilgrimages from religious zeal, there are also many who make these excursions more from the desire to see other parts of Iran.

The net result of these changes, as they affect the spiritual side of life seems to be a marked trend toward agnosticism, irreligion and atheism. While many cling to the Moslem faith, there is a marked tendency among them toward a more liberal interpretation of their religion and its practices, so that there seems to be lacking that intense fanaticism that was so much in evidence not so long ago. However, even among the more educated and progressive where the tendency toward irreligion has been most marked, one finds at times those who have become convinced that material advances are not in themselves sufficient to change the people into a new nation, but that a spiritual basis must be sought to stabilize the material advance.

### Effect on Christian Work

Nationalism, and the changes it has brought in the religious life of the people, cannot but have very definite effects upon Christian mission work. Let us note the effect on the definitely evangelistic work and the development of a national Christian Church.

Until recently the Government of Iran gave legal recognition to but one religious faith, Islam. Latterly it has given recognition to four religious faiths: Islam, Christianity, Judaism and Zoroastrianism. It would seem at first that this change would free the evangelistic program from some of the restrictions under which it has been conducted, but due to other elements that enter into the nationalistic program, this is not the case. In the past, though Islam was undisputedly dominant in the land, the missionary evangelist was free to travel in practically any part of the country. Medico-evangelistic itineration was a common and fruitful method. But today through the limitations made with regard to foreigners practicing medicine in Iran, the activities of the missionary physician and surgeon are materially circumscribed. On the other hand, the Government's effort to consolidate its work has brought legislation against political and religious propaganda which frequently hampers the evangelist. The

enforcement of regulations is often dependent upon the attitude of local officials and their interpretation of a specific order, or their attitude toward a particular individual. Islam is still guarded, and it is now a misdemeanor to speak disparagingly about Islam or Mohammed.

For some time there has been a shifting of emphasis in the Christian approach to Moslems. Not many years ago the accepted method was that of controversy and the literature employed was largely controvertial. An effort was made, by logical proof, to establish the truth of Christianity as against the fallacy of Islam, and to exalt Christ by pointing out faults in Mohammed. Today this method is entirely abandoned and in its place is the simple presentation of Jesus Christ in His beauty and holiness as the Lord and Saviour of man. The fulness and the brightness of His matchless character and its appeal to the hearts of men, together with His ability to meet their spiritual needs, must win them to Him; if that cannot win them, surely controversy will not succeed.

But presenting Jesus Christ to the people of Iran is succeeding. Men and women are coming to know the Christ in varying degrees, and they admire Him and His teachings; and while, at times, they may look upon His teachings as impossible of attainment, they are no longer content with anything less. Not infrequently have I heard it said by those who have come in touch with the Gospel that if Iran would follow the Sermon on the Mount it would become heaven. But even if Moslems have not yet come to know Him in His fulness, they are coming to know Him; and as they know Him better they will come to appreciate Him to a much larger degree also. It is often these individuals who are effective instruments in breaking down the prejudices against Christ in others.

### **The National Christian Church**

The new attitude in Iran has also affected the work of the national church. While the great objective of mission work is the development of the church, no great progress had been made toward this end before the nationalistic movement began to make itself felt. Only in the region of the Rezaieh (Urumia) field had any real progress been noted, and this was before the devastations of the World War which practically wiped out all that had been attained in that field. In other parts of the country, while churches had been established in cities, towns and villages, no organization had brought them together into a national unit. There were evidences of the nationalistic spirit in the church, and the mission was not averse to utilizing this spirit in furthering the establishment of the indigenous church. During the past few years a

strong effort has been put forth to effect a national consolidation of the churches; and while this has not been possible on a national scale because the churches in the south are under the Church Missionary Society and those in the north are Presbyterian in government, it has been possible to effect a union of the churches in the north. It is too early to speak of accomplishments in this new union, but one can cite examples of work that some of the churches in the Union are already undertaking. In the Rezaieh (Urumia) district the missionary forces were withdrawn some twenty months ago at the request of the Government. Before the World War the churches in this area had attained a promising degree of independence but only a small fraction of the members of those churches returned when peace was restored. But the churches were rebuilt and the services re-established. It was with some misgivings for the welfare of these churches that the mission forces were withdrawn, but the report for this period seems to indicate a strength in these churches that had hardly been foreseen.

Another church is endeavoring to maintain the work of an outstation which the mission was not able to keep up during these years of retrenchment. A third church is maintaining, at considerable expense to itself, two primary schools. Three years ago, when all primary schools operated by foreigners were discontinued, this church, desiring that its children should still be able to get their education under Christian influences, secured permission and undertook to operate the schools which the mission was forced to relinquish. Their graduates, presenting themselves for the compulsory Government examinations at the close of the course, have carried off high honors.

These churches have also become conscious of each other and not infrequently they endeavor to assist one another in cases of particular stress and need. At the first meeting of the Union of the Evangelical Churches of Northern Iran the moderator stressed the fact that the fundamental purpose of the organization was to make it possible for all the churches to come to a fuller mutual understanding of their conditions so as to be able to be of more assistance to one another.

These are a few of the religious changes seen in Iran today. They reveal the great need for a spiritual foundation upon which to establish those changes; and over against this fundamental need a growing and developing church which, though still weak, is alive to the situation. Alongside is the mission still seeking to work in the closest co-operation with the newly-founded church. It is a challenging situation ripe with opportunities, problems and responsibilities which call for the prayerful support of the Christian world.

# The Nestorian Tragedy in Irak

THE Nestorian Assyrians in Irak fled at the outbreak of the World War from their Kurdish mountains to the lowland plains in Mesopotamia, in order to escape the fate brought upon the Armenians by the Turks. They confided in the protection of England, when Irak was mandated to that country. Assyrian tribes were already living in Irak, among them the Roman Catholic "Chaldeans," while the Nestorian fugitives remained true to their ancient faith, which their missionaries had once carried even into China.

These Nestorian fugitives found shelter in upper Irak and some of them fought under General Agha Petros in the allied army. But thousands were unable to get through to Irak, and found their way through to Russia, to the Baltic countries, to Persia and even to southern France.

The Nestorian Assyrians are under the spiritual leadership of a patriarch, who is the national head of his people. The present patriarch, Mar Shimun, is a young man of twenty-five years, who has enjoyed an English education and lives now in western Europe.

The Assyrians, who were unable to return to Kurdistan, their ancient home, have settled in the villages around Mosul and some are employed by the British to guard the British airplane hangars.

When Irak, after gaining its independence, joined the League of Nations, the Assyrians feared that their condition would be made worse, as the policy of the Irak Government was to disperse them throughout the country so as to destroy their national and church unity. A still greater peril lay in the ancient antagonism between Mohammedans and Christians. This came to a head about three years ago in the notorious massacre in which a thousand Assyrians were slain.

The Assyrians are a people without home, without protection, without help. The Geneva central office for church aid and relief has been engaged for the last ten years in helping individual groups of fugitives in France and Syria. The relief office has also done much to procure aid for the sufferers in Irak. Although the Government has settled the surviving widows and orphans of the massacred Assyrians in internment camps, there are still thousands in the villages, north and east of Mosul, who live in the direct misery. Last winter there was great mortality among them, so that, unless help comes soon, these people, numbering about 35,000 in Irak, will disappear altogether.

What has been the activity of the League of Nations toward protecting the Assyrians? When

the Patriarch, Mar Shimun, had to flee from Irak after the massacre, he came to Geneva to plead the cause of his people before the League. The Council thereupon appointed a committee to look about for a new home for these homeless people. It commissioned the Nansen-Committee for Fugitives to undertake the necessary steps, but no one wants to receive the Assyrians. They cannot return to Turkey, and in Irak they are scattered and quickly die of hunger and sickness. The Syrian mandated territory cannot receive them and the same is true of Persia. The Nansen Committee sent a delegation to Brazil, which at first seemed inclined to allow the fugitives to settle, but, under the influence of a press campaign, refused them entrance. At present the Nansen Committee is trying to find a home for them in British Guiana. This plan does not seem very feasible on account of unfavorable climatic conditions. Australia might perhaps grant refuge to these homeless fugitives in its unoccupied territory.

The Assyrian people, like the Armenian, have become the victim of political discrimination. The whole Christian world should take hold of the situation or another winter will diminish their numbers frightfully. Christendom has an indisputable responsibility for the preservation of these Christian people, who have already suffered so much for their faith in past centuries. The Swiss Evangelical Church Federation, as early as 1933, appealed to the Ecumenical Council for Practical Christianity, to use its influence with the League of Nations for a better protection of these people. In collaboration with Dr. Keller, the head of the European Central Office for Church Relief, the above committee is now constantly occupied with these problems. It has organized an Assyrian subcommittee and raised subscriptions in Switzerland and has appealed to the Assyrian Commission of the League. An Assyrian representative from India, Mar Timotheus, who took part in the world conference at Stockholm applied to this great conference for help for his dying people. The Central Committee was able during the last two years to carry some relief to the fugitives in Irak, the Lebanon and some other countries; but vastly more is needed, if this frightful perishing is to be halted. If a new home should be found for the Assyrian Christians, western Christendom should become sponsor for their ancient Oriental Christian church. There is great danger that this dying people may need no further help either from the League of Nations or from Christian people.

—*The Ecumenical Press Service.*

# Contacts with Moslems in Arabia<sup>\*</sup>

By REV. B. D. HAKKEN, Bahrein, Persian Gulf

**R**EPETITION is a fundamental principle of pedagogy and Islam has certainly taken advantage of this. When very young the child is sent to the Koran School where, through constant repetition, he memorizes the Koran in whole or in part. When he is old enough to pray, the repetition of the prayers five times a day again brings this principle to the fore and continues with the worshiper throughout his whole life. Ejaculations, exclamations, common everyday expressions, greetings morning, noon and night, all contain the word "Allah." Children are named servants of Allah or are given the name of their prophet. Mohammed is never mentioned except with the formula, "Upon whom be prayers and peace." His unique character is continually emphasized. Even the smallest things, the most minute customs of the people take their rise from the example of Mohammed.

This idea of doing and saying things again and again naturally has its effects on the work of the Gospel, most of which are unfavorable, but some are favorable. Many times we have heard quoted from the Koran that Christians are closer to Moslems than any other sect! Many times we have heard Moslems quote texts from the Koran in praise of Christ! Many times we have been referred to as "People of the Book" and told what a lot of good we are doing out here! Many times we have heard Moslems confess that they love and honor Christ even more than we do!

Then there is the unfavorable side. How many times we have heard that the Koran is the word of God for no one can write anything like it, no, not even the jinns! How many times we have heard that Mohammed is the seal of the prophets for he came after Christ and there has been no prophet since! Continually we hear the assertion that the Koran has replaced the Gospel. Steadily we hear the text quoted, "God is not begotten and He begetteth not," the refutation of Christ's sonship, for they conceive of it in a physical sense. Possibly the text we hear quoted more than any is, "They did not kill Him and they did not crucify Him, but they only had His likeness." All these and many more are definitely against the propagation of the Gospel.

But we wish to note the effect of Moslem repetitions. It is not only tiresome, but tiring to hear these false platitudes bandied about continually. At times one wonders whether the truth will ever

prevail and whether the Gospel will ever have a real hearing. The unreasonable attitude, the cocksure assertions, even the pitying scorn for our blindness to the truth of Islam, take their toll. It seems that they will never turn a sympathetic ear to our message and will go on forever stating the same falsehoods, the same irrational half-truths, the same bigoted assertions. But we know that the truth will prevail.

The Moslem has come to put repetition in the place of thought. Simply because he has been told a thing enough times, he believes it is true and it is hard to get him to try to think. Logic simply does not enter into the matter. From cradle to the grave, the Moslem hears that the Koran is the word of God; therefore it is, and the man never even thinks to question. Again and again he hears that Mohammed is the essence of all that is good in man and it does not occur to them that he is not what he is pictured.

One time I said to some of my school boys, "It is just possible that you are wrong and we are right. It is possible that the Koran is not God's word and that the Gospel is. It is possible that Mohammed is not a prophet where Christ is the seal of the prophets. Have you thought of that?" The answer is illuminating: "But the Koran says that he is the apostle of God." It was not for these boys to question the Koran. Countless examples can be given for again and again we are led up against the stone wall of the Koran and Mohammed built by the principle of repetition.

Can this stone wall be broken down? It can and it is. The pedagogic principle of repetition is also at work from the standpoint of Christ. We too, insist, and continue to insist, that our Gospel is God's Book and is true, that Christ is the seal of the prophets and the Saviour of the world. We insist that He died for our sins. We insist that His commandment of love is the only hope of mankind. We insist that religion is of the spirit and not only of outward acts. We insist that justice and mercy are the greatest attributes of God as over against the Moslem idea of power. For almost half a century we have been proclaiming the God of love and the constant repetition is having its effect. The truths of the Gospel are battering against the stone wall of Islam and although the effect of this battering is still slight, yet we can see that something is being accomplished and we shall continue our work. Again and again and again we shall proclaim the unsearchable riches of Christ.

<sup>\*</sup> Condensed from *Neglected Arabia*.



# The Blots on National 'Scutcheons

*An Open Letter to My Friends, the Women of Japan\**

By MURIEL LESTER, Kingsley Hall, London

*Author "Ways of Praying"*

NEARLY ten years ago I suffered a humiliation. I was in India standing with a friend in one of the narrow streets of Delhi, watching the keeper of an opium shop supplying addicts with drugs. For twenty minutes I forced myself to be a witness of this Government licensed traffic for which, as a British woman, I was partially responsible.

Passers-by, wondering what was happening, stood silent, grave and impassive, watching us. One of the purchasers, mere skin and bone he seemed, having exchanged his money for a few grains of the potent powder was shuffling away when my friend spoke to him.

"Why do you take it, grandpa?" she enquired.

"Ah! Lady," he answered. "It was a bad cough I had. It racked my body and this medicine took away the pain."

"I can give you something better than that for your cough," she said.

The old man reached out his hand as she wrote down her address on a slip of paper. Other purchasers gathered round, courteously inquiring, Indian style, who we were and what had brought us there. My friend explained that I was British and had just come from London in order to know something of their way of life. This caused them to draw closer still. They were all attention while she explained that there were no opium shops in London. To take drugs or to trade in them was against the law. They were greatly impressed by this anomaly. Their surprised scrutiny was hard to bear. I had to force myself to raise my head and face them. Just then a new customer came up, a cheery looking boy of twelve or thirteen.

"Surely you do not take it, sonnie," exclaimed my friend.

"Oh! No," he retorted with a broad grin. "I am only getting it for the baby."

"That's right," exclaimed one of those who stood nearest to us, "it's useful for babies. It keeps them out of harm's way while their mothers are at work."

As the boy went off with his screw of paper a man raised his voice.

"Please ask this English lady, when she gets back to London, to speak to the people there and beg them to do something to help us, for we are weak of will, and so long as the drugs are procurable we cannot help taking them."

The message was translated but what could I answer, I, a nobody, a slum dweller, one among the millions of fellow citizens in the British Empire? I explained that I had no power except as an individual, but I promised to give their message to everyone I could reach and I would keep them in mind every day of my life by putting them in my prayers.

Thenceforward it was impossible for me to become acquiescent or complacent about imperialism. My vow led me into all sorts of unexpected situations, to Governors in India, to officials in London, to public meetings in England, Scotland and Wales.

It is with no tinge of censoriousness therefore that I am appealing to the people of Japan to persuade the Government policy to be altered as regards poisonous drugs in China. How can I blame you, considering that when my ancestors were waging the opium wars, yours were giving to the world a unique contribution of art, drama, architecture, ideals of self-sacrifice, courtesy, self-restraint, and loyalty for which Japan has for so long been noted?

It is out of my steadfast love for Japan and my deep appreciation of your national characteristics that I venture to write this letter.

There are two outstanding experiences to which my mind often reverts, and never without getting satisfaction and inspiration. They are listening to the nightingale deep in an English forest glade in June and watching the Kabuki drama in Osaka. Both experiences give one a satisfaction so deep, a sense of fulfilment so real, that time almost seems to stand still, while one is experiencing their beauty.

With this association of ideas which has enriched me ever since first visiting Japan eighteen months ago, the new experience is doubly unwelcome which now links Japanese drama in my mind to a Japanese theater in the Demilitarized Zone in North China. This shows obscene plays

\* A letter written from North China on June 12, 1935.

daily from ten o'clock in the morning, runs an illegal lottery in the vestibule, sells morphine and heroin throughout the program—all under the protection of Japanese authority. The local magistrate's order for the closure of this theater when it was in Chinese hands was effective. The local social conscience was appeased. But when Japanese citizens reopened it and allied with the evil plays produced these other evils, and claimed extraterritoriality to justify ignoring the magistrate's repeated closure order, it was merely the might of the Japanese military that caused these anti-social activities to be allowed free scope to bring in profits.

### Education vs. Drugs

Almost every day of my stay in Japan I visited or heard of some new school. Wherever I went, people seemed to be reading. Nowhere else in the world have I seen street peddlers and costermongers studying books in the intervals between the sale of buttons, tapes, candy and oranges. I had the privilege of meeting a woman who, long years ago, was the first girl to attend school in Japan. When she heard that the Government had opened one she insisted on her father taking her to it. Their journey thither took ten days. When she arrived she found she was the only student. It was not till a month later that a second and a third girl joined her. Now Nursery Schools are found in obscure villages and great educational institutions have been set up by self-sacrificing service and generous gifts from many lovers of youth.

Educationists who travel from Japan to China find in that country the same reverence for education, the same sort of institutions resulting from the same sort of devotion. Imagine then the shock of finding, immediately outside the walls of Yenching University, ten miles from the city of Peiping, a drug trafficker who had set up his poisonous business and refused to recognize the law against it, quoting his status as a Japanese citizen under the protection of the Japanese Consulate at Tientsin. Members of the University faculty, men of international repute, had no power against the evil intent of one trafficker. When representations were made to the Japanese Consulate, they ordered the drug trafficker away but allowed him to return in a week or so. I saw this man in his place of business. Are students to be encouraged in self-discipline and good citizenship and kept free from commercialized temptations in Japan while outside your country you insist that an opposite set of ideas is to motivate action?

### Are They All Wicked?

Some Chinese children in the Demilitarized Zone were shown a photograph of Japanese children taken in one of your Nursery Schools.

"Do you not think these children look very lovable?" asked the teacher.

"Indeed they are very lovable children," answered the Chinese.

"Where do you think they live?" asked the teacher.

The Chinese children guessed, but none successfully.

"They are children of Japan," said the teacher.

The children remembered the bombs that had suddenly begun to fall around them when they were in church one Sunday morning. They knew how Japanese soldiers stabled their horses in their school playgrounds and made their homes miserable.

"No, they cannot be. The Japanese are wicked," they answered with childlike directness.

The teacher encouraged the children to talk out this problem, reminding them that they had already pronounced them lovable: yet they were indisputably Japanese. After discussing it for some time, the children announced their conclusions. "It may be that the boys and girls of Japan are lovable and only the grown-ups are wicked."

I have been interested to see how many of the finest Chinese citizens, with a deep sense of spiritual values, have gone on from that point to explain to young people that even a further step must be taken; they must never forget that the grown-up people of Japan are good, that the evil things that are so obviously being done in their name are not known to most of the Japanese at home.

I was delighted in Japan by the courtesy of the people. I can never forget how the driver of my car nearly collided with another on turning a corner in Tokyo. At home there would probably have been some sarcasm, a little display of temper, some profanity; not so in Japan. As soon as the drivers clamped on the brakes, both leaped from their seats, swept off their hats, bowed almost to the ground and made polite speeches to each other. In a moment we were continuing our journey.

How different are Japanese manners in China! On the wharf where a distinguished visitor was about to embark, Chinese police had roped off a space in the usual manner. Representatives of many nations were waiting to give their welcome. A Japanese official came up late, could not find the point of vantage he desired so proceeded to the point which was being guarded by the police. They told him there was no entrance that way but he insisted in the face of the assembled company crudely to push his way through.

When I first visited Japan, I remember a British resident of long standing describing the hon-

esty of the people. If anything were lost, she declared, it was almost certain to be returned. She herself had dropped in the street her purse with some thirty yen in paper money which any passer-by could have kept without risk of detention. It was returned to her next day. But in the Demilitarized Zone of North China the poison drug shops operated by Japanese and Koreans, are well known as receivers of stolen goods. They operate a pawnshop in alliance with their drug traffic so that addicts are tempted to steal in order to procure their dose. There is no redress, even if one knows where one's stolen property has been deposited. The shops are under Japanese law, not Chinese.

### Loyalty vs. Injustice

Another thing that I especially appreciated in Japan was the loyalty of the individual to his sense of duty. With Japanese, self-will seems to be completely subordinated to the good of the nation. Loyalty has characterized Japanese life for so long that even a visitor, whose total stay during both visits did not exceed eleven weeks, caught something of this steadfastness of purpose. Surely this might be considered Japan's greatest contribution to the world! Some of us in the West have been trying to follow the way of Jesus Christ for centuries. We have found it extremely hard to be loyal to the command laid upon His followers in no uncertain terms, "If anyone would come after me, let him deny himself and take up his cross daily and follow me." The cross is no ornamented symbol of gold, silver or wood. It is a symbol of death, agony, torture. Morning by morning we try to face this challenge, to match our personal puny strength with the possible implications of this demand. Are we willing to go any length, to disgrace or to death, in loyalty to our Master and for the sake of others? It is a frightfully difficult discipline for us to undergo, but you people of Japan are already trained to do it. It has been in your blood for centuries. What other race in the world is so well prepared to lead the way in loyalty? But here in China you interfere with people who are trying to do their duty.

Last summer an alert Chinese magistrate in the Demilitarized Zone, knowing that his authority held sway at any rate over the Chinese in his district, arrested some Chinese employees of a Japanese drug firm when they were not on their employer's premises. He confiscated the drugs they were carrying and despatched the whole lot to Tientsin. Some roughs were immediately gathered together and sent into his office to demand \$7,000 damages for his action. He refused to pay. Then Japanese troops from Lanhsien came and ordered him to come to the barrack but he was a college graduate and not easily scared; he refused

to do so. They insisted that he produce the money next day. He procured \$500 but they were not satisfied. When bayonets are brought into an argument equity suffers; the following day \$2,000 more were extorted from him. A military representative from Tientsin Consulate then came to inquire into the situation. He told the magistrate to sign a statement that he had not been held prisoner in his office. This he refused to do. But he suffered for it afterwards.

During my journeyings round the world three institutions stand out in my memory as super-excellent. Among these is the Government Leper Hospital and Settlement near Tokyo that Dr. Kagawa took me to see. It is so well run that not only are skill and technical achievement obvious even to a novice in medicine, but one cannot help noticing a spirit of personal devotion, that has elicited from the victims of that disease a sort of happiness.

Other public health work in various parts of Japan was memorable also but in China public health work is being hindered through the extra burdens laid upon the doctors and nurses in the treatment of drug addicts who would be self-respecting citizens if it were not for the influx of Japanese and Korean drug traffickers. Is it creditable to Japan that doctors and nurses, Chinese and foreign, should have their time taken up by dealing with victims of Japanese traders?

### In the Demilitarized Zone

I enjoyed traveling in Japan. The orderliness and punctuality are dependable, pleasant to experience. The railway travel in China I have enjoyed until now, but on my way through the Demilitarized Zone a Japanese soldier came into the third-class carriage in which I was traveling. The Chinese guard asked for his ticket. He had none but said he was with the military. Where was his ticket then, asked the conductor? He said he had a military pass but did not produce it. The conductor very politely informed him that in that case this was the wrong train for him to travel on as it was not available for the military. He answered that there seemed to be plenty of room and settled down to enjoy the journey.

While in Japan last spring I heard of the forward movement to do away with the licensed houses for prostitutes. It was a pleasure to discuss with social workers this big step forward and to notice how the great campaign Josephine Butler waged in the middle of the last century, when she stood up at the risk of her life against licensed prostitution, was being courageously maintained by her successors in Japan. Having witnessed

this social advance, it was disappointing to find a widespread operation of brothels by Japanese and Koreans in the Demilitarized Zone. I saw many such houses, some of them blatantly advertising their nature not only in Chinese characters but in large English lettering.

### Trees vs. Children

When I reached Kyoto last March I found the hills transformed. Tall gaunt tree trunks, stripped of branch and leaf stood out against the skyline, witnesses even in death to the violence of the recent typhoon. Hour after hour I roamed up and down the winding paths of those hills, sorry for the widespread destruction and the loss of life sustained. One evening I was sitting indoors with my Japanese friends when we heard the slow beating at regular intervals of a great temple gong. It was to summon people to a memorial dirge for the trees. The night was still and dark. The solemn act of mourning was celebrated simultaneously in town and on the pine-clad heights.

Next day, in characteristic Japanese manner, men started efficiently to repair the damage. I saw the carts passing through streets, each carrying a white robed Shinto priest and some six or eight young saplings to be planted so as to clothe the hills with green once more.

But no one could restore the human loss of life. The widespread lamentation of the mothers rings in one's ears still. "Oh! my children! Oh! my trees! Alas for my children! Alas for my trees!"

In the Demilitarized Zone Chinese parents are mourning for their children. Some of them can yet be saved. Would you not have succoured them long ago if you had known what was happening? But just as it was through the testimony of eye-witnesses that the British public had to be made aware of the havoc of opium in India, so in Japan the stories about the recent influx of drugs into North China were deemed false, the result of unfriendly propaganda, until someone could go and collect trustworthy evidence. "And if you see anything bad be sure to let us know," was the injunction given me by several Japanese public men, people of integrity and wide experience in government, before I set sail for China.

Changli is a little self-respecting town of some 15,000 inhabitants. They have a well-run hospital and some excellent schools where the girls and boys imbibe good citizenship as well as book learning. The students work with their hands, building and roadmending. I saw the girls also lend a hand in repairing the highway.

Teachers trained in Changli go into obscure parts of the province and carry thither the good tradition of voluntary service and care for the

common weal. They encourage their country pupils to give their spare time to help the underprivileged children in their midst. Changli people have turned their attention to improving the local methods of agriculture by means of modern science. They are planting fruit trees with new confidence believing they can prevent the recurrence of pests.

With the setting up of the Demilitarized Zone, however, the traffic in poisonous drugs has been carried on with greatly enhanced profits. The magistrate has no power to control the Japanese and Koreans who have set up their "foreign firms" all over the district. Changli County actually suffers much less than other parts of the Zone, but the very fact of its civic conscience and its nearness to Peiping makes it the most convenient place to study and report upon. According to the survey carried out this month, over thirty Japanese and Korean firms are operating, just outside the city walls, because the respectable citizens within the walls will not rent premises to them. No one has power to close these shops except the Japanese. Whenever the local authorities attempt to do so, they are reminded that Japanese and Koreans need not obey Chinese law. Does Japanese law favor allowing young people to become drug addicts?

A peculiarly unpleasant feature of this traffic is the opening up of lotteries on the same premises, and pawn shops wherein those who pledge their goods are encouraged to take payment in drugs rather than in cash. Both these practices are illegal according to local law but protected by the Japanese military. I went into the local clinic where drug addicts are treated and found most of them young.

Consider how easily one careless action may lead to destruction. A dose is procurable for seven sen; the ignorant purchaser is told that it will cure any pain; the syringe for the injection is rented on the deferred payment system, the second dose will cost more, the third more still. Soon the man is helpless and his home is ruined. Very often the first dose is given free. Child addicts are by no means unknown.

It has been suggested several times that it is dangerous to tamper with the profits of the opium trader. It is playing with dynamite. But it is encouraging to see how more and more people are coming to feel that it is better to die in the cause of humanity than in the killing of fellow human beings. One can do a very great and lovely service to one's nation by removing from her name the taint of protecting profits rather than persons. That is what women all the world over are trying to do for their countries. Let us stand shoulder to shoulder in this.

# A Korean Woman's Story\*

By MRS. INDUK PAK, Seoul, Chosen

IT IS very significant for a woman, an Oriental, particularly a Korean, to be asked to speak to a representative group of young people from the higher institutions of America and Canada. Having heard the wonderful speeches by the world-renowned teachers, my courage has almost failed. But, when I think of what Christ has meant to me and to my fellow women, I cannot keep quiet. I must tell it to others.

We have just celebrated the fiftieth anniversary of the beginning of Christian missions in Korea. The achievements within a very short period of time are really great. I cannot give the statistics, but generally speaking, the missions have helped us to wake up intellectually, spiritually, and physically through evangelistic, educational and medical work.

The Protestant missions came to us just at the time when we needed them most. My country was in the position of a charming young woman who had many lovers fighting for her beauty and nobility. Korea, with a most important geographical position, with beautiful scenery, good climate, rich resources, and peace-loving people, could not resist the outside forces.

Fifty years ago, when we were going through the most crucial movement in our political life, Christianity brought to us the greatest hope, the only hope, Jesus Christ. He was and is still the great Friend of our women and children. No religion in Korea showed us the real value of womanhood.

When I was about six years old, my father and my only brother died of cholera within twenty-four hours. Two-thirds of my people were gone, including my uncles, aunts, and cousins. It seemed the whole country was at the point of death. My mother felt her loneliness in spirit, helplessness in life, and hopelessness in material things. All she had was her little girl, negative value, not counted by people.

One day a Christian missionary came to see my mother and she told her the wonderful story of Christ. It wakened my mother's heart. It opened my mother's eyes. It gave her a new life.

On Christmas morning my mother and I walked on the lonely snow-covered road for three miles to the church where a few groups of women and children were gathered together singing a Christmas carol. I see still my mother as she stood up bravely and told the people her new decision to follow Jesus Christ who had brought her peace. I did not understand what it was all about but I was very happy to be given a yellow writing pad and a blue pencil!

After we went back home I asked my mother to teach me to write and read, but she said, "My daughter, I am sorry I cannot because I don't know myself."

Under the old régime girls were not given an academic education. The homes were the schools; mothers were the teachers. The girls in their homes were taught cooking, sewing and etiquette. If the family was well-to-do, the daughters were taught by private teachers to read and write the Chinese classics and to paint. But my mother had no money to give them to teach me. There were a few mission schools for girls in the big cities but they were too far away.

So my mother put boy's clothes on me, changed my name to a boy's, and took me to a boys' school. For two years, I studied and played with the boys, climbing the trees, spinning tops, flying kites, jumping ropes and running races. It was possible in those days because both boys and girls wore long hair. On the last day of school I appeared with a girl's dress and surprised the boys! In the boys' school, I realized that, after all, women are not inferior to men intellectually, as our men thought, and I determined that I was going to get an education in a girls' school; but how could I? I begged my mother to give me a dollar and fifty cents. She gave it to me but I don't know where she got it. I followed a friend of mine to Seoul to a missionary school for girls and for the first time I saw a missionary from America. She was tall and good-looking; she put her arms around me and said, "Are you here to learn? Who sent you?" I had paid 60 cents for my railroad fare, and had ninety cents left. When I showed this to her she looked at me and said, "What a pity it is! You really want to learn?"

"Yes," I said.

"Then stay here."

\* Slightly condensed from an address delivered at the Student Volunteer Missionary Convention, January 1, 1936. This and other convention addresses will appear in The Student Volunteer Convention Report, published at \$2.00 a copy. Order from the S. V. M., 254 Fourth Ave., New York.

She wrote to her friends in America, to a blind poet who lived with his sister in Illinois. They were very much interested in missions, and sent \$5.00 a month for seven years to help me with my education.

Seventeen years later, I came to America and went to see my blind poet. He took my hand in his and said, "I cannot see you face to face, but I can feel and know that your eyes are opened spiritually." Up to this time I learned about Jesus, but I did not know him personally as my Saviour.

In 1919, when we had the Independence Movement in Korea many young men and women were arrested; I was one of those who was put in jail and was there in solitary confinement for six months. Without any people to talk with, nothing to see and no books to read, I remembered that Jesus said, "Man shall not live by bread alone" and I knew what He meant. I could go hungry for nine days, but I could not go on without the words of Jesus.

After I had been in jail a month a missionary sent me a copy of the Bible, and I grasped that copy with my two hands and started to read it from the first page to the end. Seven times I read the New Testament in jail, and twice the Old Testament. While I was meditating and memorizing the words of Jesus, I came to know Him personally. He became a reality to me. Since then I have had many trials, and I have made failure very often, but every time his Spirit has encouraged me to move forward, His love is behind me and within me to overcome the difficulties, and His peace is with me all the time.

After I had this wonderful experience I could not keep it to myself. It is a duty and a privilege to tell my fellow women some of the experiences I have had so that they may know the same Christ, and that they too may have this abundant Life.

Thus far the status of our women has been one emphasizing maternal duty and feminine virtue. This was interpreted to mean absolute obedience to men, contentment in an ignorant and very restricted life, and devotion to the point of self-abandonment in the service of the husband's family. As a mother, a woman respected her parents-in-law and her husband and worshipped his ancestors. As a wife, she raised the children and disciplined them.

Every time when I come to America, nothing interests me more than to see the kindness and the courtesies that men show to women at home and in public. Having come from a country where everything is centered around the man, it is a new world to me. I don't know how you feel about it, but I am sure the elevated place of Western women is due to Christ for He showed the real value of women as other religions never did.

The large majority of our women are the wives of farmers. So, in order to help our rural people first of all, I thought that we must help the women. With the help of many friends in America and at home, I took up this special field of work with the village women. We have quite a few volunteer workers, and so we selected many villages near Seoul, and two by two we went to these villages once a week. Usually between 20 to 40 or 50 women gathered together under the trees if it were warm, and if it grew cold we met in a large house in the village or in a dugout.

First of all, we spent much of our time in learning singing and playing games, because our people haven't realized the value of recreation. We have had an unbalanced program of life. Sometimes we meditated too long and sometimes we worked too much. And so, we tried to give our women some recreation so they can have some amusement in their lives.

Besides the recreational program, we take up practical subjects such as hygiene, sanitation, first aid, baby care, budgeting, dyeing, sewing, cooking, and how to raise silk worms, pigs, chickens, rabbits, cows. These practical subjects help our women to make better homes and better communities. We also tell them the wonderful stories of Jesus. The minute when they hear those stories their faces light up. They say: "Do you mean to tell us that we women can have a place outside of our own homes, too? Do you mean to say that a woman can be a person, as well as a man?"

Those who have experienced it can understand it; nobody else can. Also we teach them to read and write the Korean alphabet, because 90 out of every 100 women in these villages are illiterate. Then we teach them how to earn and save some money. Oh, it enlightens them very, very much! We women have been the producers as well as the men, but somehow we did not see the cash. Cash has been handled by the men. So we organized the Cooperative Consumers Societies. Each member pays a certain amount every month, and out of this fund we buy soap, petroleum, cooking oil and other things at a wholesale price and sell to the members at retail prices. At the end of the year we divide the profits instead of giving the profit to the middle man. Through the Cooperative Credit Society, each member saves between 15 and 30 cents a month. We also loan money to members at a very low interest rate, for productive purposes only, such as growing bean sprouts and making bean curds and raising chickens.

Now, we get hold of some cash in our hands. We come to have confidence in ourselves economically and we feel almost that we can get along without men! We also have this cooperative spirit which we never had known before.



Besides these village classes we have a Folk School for the farmers' wives. When I was going back home from America I stopped at Denmark and visited some of their folk high schools. Those schools impressed me so much that soon after my arrival home I wrote a book on the Danish Folk High Schools, and while writing it, I kept thinking how my people could get the similar spirit by which Denmark was revived. Of course the first step was to try it. We rented the building where the Y. M. C. A. had had a Folk School for farmers. We selected different women from the villages far and near; we lived together for three weeks; we cooked the rice twice a day, drew water out of a well 36 feet deep, cleaned the rooms and swept the yard and had a grand time together. Instead of trying to teach them subjects, we tried to help them catch the spirit, so that they could live and work courageously and joyously under hard circumstances. It worked well.

Now, I am going to speak of another phase of my work. I have been helping my church through a choir. The church was in a poor condition. It was located in the most congested section of the city and the people were too poor to give toward the upkeep of the building. The first job of the choir was to clean and beautify the church, so we had a regular cleaning party. Seventeen young men and women scrubbed the floor, painted the walls and stopped the leaks, and put up some beautiful pictures. After that we could sing much better! Every Saturday evening, this group of young men and women came together and practiced for Sunday morning services. Sometimes we gave concerts in that church and sometimes we broadcasted over the only radio in Korea, JOBK.

Besides this choir, I have had a large young people's Bible class. Do you know that our young people today face the most difficult things in our lives? I am going to give just one illustration. The pursuit of education is the most difficult thing. For instance, last year all the high schools for the girls in Korea were choosing only 1,700 girls, and there were 4,500 applications. That isn't so bad as with the boys, for in one of our Christian high schools for boys, where they had 1,000 applicants, they were choosing only 250. In some vocational schools, only one out of every sixteen applicants can be admitted.

They reduce the numbers by means of entrance examinations even for the first grade in the grammar school. In our city there were 6,000 applicants for the first grade in the grammar school where they were choosing only 4,000, and so they must choose the pupils by entrance examinations, just because there are not enough institutions.

In the midst of such serious problems you can

see the value of a study of the life and the teachings of Jesus Christ. Members of my group were full of questions and keen to test the things out for themselves. They said, "We won't be satisfied with talking only, we must put into practice what we learn." We decided to gather some money, and the individual contributions amounted to \$100. We gave one-third to a poor farmer to buy a cow and two-thirds to a very young promising man to start a little business. This is what I have been doing for the last four years.

Five years ago, while I was traveling in England I got lost one day going to the Swanick Conference. I started early in the morning during the Easter vacation and in the crowds I missed the first train and got on the wrong train. To reach my destination I changed from train to boat and boat to train and train to boat and boat to tube and tube to train—fourteen times. Finally I arrived at the end of the line at midnight and expected someone to meet me; but nobody appeared.

I was a foreigner, a woman, all alone with two suitcases and two miles from the conference grounds. I did not know the road and there was no way of reaching there except to walk. All I could think of was the lost sheep! The ninety-nine were in the fold at Swanick but I was the one sheep wandering in the wilderness. All I could do was to pray: "Well, God, you must show me the way to get there or else I will have to spend the night here."

The bus driver put his bus away and saw me standing beside the road alone with two suitcases. He came to me and asked where I was going. Then he kindly offered to walk with me. He had one of my suitcases and I had the other. We were going through the mountainous road without exchanging a word for half an hour. Here, I thought, I am following a strange man in a strange land in the dark of night. Whether I liked it or not I had to follow him, and I was afraid. Finally I saw a faint light up the mountain; someone was moving toward us. As I saw the light moving nearer and nearer I was so happy that I hurried my steps. Finally we met and I found the lightbearer was my friend, who had come down to find me in the dark night. I was so overjoyed that I just shouted. That was one of the happiest moments of my life.

His lamp am I,  
To shine where He shall say;  
And lamps are not for sunny rooms,  
Nor for the light of day;  
But for dark places of the earth,  
Where shame and wrong and crime have birth,  
Or where the lamp of faith grows dim,  
And souls are groping after Him.  
So may I shine, his love the flame,  
That men may glorify his name.

# Missionaries and Motion Pictures

By SAMUEL KING GAM

**I**N THE past the problems confronting foreign missionaries were, more or less, problems created by the attitude of the natives themselves. What worried the missionaries most were anti-Christian sentiments in foreign lands, especially in the Far East, where missionaries were looked upon as forerunners of imperialism. But today, the story is different. The anti-Christian movement in China, Japan, India or Korea, to a great extent, has been suspended. Foreign missionaries are no longer afraid of antagonism in spreading the Gospel of Christ. In fact, Christianity is accepted and appreciated more and more by the natives today.

However, there are new problems created as the old ones have died down. Strange as it may seem, most of the modern problems faced by missionaries are those issues which are originated, not by the natives, but by the Westerners through whom the missionaries were sent. One of the greatest handicaps to mission activities today is the factor of motion pictures, the seriousness of which is seldom realized by Christians of the West.

The missionaries go to the Far East to preach the Gospel of Christ which brings purity, good will and peace; whereas the influence of most motion pictures in Asia is to spread violence, crime and vice. The motion pictures are popular with the natives and it is not an exaggeration to say that foreign movies, within a few years in the Far East, have done more to modify the ideas and conduct of the Orientals than missionaries have done through the past century.

In China, for example, there are more than 700 foreign pictures imported annually, of which about 90 per cent are products of Hollywood. Though the Chinese have their own productions, the Chinese pictures compare with those of America. As one youngster remarked: "Our (Chinese) pictures are too dried; no kissing, no embracing and no killing. I like American pictures because they have plenty of excitement." That, perhaps, answers the question. The American producers are smart enough to have the dialogue translated into Chinese or Japanese in order that the people may know what the picture is about. Thus Oriental youth have become very familiar with the principal Hollywood stars.

The writer has been surprised to learn from Chinese newspapers that the same pictures being shown in America were at the same time advertised in China. But, we may ask, what do the Americans see since it is the same in China or

Japan? The Payne Fund Inquiry on motion pictures in the United States showed that at least 75 per cent of the pictures concern sex and crime. Thus the East sees America, revealed by the movies, as a nation of sex promiscuity, vice and crime.

Americans generally may not be disturbed by the fact that the distorted pictures do not represent the "real American life." Unfortunately such cannot be understood or imagined by the Orientals since the majority of them have never been in America or had any contacts with American culture. For them, the motion picture is perhaps the cheapest way, and oftentimes the only way, to gain some education about American life; when the types of American life they see are marked by killing, gambling, drinking, murdering, blackmailing, and making love, such things are considered "typical" and "real."

Many of the pictures shown in the Orient are not produced by the best American companies but are inferior works of art which have not succeeded in America and have therefore been exported to China, Japan or India. These countries pay only the lowest rentals and hence cannot expect much except the cheapest and silliest stuff.

Most missionaries agree that American movies are the great stumblingblocks hindering the advancement of the Kingdom of God. The following statements by a missionary will perhaps give a typical example:

Several weeks ago some of my boys invited me to go with them to the first talking film to come to the city. In all innocence I went, and from first to last I was ashamed for America. The picture was the "Hollywood Revue," and it seemed to me the distributors had purposely cut out all but the dirtiest parts. . . . When the climax came in the shape of a lewd dance of an almost nude woman I could endure it no longer and left the theater. I explained to them that the "Hollywood Revue" was not America, but they only laughed. I may yet be able to make up for that three hours of Hollywood filth but, in the name of all that is clean and pure, why does America send its worst to these countries!

American movies are counteracting the work of Christian missionaries in the East. Most Chinese no longer feel antagonistic toward Christianity, and they are inquiring whether or not the Christian life is practicable and useful. The pictures they see do not show Christians in America, or anything like true Christian conduct. If the Gospel of Jesus Christ is going to win its place among foreign peoples, especially the Orientals, a reform of motion pictures in the Western world is greatly needed.

# New England a Home Mission Field

By the REV. ROBERT WATSON,  
Boston, Massachusetts  
*Secretary of the Lord's Day League of New England*

VERY few outside of New England think of it as a mission field — a field where the need is greater than can be met by the local churches. Surely this territory is well covered with old and well established churches adequate for the demands of every community! In recent years we have heard much about over-churched communities, and a definite effort has been made to federate, unite or eliminate churches in towns and villages where one or more could, so far as numbers are concerned, provide for all the people.

The Home Missions Council, in conjunction with the national Boards of six outstanding denominations, has agreed that no mission money shall be contributed by any one of these Boards where there are more Protestant churches than the size of the community demands. The fine spirit of cooperation shown in this matter is most encouraging. It is interesting to learn that throughout New England it was discovered that the number of over-churched places where mission money was being contributed, was almost a minus quantity. Rural and small towns in Maine, New Hampshire, Vermont, Massachusetts, Rhode Island and Connecticut totaled less than twenty actual cases. In the large towns and cities, the story may be somewhat different. Naturally cooperation must set free considerable sums of money to be used in needy missionary fields. Does this include places in New England, or is it all sent to other states? Some denominations are using large sums of mission funds to care for neglected fields in New England. Are these covering the entire need, or is there call for more?

The Episcopalians in New England reported 727 churches with a membership of 318,706 in 1934. This is the only Protestant denomination in this territory which is making anything like a satisfactory growth; it advanced 150% in twenty years.

The Congregational-Christian group, with 1,487 churches and a membership of 342,712, made a 22% gain in the same period.

The Methodists with 1,162 churches and a membership of 212,357 also gained 22% in the twenty years.

The Baptists with 1,134 churches and a membership of 199,892 increased 6% in that time.

The Presbyterians with only 55 churches and a membership of 15,462 made the second largest increase, 48% in twenty years. None of these Presbyterian churches is competing with others.

The United Presbyterians with 23 churches and a membership of 4,807 increased 24% in the same period.

Here let us consider another phase of this question, which has evidently not yet been fully considered by the Home Missions Council. All must rejoice in the friendly cooperation of Evangelical churches genuinely seeking to secure for each community full Gospel privileges. But does the church upon which is placed the full responsibility for a particular community, under the present plan, adequately minister to the spiritual needs of the people? Unless the church has a conscientious Christian minister, devoted to the spiritual welfare of the community, in the name of Christ and faithfully shepherding the flock, without the stimulus of competition, the last state of that place and people will be worse than the first. Yes, it takes a great deal of time and care to secure a satisfactory answer to the above query. The investigation should be entered upon promptly and conducted faithfully without fear or favor, for it has been already agreed unto by many godly men that the spiritual life of New England has in recent years steadily declined. Perhaps no group has emphasized this more than our Unitarian brethren.

For at least twenty years now it has been affirmed that more should be done in missionary effort throughout New England. Within the past seven years, a question was raised at an interdenominational conference by men from other parts of the nation. A clergyman from New York turned to his neighbor on the right, an outstanding pastor in a strong denomination, not Presbyterian, and inquired—"What denomination do you think can best meet the critical needs of this time in New England?" The reply was immediate—"The Presbyterian." The questioner replied: "I am greatly surprised to hear that. Why do you make such a statement?"

"For three reasons" was the answer; "first, because the Presbyterian church has an adequate doctrinal basis; second, because it has stability through its polity; third, because it has the Evangelical fervor."

This is the sincere judgment of one man. How many would agree with him we do not know.

At the present time the Presbyterian church is one of the smallest bodies in New England, due to the fact that, many years ago, when the doctrinal standards were the same, an agreement to avoid overlapping was made with the Congregationalists. At that time a number of Presbyterian churches were turned over to the Congregational group. A union of United Presbyterian and Presbyterian U. S. A. congregations, scattered throughout this area, is very desirable today, irrespective of any plan for a national union of these two bodies. Such a union would mean a great gain in the understanding of strangers, a conserving of money for advance work, and a far more effective Church of Christ.

### Ninety-three Towns Without Churches

In the summer of 1933, the American Tract Society sent an ordained minister into Maine for three months, to distribute Christian literature, sell books, conduct religious services, and secure definite information about religious conditions. He found many places entirely without religious services. One field, with a church property which had cost \$60,000, gave him a call which he accepted (although without any guarantee as to salary). Since then new members have been added, and the cause of Christ has made speedy progress, although great financial sacrifice is necessary to carry on the work. This pastor recently reported that 93 towns in Maine are without church services, and 131 towns are inadequately churched. He says: "Any denomination with vision enough to expend \$5,000.00 could open 15 churches in one year, and man those churches so that, with help from the people, the work would go on."

Another pastor writes that great benefit would result from an expenditure of \$5,000.00 a year for several years to make it possible to send a group of able consecrated, Evangelical students into the state for 15 weeks of the summer, to teach and preach, organize Sunday schools and revive dead churches. During the winter two or three men could continue the work, and by the next spring several fields would be ready to seek stated supplies or pastors. In this way, in a period of about 10 years, a large number of these neglected fields would be permanently supplied with church privileges.

In New Hampshire, the need is of a different character. While few places are without a church or pastor, in many instances the people are discouraged and pastors are financially handicapped. Under the blessing of God the backing of the Mission Boards with money and a modicum of supervision in the Spirit of Christ should speedily work wonders.

In Vermont, the same need exists to quicken and strengthen churches, and there are from 40 to 50 towns where there is a real dearth. One small town of about 60 families, visited recently by a minister and his wife, has a church building owned by the people. Every home was visited and considerable interest was manifested. A Sunday evening service has been started with an attendance of about 40; a group of women was organized, and they have arranged a week-day meeting when a strong speaker from the state capital will bring a message to the men. A Junior Christian Endeavor Society, with a capable woman superintendent, of 21 children, from 7 to 14 is already functioning, and at least 30 young people are asking to be organized into a Christian Endeavor Society. Multiply that in 50 communities in Vermont, and what would it mean to the future of that state, to the life of our nation and to the Church of Christ?

In Massachusetts, the great need is to reach the foreign-speaking peoples in large manufacturing centres. This should be done by encouraging and equipping the organized churches so that the people can seriously undertake that task. But Protestant churches are combining, or in a few cases, are going out of existence. The Roman Catholic Church seems alive to the opportunities, for it is expanding steadily. In Boston, within the past few months, they have bought a beautiful Protestant church, erected at a cost of \$750,000 less than ten years ago. In that neighborhood there is a real opportunity for an Evangelical church, and such a work could have been undertaken in 1934 had a few extra thousand dollars been available.

In Rhode Island there are sections so crowded with unreached foreign-speaking people that the English-speaking congregations cannot long continue unless they combine into larger parishes, with an adequate staff to seriously undertake the task of evangelizing and educating those estranged from every church. Several colporteurs, a Sunday school missionary, and a pastor evangelist could work wonders under God in this small compact state. In addition, a small fund would prove of great value to tide over a hard year or aid in making necessary repairs to struggling churches.

In Connecticut, we think of well organized com-

munities ministered to by faithful pastors and capable preachers. Yet one well-known pastor in that state affirms that with a few thousand dollars a year for ten years, there could be added to his denomination, one active Evangelical church per year. If we could place a wooing evangelist, with a song leader, in Connecticut for a few years, he could do more than any other type of missionary. Add to his work, a strong, sound, sensible, experi-

enced teacher and expounder of the Word of God, and marvelous results would follow.

Yes, New England is a home mission field today, and to meet the imperative needs require men and money. Men are available and a few far-sighted Christians could supply the money do it without much sacrifice. The result promises to be an hundredfold in this life and in the world to come, life everlasting, to an increased multitude.

## The Need for More Faith<sup>\*</sup>

By ROLAND ALLEN

*Author of "Missionary Methods—St. Paul's or Ours," etc.*

OUR Missions to non-Christians are rooted and grounded in faith in God and in the power of the Gospel of Christ. Could men conceivably go abroad to preach a Gospel which they did not believe to be Good News for themselves, which they did not believe to be Good News for those to whom they went? Do not our missionary histories and biographies proclaim on every page the power of faith to move mountains of prejudice and difficulty? Is not faith in our Lord Jesus Christ the very foundation of all missionary activity? If that faith were removed would not missionary work fall as a factory chimney falls when its base has been undermined? And yet modern missions present a very strange appearance when we look at them as illustrations of faith in Christ.

All religious missions are rooted in some form of faith, not only Christian missions. Every honest man who seeks to impart a religious truth to others does so because he is convinced that he has found a truth which enlightens life for him and will enlighten life for others. Christian missions do not differ from other religious missions in that, but in the nature of the religious truth imparted.

The truth which Christian missions propagate is Truth embodied in the Person of Jesus Christ, and implanted by the indwelling of the Holy Spirit. Christian missionaries preach not an abstract and disputable truth, but a Person, and union with a Person, not the mere acceptance of a doctrine. Christ is more than a theory of religion, and the Holy Spirit is more than mere acceptance of a doctrine.

Such being the difference between the two types of missions, it would seem natural to expect that the Christians should show a far greater and deeper and stronger faith in the power of the Truth which they preach than the non-Christians.

But when we look at the facts the non-Christian missionaries *appear* to have a stronger faith in the power of their truth than the Christian. The first Buddhists to preach in China certainly had a great faith in the doctrine which they taught. They were so persuaded that their doctrine and the rites in which it was expressed were so good that those who received them would not only hold them but pass them on to others. From the very beginning the monasteries were ruled by Chinese, the rites were performed by Chinese, the doctrine was taught by Chinese. There was no attempt made to provide them with support, or direction, from any outside source. The doctrine stood simply in the faith of those who received it. Buddhism was persecuted, was encouraged, was condemned; it flourished, it degenerated; but it never ceased to be Buddhism. It won to its allegiance millions of Chinese, and it remains today strongly entrenched in the minds of millions as the true way of salvation. The same is true of Islam:

Whatever we may think of Islam, or of Buddhism, as religious systems we cannot but respect that confidence in the power of a religious system to establish itself without any external assistance, even in the face of derision or of persecution.

Do Christian missionaries *so* believe the doctrine which they preach that they entrust the doctrine and the rites to others? Do our missionaries entrust the doctrine and the rites of the Christian faith to raw converts, in the simple faith that the Gospel can stand in its own strength? All our subsidiary methods, our institutions, our medical missions, our educational missions, our industrial missions, our training schools, our colleges, our alliances with governments, our careful retention of the rites of Baptism and the Lord's Supper in our own hands or in the hands of men specially trained by us, our eagerness to train leaders, our efforts to maintain our control, our terror of degeneration or corruption, all cry aloud that, what-

<sup>\*</sup> Condensed from *World Dominion*, London and New York.

ever we may trust, we do not trust in the power of the Gospel to win its own way and to triumph by its own inherent force. Now the power of the Gospel is the Holy Spirit, and the Truth of the Gospel is Christ.

If we cannot go to any people with a Gospel which is sufficient for them and can be wholly entrusted to them, then we must train converts for a distant day when it may be possible to entrust them with the Gospel of Christ. We are always waiting and expecting that day, but it does not come. Why not? Because we fear corruption and degeneration. When we talk of a future day when we shall be able to trust our converts in non-Christian lands, we are looking at them.

If we go with a Gospel whose doctrine and rites we cannot trust to the people, obviously we must establish our missions on a more or less permanent basis. Then we must be able legally to hold them, and dependence upon the goodwill of governments follows with all its encumbering forms. We must direct and supervise any advance. So long as the period of our tutelage lasts, all advance must be restricted by our capacity to supply training, and trained teachers.

The reason is apparent—we do not believe that the doctrine which we preach and the rites which we practice as Christians are so good and powerful that anyone who accepts them can hold and practice them without our supervision, in spite of the knowledge that it is Christ Whom we preach and the Holy Spirit Who inspires.

We give many reasons which seem to us to justify our conduct, as for instance, that the people with whom we deal are ignorant, or lacking in

initiative, or uncivilized, or backward; or that their moral standards are low and that we must see to it that they are raised before we can trust them. All these may be true but such arguments admit the fact that we dare not entrust the doctrine and rites of the Gospel to others. They all keep our eyes fixed on *men*. But what we are considering is our faith, not in men, but in Christ, and in the power of the Holy Spirit. Do we believe that our Gospel is so powerful that it can of itself raise a fallen race? These arguments suggest that *we* are fit to be entrusted with the Gospel, and that when others are as we are they will be fit. It is manifestly untrue. We are not entrusted with the Gospel because we are righteous, and have attained some standard of intelligence and morality, but because God has had mercy on us. Not for our righteousness, but according to His lovingkindness, He has chosen us; and we stand by faith in Him. We go as missionaries because we believe in Christ and the Holy Spirit, not because we believe in men.

We proclaim that our doctrine is Christ, and we proclaim our belief in the Holy Spirit; but why do we not dare to act upon the belief that Christ will keep His own, that the Holy Spirit is as powerful to teach His own? Why do everything as though we were afraid of entrusting the Gospel to others, and as if, without paid preachers, and medical, educational, and industrial missions to support it, it could make no progress. The truth is that Christ can only be revealed in His true grace and power when we trust Him. That kind of faith is true faith. And it is of vital importance that we should accept it and practice it.

## Faiths Men Profess<sup>\*</sup>

The twelve faiths now operative in the world are Christianity, Confucianism, Islam, Hinduism, Primitivism, Buddhism, Taoism, Shintoism, Judaism, Janism, and Parsiism or Zoroastrianism. No reliable statistics are available as to the number of adherents of these various faiths. An estimate made in 1933 puts the number of Christians at 625 million, two and a half times the followers of the next faith which is Confucianism. Islam is placed third with 235 million, Hinduism follows closely with 220 million, then comes Primitivism with 160 and Buddhism with 140 million. In the remaining group of six, is Taoism with 40 million and the smallest is Parsiism with 100,000.

The oldest of these religions, Primitivism, was in existence before the days of recorded history. Five of the twelve faiths are international, while

the remainder are limited by racial and national boundaries. These faiths have not been static for changes have continually taken place.

One cannot read of these twelve religions without being impressed with the moral insight shown in the better of the non-Christian faiths. These truths are the explanation of the survival value of these religions. In spite of the large weight of superstition and error, which the non-Christian faiths carry, and in spite of the decimating influence of modern knowledge upon superstitions, they are still living and likely to do so for some time to come. Truth is hard to kill even though mixed with error. . . . Putting the other religions alongside Christ serves to emphasize the superiority of the Christian revelations and the comparative futility of an insight into moral truth unless there is back of it the spiritual energy which the Saviour of the world furnishes—S. E. I.

<sup>\*</sup> From an Editorial in *The United Presbyterian*.



# Among Headhunters in Pagan Papua

A Letter from RUSSELL W. ABEL, Kwato  
*A Missionary of the New Guinea Evangelization Society*

THE most important happening in our work lately has been the developments at Duram, our furthest outpost, 150 unconnected miles west of Kwato. Davida and his wife (Papuan Christian workers) have been established there for a year now, with two junior helpers. They have had a hard time, living unwelcome in the midst of people who really have grown tired of the novelty of a mission in their vicinity. However they can show definite results after a year of difficulty and self-sacrifice. Two Duram men are really converted — not merely adherents, but cases of true change of heart. They have burned their idols, fetishes and charms, and broken with their old heathen life. How easily these words are tapped off on the typewriter, and yet what victory in human hearts, what realization of God and courageous yielding to His call, they represent! And what fears and prayers and faith and constant teaching on Davida's part have gone into the winning of these men. Now they are being trained as "Christian soldiers," and must live a new life in Duram. Pray for them. It is not going to be easy to be forever different from everyone else. The younger of them is at Kwato now, and getting much help there.

Davida writes to say the children in the new school at Duram are "getting quite tame now, not wild like before." They have had a tussle over cleanliness and clothing, but the children are getting "quite accustomed to the idea." The only clothing he tries to impose upon his schoolboys is the green leaf band, such as is worn by all Eastern Papuans in the Kwato district. But even this minimum is strongly objected to by Central Papuan lads whose sole attire has been caked dirt.

And as their parents thought it unseemly for "un-initiated" boys, not yet through their initiation ceremonies, to be clothed even in a leaf, Davida had quite a storm in a teacup over it. However from the beginning he has made it his policy to be firm. "That is what Taubada and Sinebada (Mr. and Mrs. Charles W. Abel) did," he affirms. "They never gave way on account of Papuan objections." For any Papuan to be insisting upon discipline in his school, if only to the extent of a school regulation and uniform, is remarkable.

Davida has made friends with members of an inland head-hunting tribe—the Dorevaidas. This is a great accomplishment. Furthermore they invite us to go inland to visit them. A little while ago it seemed impossible to know how to open that door; and in answer to prayer we have not had to do anything about it. The door has opened, and the heathen are seeking the missionaries!

A Dorevaida chief and his wife heard about Christ and the news spread inland — not through Christian agents, but by heathen gossip. Finally it reached the hills, where murder

is the only passport to recognition, and a man is without social standing until he has procured a human head. The chief and his wife came down to the coast to see Davida and Eauvenibo (his wife) and to witness the new Christian living of which they had heard. That must have been a responsibility for the Christians, yet Davida was quite gleeful about it. "It was great," he wrote; "we were able to show them how we lived."

Two searching questions crop up in my mind: Would you or I invite anyone home to see an example of Christian living? Is our living of victorious and startling quality that it would provide news for the heathen? The early Christians gave an astonished world plenty to talk

This letter, written from Gaburgabuna, Eastern Papua, on October 19, 1935, is from a son of the founder of the Kwato Mission. Charles W. Abel, who died in England in 1930, started work among the warlike cannibals forty-five years ago. His mission has now grown to be an interdenominational work conducted for the most part by young spirit-filled missionaries. The whole work is thoroughly evangelical and practical. Papuans are first evangelized and then are trained to go out as self-supporting workers to evangelize others. The remarkable results, such as are described here, show the power of Christ to transform and guide even the most primitive people.\*

\* The New Guinea Evangelization Society has headquarters at 156 Fifth Avenue, New York. The president is Dr. Hugh R. Monro, and the treasurer is Walter McDougall.

about. "*These that have turned the world upside down are come hither also,*" said the Thessalonian heathen when they heard that Paul and Silas had arrived. (Acts 17: 6.)

\* \* \*

At present there is a camp being held over in Buhutu Valley, among the so-called "bush" people. This has mostly been aimed at the strengthening of the Christian communities, composed of primitive though very spiritually minded folk. These felt their need of a new vision and blessing. At Leileiafa they met together and prayed specially that God would send someone to encourage them. Their prayer was answered and they were clearly guided that help was coming. They would never dream of doubting this, and in simple obedience that one almost learns to take for granted among these "bush" Christians, they gathered from far and near. They were all ready and waiting when the camp vanguard appeared, without warning, over the hills from Suau.

This reminds me of an incident that happened three years ago, when Arthur Swinfield (our technical and boatbuilding instructor) and I suddenly decided to cross that valley, and pick up a Kwato-bound boat on the south coast. On the way we met people from Mt. Thomson, a long way inland, who came down to a certain range of hills that we crossed, and were there to meet us. In blank amazement, I asked how they knew I was coming. They replied that they had had guidance that they would find us there, and so they had set off in obedience, arriving there an hour before we did. And their guidance was received before we ourselves knew we were going! It takes inland Papua to teach one what an utter novice in the Christian life one is.

The campers have had a great time at the two Christian centres, Leileiafa and Siasiada, and are now at Borowai, further west, where there has been wholesale backsliding. Heathen ceremonies have reclaimed one after another, or "*sunuma labui*" as they call it; that is a "double faith," holding on to a bit of the old as well as the new. That, however, can't be done.

The last time I was at Borowai, Christians from Leileiafa and Bombomtiti (aren't the bush names marvelous!) had gone there to help the dwindling cause. I attended a testimony meeting they arranged, at which those who had an experience to relate testified with regard to the giving up of old things, heathen feasts, etc. I shall never forget the earnest face of one woman who spoke, as she told of her stand against a death feast for a brother and all it had cost her. "No pigs on the

rack for me," she said. "I am trusting in a Cross. That is enough for me. No need to torture pigs, my Saviour was tortured on a Cross." (Primitive people feel relieved of their anguish when they can inflict it on an animal. The pig somehow suffers for them. You may not understand this.) These are very ignorant people. The story of the Cross must still have been quite new to the woman I have quoted.

There was a heathen feast on a few miles away. All through that meeting, held in the light of camp fires, we could hear tom-toms in the distance. Villages were all deserted on account of it, and some Christians had been drawn back into the vortex. The church at Borowai will never be what Siasiada and Leileiafa are until the believers there pay the same price, that of entire surrender to God, a clean sweep of old cults, and no more "*sunuma labui*."

\* \* \*

There is great progress being made in some parts of this country, especially at the Morobe goldfields, which now boast "the largest aerodrome in the world." (I will not vouch for the veracity of this.) It is the central depot of 40 aerodromes in different parts of the country. Their annual freightage by air is said to exceed that of the entire rest of the world. Five years ago there was merely a handful of prospectors in that district. Today, a district officer whom I met last week on his way back told me, there are between 3,000 and 4,000 white people there. Many of the native population, recruited for labor, come in from the bush, having never seen a white man before. The most recent exploit of the famous Kukukuku tribe was to murder six Roman Catholic missionaries.

Where there is gold to be found insurmountable difficulties melt before human ingenuity. Whole towns spring up, conveyed by air over the top of impenetrable ranges. Where is that determination and spirit in Christian enterprise? There, alas, one sees caution, timidity, and often retrenchment. There is not much pioneering in 20th century Christianity. We cannot often boast of being the first on the field nowadays. We are outstripped by commerce.

The German missionaries in New Guinea have become air-minded and now fly to the newly-discovered and thickly populated Mt. Hagen plateau. They were followed by two Roman Catholic fathers, who, by shooting a pig, antagonized the natives, and were both murdered as a result. This has created difficulties. The unevangelized areas of the world should be on all our consciences as Christians.

# Educational Achievements in Brazil

By REV. J. EARL MORELAND

*President, Porto Alegre College, Porto Alegre, Brazil;  
Missionary of the Methodist Episcopal Church, South*

A T A RECENT meeting of Christian workers in Brazil one of the outstanding Brazilian leaders expressed an opinion which seemed to epitomize the thinking of the group. Said he, "Evangelistic work in our churches is basic, social service efforts are necessary and important, but through Christian education in our various schools we are doing that which is of most abiding value to our people."

This statement produced much serious thought. Many questions were raised and discussed, and their consideration helped to clarify the thinking of the group.

"Why does Christian education make a contribution of most permanent value to the total cause of Christianity in South America?"

"In what way have our schools come to their present place of prominence in the educational life of those countries?"

"What is their distinctive contribution—to the people and to the Christian cause?"

"What of the future?"

In order to understand the great opportunity presented to our Christian schools in Latin America it is necessary to study the beginnings of the work. Most of the pioneers who laid the early foundations of our work were educated, cultured men. Having enjoyed the best advantages which the church could offer in its schools and colleges of that day, they were eager to extend similar advantages to the people to whom they were taking the Good News. They believed in personal evangelism and their first emphasis was always placed there. But evangelistic efforts were accompanied by conservation. They early recognized that no real success could be attained except through Christian education. Strange as it may seem to many in the home land, "Educational evangelism" became an accomplished fact on the mission fields long before that great slogan was sounded so effectively in North America. The solid foundations of autonomous churches in more than one country today are to be discovered in educational evangelism, perhaps imperfectly interpreted, yet none the less vigorously applied over a long period of years.

This initial interest upon the part of many of the founders of Protestant missions in South

America, makes it easier to understand the constant care given to educational institutions. Schools were generally organized in response to a twofold need: the need of the people for instruction, and the need of the Church for developing its own ministry and laity. Granbery College, at Juiz de F6ra, with its enrollment of nearly 700 students and its five well-organized departments, was first organized to meet this twofold need. Like the McKenzie College in S6o Paulo, Union College in South Brazil, and numerous other schools, its growth was slow in the early years, due to a lack of funds. Yet these schools continued to grow and their academic standards were invariably higher than those of the national schools. The teachers and administrators conceived their Christian duty as including both personal evangelism and high scholastic standards. Out of this twofold emphasis came their present contribution to church and country.

The achievement of mission schools in training leaders has been realized in three distinct fields: in preparing its own ministers and workers; in producing Christian leaders in education and in other professions; and in its direct, though not decisive influence, upon thousands of students who have come to places of responsibility in many walks of life.

The national ministry of Protestant churches in South America is rapidly coming to be a well-trained ministry. The Methodist Church of Brazil, in its last General Conference, voted almost unanimously to admit to its ministry only those candidates who had completed the *Ginasio* (corresponding to our collegiate) course. The Presbyterian Church has ever given first emphasis to the training of its ministry, and it is therefore not surprising that, of all the Protestant churches at work in South America today, it has the best prepared ministry. The Episcopal Church makes the same rigorous educational demands of its priests in Brazil which it demands at home. The Congregational and other churches are also placing an increasingly stronger emphasis upon the training of their religious leaders. The first explanation, therefore, of the abiding influence of Protestant missions in South America is found in this emphasis upon a well prepared ministry.

Without this emphasis, our churches in those neighboring Republics would never have advanced to their present position, but would still be in the early primary stages of development.

The contribution of Christian schools in the production of leaders in the intellectual, in the scientific and political life of South America has only recently begun to receive adequate recognition. This lack is perhaps traceable to two factors: first, that for many years mission schools were few in number, and therefore limited in "quantity" of students and "output"; and second, our churches have fostered very few technical schools, with the result that due credit was not given to the basic educational foundations laid in the earlier days. However that may be, it is true today that widespread recognition is being given to Protestant schools and their contribution to national life, both direct and indirect, as a stimulus to creative leadership. In Uruguay and the Argentine, mention has been made repeatedly of certain outstanding leaders who came up through the Christian schools. In Brazil, during the Constitutional Convention of 1933-34, some attention was drawn to the fact that one of our Protestant schools had nine of its graduates listed among the constituent legislators. At least two of these were counted among the smaller group of outstanding leaders of the Congress—and one of them became the Secretary of Agriculture in the Cabinet of Dr. Getulio Vargas, the President of Brazil. Still another drew extraordinary attention from the entire nation as he focalized the interest of the people upon certain urgent moral and religious problems confronting them. Further proof of our thesis might be cited in the fact that three of the possibly half dozen greatest grammarians and masters of Portuguese during the past thirty years have been ordained ministers of the Presbyterian Church—Drs. Erasmo Braga, Eduardo Carlos Pereira, and Othoniel Motta. The last is still everywhere recognized as one of the leading authorities in the Portuguese language today.

Another contribution worthy of attention is that made by Protestant schools in their constant emphasis upon Christian character as a necessary basis of all educational development. This unceasing emphasis upon Christian character is, we sincerely believe, of almost incalculable value as its impact is brought to bear upon the lives of thousands of students, year by year. Our Christian teachers not only maintain that character can and must be *lived*, but also that character can and must be *taught*. The two, of course, are by no means dissimilar, but rather are parts of a total process. Hundreds, if not thousands, of students from widely diverse environment and cir-

cumstances, as they come under this emphasis and these Christian influences during their formative years, cannot fail to be profoundly impressed—far more than they can realize at the time. The results can only be tabulated in terms of changed attitudes, positive personalities, transformed lives. One of the most conspicuous leaders in the New Brazil of today was asked recently why he was willing to give so much of his time and effort toward furthering the interests of the Protestant schools. His reply was immediate and forceful: "While I am not a member of a Protestant church and cannot accept many of your ideas, I simply cannot shut my eyes to *living values*. In your schools you are producing the kind of real men which Brazil needs today."

Our Christian schools, though sadly handicapped by lack of funds and equipment, are nevertheless privileged to render basic service in building for the New Day in South America—even in building the Kingdom of Our Lord and Master among our southern neighbors.

---

### WHAT PERU NEEDS

Evangelistic effort has been too local in some parts, but in others it has been extensive to a degree of weakness. There has been too little intensive work accompanying the widespread evangelism. In the zeal to occupy territory, to reach regions beyond, the preparation of men capable of carrying on the work of the churches has been almost neglected. Many of the congregations are weak in everything but fervor. They lack numbers, social influence, and the wealth of spiritual resource which an adequate knowledge of the Gospel should produce.

The urgent need of the missionary cause in Peru is a suitable training center for intensive instruction in the truth, and deeper cultivation of the spiritual life. This should provide opportunity, not only for Bible institute work for the training of pastors and other native Christian workers, but also for larger interdenominational gatherings such as conventions for Bible instruction and for the deepening of the spiritual life.—*From "The West Coast Republics of South America."*

---

A young missionary to Japan asked Dr. Kagawa what advice he had for him in beginning his work. Kagawa's reply was significant: "Sit still. American missionaries are in such a hurry, running here, there, everywhere in your cars. Take time to study and win one and teach him. Win a few; teach them and send them out to win others."

# Effective Ways of Working

*Tested Methods for Increasing Interest at Home*

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

## MODERNIZING MISSIONARY EDUCATION

In this day when Christian standards are no longer observed and missionary motivations seem to have lost their old-time pull; when even the authority of Christ's Great Commission is being called in question, it is imperative that we build up a more dynamic missionary education situation. On that all denominations are in agreement. The increasing use of the Sunday school; of schools of missions; of organizations within the church for men and boys, as well as women and girls; of age groupings and studied presentations, instead of hit-or-miss endeavors; of the use of attractive promotional and educational material inclusive of that brought out by the Missionary Education Movement — these are high potency points among evangelical church folk. The tested and most useful literature and plans are continually stressed in this Department, but at this season, when schools of missions are in full swing, we wish to reemphasize the value of good motion pictures in all branches of missionary education.

### Attention, Pastors!

The Church has been slow to recognize these educational facilities which bid fair to replace even the daily newspapers. Motion pictures should not be used just as a bait to lure an audience because they are "not merely a show but are a vital medium of expression in getting ideas over in a vivid way that, in many instances, results in a much more clear mutual understanding of a subject than is possible through

the medium of the written or the spoken word." Of course the pictures must not be relied upon to work magic in themselves. They must have an adequate program built up around them. Speed the day when this educational method will become so general that local film library associations will develop. In the meantime attention is called to three organizations whose pictures may be used to supplement those brought out by the different denominations.

The Religious Motion Picture Foundation of 140 Nassau St., New York City, with a branch office at the Y. M. C. A. Motion Picture Bureau, 19 S. La Salle St., Chicago, is operating for service, not profit. It supplies reels for the various departments of church activity as well as for children's story hours, special meetings, recreational gatherings, benefits, etc. As an auxiliary it has available reference outlines, including background material and suggestions for the films, consultation and advisory service and analysis of individual equipment needs. The Foundation endeavors to bring out each year authoritative films interpretative of the current mission study books. For instance they have now series of pictures on Latin America—one on the geographical background, another on historical and economic conditions and a third on Mexico; a two-reel picture on life in the Southern Appalachian region ("Unto the Hills"); a study on the activities of the T. V. A., etc. The picture on "Japan and Her Problems," illustrative of last year's foreign theme and prepared in cooperation with leading Japanese in

this country inclusive of Ambassador Saito has been pronounced by the Japanese as the only picture made by a foreign group that was entirely satisfactory to the Japanese people. [The reels rent at prices varying from \$1.00 for a 16 mm. or \$2.00 for a 35 mm. reel upward, transportation both ways being extra. The Foundation has a good catalog; but orders need to be given well in advance of the date of use.]

International Educational Pictures, Inc., is a large corporation located at 40 Mt. Vernon St., Boston, Mass., but with branch offices in many centers, the order at headquarters being relayed to the branch nearest the customer. It lists 2,000 films, 16 and 35 mm., silent and sound on almost every imaginable subject. The Film Handbook (catalog) is a de luxe work of art and costs 35 cents. Exhibitors using the service are required to subscribe once a year, the payment of the 35 cents entitling them to two copies of this directory, the right to borrow 400 free films and the use of the clearing house service for the rental of films. In most cases exhibitors are required to pay transportation costs both ways, the location of the several shipping points minimizing the expenses. The condition of free films is not guaranteed as is that of rental reels. Those not having projectors may obtain free advice as to the various makes, although the I. E. P. does not deal in them.

The Pan American Union, of Washington, D. C., has in addition to a large variety of free or loan printed matter, posters and music concerning the countries it represents, a supply of moving picture films and stereop-

tion slides to be loaned rent free on condition that the borrower pay express charges from and to Washington and agree to have the films exhibited only by experienced operators. Write for their catalog. Most communities have access to loan or rental projectors of 16 or 35 mm. size.

### Discussion versus Didactics

A survey of current study books and programs reveals the extent to which discussions, questionnaires, platform "conversations," true and false tests and the like have replaced the hand-out information in the platform monologues of papers and talks. It is the expression of a new trend and attitude of mind and as a step forward in auto-brain-stimulation is good for the individual. The interchange of thought results in the cross-fertilization of group thinking. Among the used - and - proved-good plans recently sent to this Department are the following:

### An Inquiry into Missionary Attitudes

The device was used at a union missionary meeting at Montclair, N. J., in October. A sheet of the test topics was submitted to each person present to be marked and returned without signature. The instructions read:

After reading each statement through fully, register your opinion as follows: If you agree check A; if you disagree, check D; if you are uncertain, check U. On the left hand margin appeared the capital letters A, D, and U for checking.

1. The religion of Jesus has unique values not possessed by any other religion. (All checked A.)

2. Secularism, nationalism and communism, rather than the old religions, are the chief opponents of Christianity today. (52 checked A; 20, D.)

3. For each race its own religion is best. (15, A; 48, D; 20, U.)

4. Since American Christians have more than enough to keep them busy in placing their own house in order, they have no call to concern themselves with the social and religious needs of other people. (1, A; 68, D; 4, U.)

5. Christianity loses its influence and power by recognizing values in other religions. (A, 10; D, 57; U, 6.)

6. In the worldwide confusion prevailing today Jesus stands before men greater than western civilization and greater than the Christianity commonly known and practiced. (A, 63; D, 3; U, 7.)

7. A lack of interest in extending the Christian religion reflects a decline in the spiritual experience of the Church. (A, 59; D, 3; U, 6.)

8. Missionary work is less needed today than formerly. (A, 4; D, 63; U, 4.)

9. Missionaries should preach the Gospel and leave to others the reform of political, social and economic conditions. (A, 15; D, 48; U, 11.)

10. Missions should supply teachers of scientific agricultural methods and so help remove the abject poverty and misery of rural life. (A, 64; D, 2; U, 5.)

11. The Church at home should allow the younger churches to express the Gospel through their own genius and through forms suitable to their own racial heritage. (A, 59; D, 4; U, 8.)

12. The missionary enterprise is one department of our church life and should be supported only by those whose special interest it is. (A, 4; D, 63; U, 6.)

13. The chief objectives of the missionary enterprise should be to convert as many people as possible, rather than to develop and train leaders for the younger churches. (A, 10; D, 52; U, 9.)

14. Lack of unity in the administration at home and in the field tends to make the missionary enterprise ineffective. (A, 64; D, 3; U, 4.)

15. The missionary enterprise should be a partnership between older and younger churches on the basis of equality in interest and control, even though large financial help is supplied by the stronger. (A, 55; D, 20; U, 5.)

This inquiry provides an excellent basis for discussion in any church or community group if the leader is capable of clarifying conflicts and correcting erroneous thinking.

### Panel Discussions

These are becoming increasingly popular, even for a pastor's evening service to act as a lodestone to draw a congregation. A group of people, selected for their ability and clear vocalization and carefully prepared by previous study, assemble at the front and discuss a subject informally under the direction of a leader capable of giving its initial statement and an impetus by means of opening queries.

Later the subject may be thrown open to the audience for a few minutes: but enlightenment is the object and no vote to record a decision is expected. In a discussion outlined in the young people's literature of the Disciples of Christ, the following questions were assigned to all participants for previous thought and preparation:

Why should young people be concerned about building a new world?

What is wrong with the present social order?

What is the United Youth program? Who is back of it? What is it trying to do?

How can our group share in the program? What would it mean for our group?

What issues should we face if we take part?

Needless to say the study book, "Youth Building a New World," furnishes the basis, and all should be familiar with it. Then the leader explains to the company that while those at the table lead off, everyone will be given opportunity to express an opinion later. For example: Agnes speaks up from the panel saying it seems to her rather a large order—letting young people take a hand in their own problems, to which the leader replies that we simply have to build a new world because the one we now live in is in pretty much of a mess. Jack says that while things are not perfect, they are so much better than they used to be that he thinks we would better let well enough alone: and then the discussion is in full swing. A climax of proposed action may well be reached.

### Fireside Forums

These are an outstanding feature of the Baptist promotional program for the year, the object being to provide each church with an occasion for bringing its entire constituency together in homes for fellowship and thoughtful discussion of local and world problems, and for the consideration of the privileges and responsibilities of Christians in their church relationships. The new plan has the following



technique to be developed by a special forum committee:

The division of the church into districts, following such natural boundaries as will include in each district ten homes (more or less) within easy access of each other, and the selection in each district of a home in which to hold a Fireside Forum. Designate this as the Forum Home.

For each such division, (1) appoint a hostess whose duty it will be to prepare for the meeting, introduce guests upon their arrival, create a friendly atmosphere among them, give careful attention to the ventilation and arrange for someone to take the children into a separate room and entertain them during the meeting; (2) select a convener who will be held responsible for securing the attendance of every family in his district, arranging for the personal invitation of someone by whom a less familiar family may be brought to the meeting, furnishing the hostess with a list of the telephone numbers of her prospective guests so that she may personally supplement the other invitations, and send to the forum committee a list of all who attended the meeting; (3) secure a leader who will be responsible for conducting the meeting, helping the guests to get better acquainted and carrying out the detailed plan as outlined by the church.

Next, hostesses, conveners and leaders are brought together in separate groups and thoroughly coached. The date decided upon for the forum meeting is publicized through church bulletins, posters and newspaper publicity. Enlistment cards for signature at the gatherings are secured and distributed, together with copies of the pastor's program for the year, to the leaders: then the scene is set for the forums.

Each group is supposed to number from 15 to 25 and the proposed program of the meeting to consume about an hour and 40 minutes. Its divisions are:

1. Ten minutes for getting better acquainted. Groups seated informally in a circle, each person in turn rising and stating his name, where he lives,

where he was born, his occupation and what he would like to do if he changed his occupation.

2. Forty minutes for a Question-airplane Flight. The leader gives to each person a copy of a list of questions about the cooperative program of the denomination and one answer to a question, the latter not to pass out of the hands of the holders. At a given signal, the group enters on a thirty-minute quest for replies to all the questions, each person working independently and interviewing every other person in order to secure the right answers. At the end of this half hour the leader will call time and read the correct answers so that each one may check his own replies or exchange with some one else for correction. The person answering correctly the largest number of queries wins the most points. Questions need not be answered in order.

3. Ten minutes are next allotted to a "Look through the Churchscope." The leader makes a careful presentation of the local church program for the year after distributing the copies of that program for reference.

4. Ten minutes are then consumed in the feature called "We Talk It Over"—which is the open forum portion. Sample topics are such as these: In what ways could our church's methods of financing its work be improved? To what extent should our church cooperate with other churches in making our community more Christian? What are the channels through which our church may seek to enlist the active cooperation of every member?

5. "We Enlist" is the climax of the program. The chairman leads the group in reading the church covenant from copies distributed and the enlistment card is considered quietly and prayerfully. Each one is asked to sign his card indicating the channels through which he is willing to serve the church, and a prayer of dedication is offered while cards are still in the hands of their signers. The cards are then collected and turned over to the pastor, after which the intensive task remains of holding the membership up to their high resolves.

## THE CONVERSATION

In the packet of leaflets, referred to in the foregoing, another form of discourse is featured entitled "The Hayrake Conversation." In the setting of a farmyard, where the farmer is attempting to repair his hayrake, a neighbor drops in and the two discuss the proposal to unite all the struggling churches of the community for better service. The dialogue furnishes a well-balanced presentation of the *pros* and *cons*; the essential details of organic church union, church federation, the "Larger Parish Plan," pastoral unity, etc., are interwoven. At the coming community dinner soon to be held the matter will be brought to vote. Jake says:

Everybody'll be there but old Deacon Peachcrab. Poor old fellow! he's just been an officer so long he can't bear to have other folks take over the reins. It's kind of funny. Four years ago the old man said there'd never be one church in this place. He would have got some officers from the other churches and started trouble against the idea, but it seems like it was all over before he knew it was happening. Just like this hayrake here—we got it all fixed before we knew it. . . . Goodbye, Jim; see you Tuesday.

The packet containing the above and a variety of other material for young people may be obtained from the United Christian Missionary Society, 222 Downey Ave., Indianapolis, Ind.

## Men and Women of Far Horizons

"There has come to me a volume of missionary articles which so thrilled me that I sincerely wish every missionary worker and every worker with young people might place it in their library for reference and help," writes Mrs. Abram De Young, of Kalamazoo, Michigan.

"The book is a series of articles compiled by Jesse R. Wilson, General Secretary of the Student Volunteer Movement but written by missionaries and outstanding Christians the world over, out of their own vast and varying experiences, revealing their enthusiasm for and deep conviction concerning their task, and also the great burden of longing in their hearts for the world as they have seen it. . . . As I read I found myself impressed through every chapter with the wondrous glory of the missionary enterprise.

"The book also makes us realize how through missions there has come to us a greater appreciation of other races, for it gives us pictures of their people and of the consecrated souls among them who have been won for Christ and are now powers for Him among their own race. . . . Most of all the book helps us to see the power of Christ over sin and darkness. . . .

"The articles may be used in forming all types of programs and for answering questions about missions and even answering criticisms that are on the lips of some. . . . The stories are wonderfully helpful for illustrations in Sunday school as well as missionary meetings. Many of them can be used effectively as impersonations and others will lend themselves easily to dramatizations."

Pastors might well incorporate much of this true-to-life material in a series of sermons interspersed and illustrated by the dramatizations and impersonations suggested by the reviewer.

Friendship Press, 150 Fifth Ave., New York City. (Price 50 cents in paper, \$1.00 in cloth.)

# BULLETIN OF The Council of Women for Home Missions

ANNE SEESHOLTZ, EXECUTIVE SECRETARY, 105 EAST TWENTY-SECOND STREET, NEW YORK

## "WHEN WILT THOU SAVE THE PEOPLE?"

"Now when Jesus was born, . . . Wise-men from the east came to Jerusalem, saying, Where is he that is born King of the Jews? For we saw his star in the east, and are come to worship him.

"Then Herod the king privately called the Wise-men and learned exactly. . . . And being warned of God in a dream, Joseph, Mary and the child departed into their own country another way. . . . An angel of the Lord appeared to Joseph in a dream saying, Arise and take the young child and his mother, and flee into Egypt and be thou there until I tell thee: for Herod will seek the young child to destroy him.

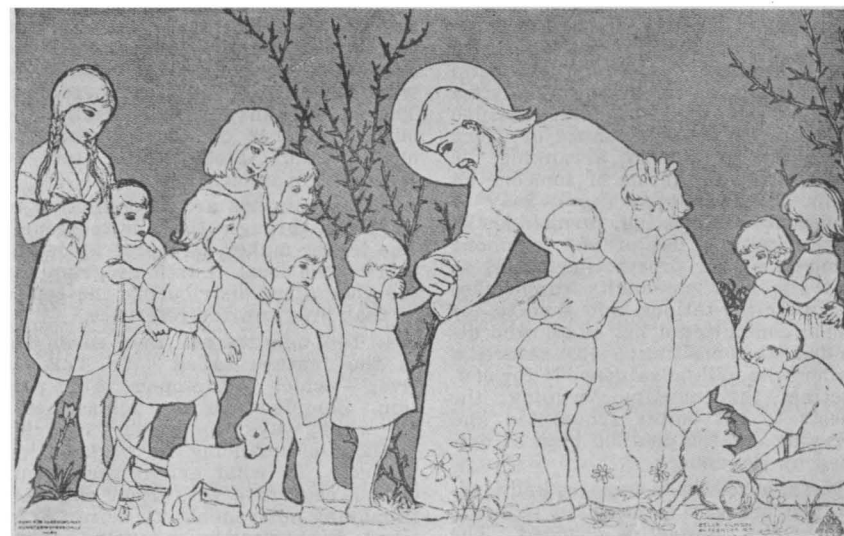
"And he arose and took the young child and his mother by night" and departed into exile.

And some nineteen hundred years later from "the land of the free and the home of the brave" another father is warned to depart at once with the mother and child and celebrate the birth of the Christ-child in exile. Because there is love in the family there will be peace in their hearts. But what about the homeland folk?

In a letter written to a company of Christians in Corinth, Paul their pastor, wrote (2 Cor. 7: 10-12):

"For godly sorrow worketh repentance unto salvation which bringeth no regret: but the sorrow of the world worketh death.

"For behold, this self-same thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea what clearing of yourselves, what indignation, yea what fear, yea



Courtesy Art Extension Press, Westport, Conn.

### "CHRIST WITH CHILDREN,"

drawn by an Austrian girl 15 years of age. From "Children's Service of Worship," for use on the World Day of Prayer for Missions, February 28, 1936.

what longing, yea what zeal, yea what avenging! In everything ye approved yourselves to be pure in the matter.

"So although I wrote unto you I wrote not for his cause that did the wrong, nor for his cause that suffered the wrong, but that your earnest care for us might be made manifest unto you in the sight of God."

And the same pastor Paul, the Apostle, wrote the church members in Philippi (and they were very nice folk), "Finally brethren . . . if there be any virtue . . . think on these things."

The editor has received annually within the last decade at Christmastide, five or six greeting cards depicting the exile of the Holy Family. And in recent years these cards appear as glorified pleasure jaunts instead of the secret, hurried, and fearsome journey made necessary by the sin in human hearts, and the greater sin of indifference on the

part of the children of God. Throughout centuries men and women have been conscious of the reasons for the hurried flight, and with grave concern have read of the slaughter of the innocents by the civic authorities. Let us not forget!

Will you personally do something today and every day following, to make life safe for the little ones in America? Thus shall we be true citizens of Heaven and America, and show that we personally have some responsibility for the sad event of the exile of the Lindbergh family. Shall we now show godly repentance?

Shall crime bring crime forever  
Strength aiding still the strong?  
Is it thy will, O Father,

That man shall toil for wrong?  
"No," say thy mountains; "No," thy  
skies;

Man's clouded sun shall brightly rise,  
And songs be heard instead of sighs;  
God save the people!

—Ebenezer Elliott, 1781-1849.

## ON FEBRUARY 28, 1936

Wellington, New Zealand, lying geographically just east of sunrise on the International Date Line will be among the very first Christians to meet for prayer and commitment to "On earth peace, goodwill toward men." And on February 28, 1936, the first Friday in Lent, Mrs. Daniel A. Poling, President of the Council of Women for Home Missions, will be among the worshipers in Wellington.

From Shanghai, Mrs. Poling sent the message which she had already prepared. She thought that some of us at home would join with them in prayer, in the very words which she will use. To do this, you should know that sunrise, February 28, in New Zealand, is approximately Thursday noon, February 27, in New York City. Excerpt:

This year near Wellington, New Zealand, in a mountain community at sunrise we are opening the World Day of Prayer of 1936. After a long trip through thirty countries, Dr. Poling and I realize as never before the great need of men to find oneness through Jesus Christ, the Prince of Peace. Everywhere on this trip young people were eager to accept responsibility of using some time each Monday as preparatory for this day when all join in prayer for peace on earth.

In 1920, both in Canada and the United States, church women of many denominations united in a Day of Prayer for Missions. In 1935, in more than fifty countries, Christians prayed and pledged themselves to the bearing of one another's burdens. . . .

**Prayer:** Our God, Father of us all, we come to Thee today with grateful hearts for thy Son Jesus who came to show and be the Way, Truth, and Life. Forgive us, we pray, and give us an hunger and thirst for peace. Teach us to seek and labor for peace—peace within ourselves and with Thee, in our homes, and for our land in relation to the peoples of the world. We thank Thee Our Father for the growing and deepening consciousness of the need for peace, and for the personal knowledge of Him who brings peace on earth. Bless the mothers and children. We do not ask O Lord a life all free from pain. We do not seek to be in this great world of need without our load of care. For this we know, the present cross is our eternal gain and that they who struggle and endure shall at long last reach the Heavenly Kingdom. So Lord keep us fit within and give us strength and light and we will follow through the din from darkness up to light. This we ask in the name of Jesus, the Prince of Peace. Amen.



Hirschel Rabinow

Courtesy, New York Sunday Times

## "FOR THEIR SAKES"

The little neglected boy, befriended by the dog, is a drawing by a 14-year-old boy, Hirschel Rabinow, as his contribution to the Hundred Neediest Cases Fund of the *New York Times*, and reprinted here by courtesy of same. It recalls to us our responsibility for all children. He may well be one of the two hundred thousand Migrant children whom the Council of Women for Home Missions is serving, or one whom we should be serving with your help.

Let us pray:

"Father of all mankind, we pause in the haste of our daily lives to come with quietness into Thy presence. May Thy strength and Thy spirit fill us and may the love which Thou hast for all mankind flood our hearts. We would at this time bring before Thee those men and women and young people who earn their meager living by gathering from the fields the food that shall feed us; who bear the heat of the noonday sun, the long hours of labor, and the rush of the cannery service while we benefit from their toil. We are conscious, O Father, of their longing for permanent homes, of their unfulfilled hopes for their children. Make us equally con-

scious of our responsibilities as Christian citizens to mitigate so far as we can the hardships of their toil.\* Amen.

## ACCEPTING RESPONSIBILITY

The following prayer was made by an Indian girl at the installation of the new officers. May we put this same spirit into our prayers for our work, and add a prayer for the Indian young people in the schools and on the reservations: "Let us pray: Our loving Father, we thank Thee that Thou didst give us Jesus Christ, who desires that every girl should have life abundant. We thank Thee that in this school Thou hast entrusted to us girls some of thy work. We thank Thee that the Spirit of Jesus Christ can be with us and with our Association, to help bring life and light and joy and the chance for service to every girl, not only here but every place in the world. And now, as these new officers and cabinet members accept their responsibility, may they begin their new duties by always looking to Thee for help and guidance. Wilt Thou hear their solemn pledge, wilt Thou grant them a sense of Thy presence in their work together. Bless us all, as members of the Y. W. C. A., and help us each to do our part in making the Spirit of Jesus felt in this school. Amen."

## WHAT DO YOU PRAY FOR?

"Prayers for Self and Society," Association Press, 15 cents a copy, was prepared by Rev. James Myers, Industrial Secretary, Federal Council of the Churches of Christ in America. It is being used both for private devotions and in public worship.

\* By M. Katherine Bennett.

EDITOR'S NOTE.—All material for the observance of the World Day of Prayer for Missions, February 28, 1936, can be obtained at the above address.

# Our World-wide Outlook

A Missionary Newspaper of Current Events

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

## CHINA

### Free Education

The determined movement for free popular education in China places Christian primary schools in a new situation, as they cannot compete with a state system of free education. For the current fiscal year the Chinese Government plans to spend for education \$37,211,621 (Chinese currency), of which 48 per cent is to go for free, mass education. Szechwan plans to spend \$650,000 for this purpose. In Shanghai, Chinese authorities have started 900 three-months' free schools for illiterates, with free tuition, books and stationery. It is hoped that in a year 500,000 will acquire the rudiments of education. In Hunan province the plan to extend free education to school-age children is expected to reach eighty per cent of them in a year.

This is a beginning of a free state system of education, planned to spread over three periods: from August, 1935, to July, 1940, all school-age children are to receive *one* year's free education; from August, 1940, to July, 1944, they are to receive *two* years of such free education; after August, 1944, all school-age children are to receive *four* years of education free. —*The Chinese Recorder*.

### Madame Chiang on Missions

Madame Chiang Kai-shek, addressing the missionary community at Chengtu during a visit with her husband, said:

What we have found wrong with China is not with the Chinese people. It has been with our leaders. Now, that is an unpalatable fact to admit because we happen to be of the leaders of the country. To know what is wrong with a patient is the first step

toward making a cure. . . . Selfishness is at the base of it all. . . . In China we have placed so much emphasis on the family, perhaps it is not necessary now to emphasize it so much. But our conception of the family in the New Life Movement is different from the past because we recognize the family as the basis of the structure for civilization. . . . You can't change anything unless you change a man's character. It means teaching people to love others as you love yourself. That is the heart of it all. . . . You have come to China because you love the Chinese. Sometimes you have your discouraging moments; I admit I am discouraged at times. At such times I think upon the life of Christ, how, against overwhelming odds, he still kept on. He didn't give up. And I think of the many missionaries coming to China—year after year—no appreciation, no thanks, not even the consent of the people among whom they work—yet they keep doggedly on. I believe that it is this spirit of persistence and self-sacrifice which will eventually regenerate China.

—*West China Missionary News*.

### The Glory of the Bible

Dr. T. Z. Koo, well known and highly esteemed Chinese Christian, gives this estimate of the Bible: "The glory of the Bible to me is that it contains a record of a life which has enabled me to see such teaching as 'Love your enemies' put into practice. I know many people hold many theories about the Bible, but all these pale into insignificance when one realizes the preeminent wonder that here is the revelation of God Himself. Biblical scholars are interested as to how this record has come to be, but to the man struggling with life, the record itself is enough."

—*China's Millions*.

### New Chinese Hymns

A new Union Hymnal is being prepared for the use of six of the larger denominations in China.

The Music Committee in charge promoted a competition for Chinese-style hymn tunes to be used for the purely Chinese hymns which are to be included in the book. Some two thousand hymns were received but only fifty of them were accepted. For about half of these the committee had tentatively chosen tunes and the competition was held for the purpose of getting tunes for the remaining twenty-five. Altogether eight hundred tunes from all over China were received by the committee.

—*International Christian Press*.

### Famine Relief Program

Churches in many parts of China are cooperating with the China International Famine Relief Commission in raising funds. About twenty schools and colleges in Shanghai have started campaigns among their faculty members and students to raise money for flood relief. Many business institutions, lodges and clubs are actively helping. On behalf of the Chinese Red Cross, Dr. C. T. Wang has turned over to Famine Relief \$40,000 (Chinese), 12,000 suits of clothes and 10,000 bags of flour.

The relief program consists of three steps. (1) Emergency relief must be supplied to the flood victims in food, shelter and medical supplies. (2) Labor relief must be started on projects of reconstruction. (3) As conditions gradually return to normal, a farm rehabilitation program must be introduced to help restore the rural economy of the flooded districts. Temporary schools will be started. It is hoped that preventive measures can be undertaken to wipe out the causes of flood and famine.

### A Baptist Objective

Southern Baptists plan to send out in 1936 at least seventy new missionary recruits and replacements to China to be known as "Shuck Memorial Missionaries."

The first Baptist missionary appointed to China was John Lewis Shuck, a Virginian, who went out in 1835. The story is told that in a missionary meeting of that early day a strong plea was made for contributions. The plates were passed and the contents counted: bank notes, silver, gold. "Here is a card. Who put it in?" said one of the collectors to the other. "A young man back in the congregation." The card was examined and there was found written on it the word "myself," and signed. This was Shuck's offering — himself. His fields of labor were Macao and Hongkong. Chinese Baptists are planning a centenary celebration of the opening of this work in 1936, in cooperation with missionaries from the United States.

—*Watchman-Examiner*.

### Borden Hospital, Lanchow

Recently a point has been made of asking patients for decisions in the services that are constantly being held in Borden Hospital, and there have been some interesting ones, according to a report of the work in *China's Millions*. One was of a Moslem and another of a man whose eyes have been operated on four times without success, but his beaming face proclaims that the eyes of his heart are open. More prayer has been concentrated on the hospital's religious activities. The response of the patients has cheered the staff. A system of follow-up cards has been introduced to keep in touch with patients at home. The hospital cares for about 40 lepers.

Another phase of medical work is the establishment of a branch Board of Hygiene and Public Health in Lanchow, with an efficient staff of seven doctors, trained in various branches of medicine.

An ordinary day brings ex-

traordinary cases, and here are a few of them:

A man came with a hole in his cheek through which his breath whistled. Awkward, he said, when he wanted to smoke.

Another came with a nonpainful fibrous tumor filling his mouth so that he could not close it. He had had his front teeth removed to give it more room.

Still another came in holding his head constantly with sometimes one hand, and sometimes both. I asked him to release it and like a flash he was looking out over his left shoulder with no power to bring his head straight again.

### The Challenge of Manchuria

An English missionary at Chihfeng, Manchuria, says that there are more heathen there today than ever before. "Due to the hard crust of prejudice, which is not easily broken through, apathy still abounds. Temples are still filled with idols; and theaters, instituted for thanking the god of rain for good harvest prospects, still draw great crowds of people. Unnamed horrors continue to be practiced in the name of religion, and in accordance with their superstitious beliefs, which have held the poor people in an iron vise for centuries. Native believers are beginning to realize their responsibility to the unhappy people around them, but many are not free to come regularly to the meetings. No Sunday dawns in this dark land, as far as the interior is concerned, and the industrial classes are hard at work seven days in the week from sunrise to sunset.

"Some of the Christians are always ready to testify for their Lord in the open air whenever they are free. Inquirers are numerous, and many have been saved."

—*The Christian*.

### Religious Freedom in Manchukuo

Dr. F. W. S. O'Neill, of the Irish Presbyterian Church, has been thirty-eight years in Manchuria. In *The International Review of Missions*, he says that no

interference has been placed in the way of Christian propaganda in Manchukuo, either by local or central authorities. On the contrary, both Japanese and Manchukuo officials have been friendly. Between the Christian communities of the two races one of the chief difficulties is that of language. Nevertheless, a united prayer meeting attended by pastors and other leaders, both Chinese and Japanese, has been held at intervals in Mukden.

Dr. O'Neill says that in his own field there is a manifest rise in the spiritual tone of the Church, and a deepened attachment to the Bible. As to religious liberty, he says: "Within the buildings, we are free to give religious instruction to all the pupils, Christian or non-Christian. Prior to the Japanese occupation, the problem of religion in the schools was becoming increasingly difficult under the Chinese Government. Now the whole position has changed for the better. The Japanese language is required everywhere, up to the higher middle standard."

—*China's Millions*.

### JAPAN-CHOSEN

#### Temperance Advance

Dr. E. C. Hennigar says: "The number of bone-dry villages in Japan has reached twenty. Tomi Oka village in Miyagi prefecture put the scheme to test for one year. So good were the results that on September the first the villagers voted to go dry for five years. Nagoya village in Saga completed its first period of three years and has voted to extend the dry régime for another three years. This is a fishing village and in spite of great poverty used to spend yen 20,000 per year on alcohol. Miho village in Nagano completed three years of a dry experiment on August 1st, and has extended the period for another five years. The villagers have struck upon a novel way of improving the economic status of their village. Each family is to contribute at least one *sen* per day, this money to be deposited in a bank at compound interest for 100 years. At the



expiration of that time it is to be used to meet village expenses. A few old men opposed the extension of the dry experiment, but the young people were enthusiastic for it, declaring that if the dry régime were extended they would make every possible sacrifice for the village good."

—*Presbyterian News.*

### No More Cuts

At the November monthly prayer meeting of C. M. S. missionaries in Tokyo, Rev. George Herbert Moule, treasurer for Japan, announced that all cuts on work and salaries for all C. M. S. missionaries in Japan and China would be restored from January 1, 1936.

—*The Living Church.*

### Honor to Bishop McKim

A few days before Bishop McKim left Tokyo he was given an ovation, perhaps the greatest ever accorded any foreigner by the Japanese. On the campus of St. Paul's University, of which he was founder and chancellor, in the presence of Prince Iyesato Tokugawa, representatives of the institutions of the *Nippon Sei Kokwai*, bishops of the Church, deans and officers of the University corporation, and the entire assembled student and faculty body, the retiring bishop bade farewell and godspeed to the Church and the corporate bodies he has presided over for the past 56 years.

When the Bishop sailed from Yokohama, there was a two-hour demonstration at the pier. Bishops, priests, workers, missionaries, men, women, children, business men, government leaders, came to see him off. Some had come as far as 800 miles, and every one of the ten dioceses of the Japanese Church was represented.

—*The Living Church.*

### "A Dark Town Before Jesus Came"

During vacation last summer college preaching bands had many victories far south and up north. Fifty-two summer Bible schools brought Jesus and His

word to many villages and to thousands of hearts and homes.

Letters have come and are still coming. One from "Bright Light Town" reports: "What a dark town we were before Jesus came with your college boys. We Christians caught the fire. Hardened sinners heard the Word and are rejoicing in his salvation. Our town bids fair to be like its name. We are expecting many from the surrounding villages that are in dense darkness to come to Christ. Please send the boys again next summer."

This came from up north: "Our church was about to breathe its last when your college boys came. The little spark was fanned and now 122 real Christians are regularly attending church services, Sunday school and Wednesday evening prayer meetings. You should hear them sing hymns at work in the harvest fields. We are all bubbling over with the joy of the Lord and praise God that in the hot summer months your boys came with the Holy Spirit's power to our town. Please send some of them to us in the Christmas vacation to rejoice with us." I wish you could read all the letters that came in the Korean language.

GEORGE S. MCCUNE,  
*Presbyterian Missionary.*

## AUSTRALIA AND THE ISLANDS

### Religion in Australia

Census figures from Australia afford an interesting comparison between growth of population and church membership. Between 1921 and 1933 the population of Victoria increased by 18.8 per cent. The denominational percentage gains for the same period were: Anglicans, 4; Presbyterians, 7.6; Methodist, 5; Church of Christ, 18; the Roman Catholic Church showed a small decrease and the Baptist and Congregational Churches losses respectively of 2.7 and 21 per cent. New South Wales showed population increase (1921-1933), 23.8 per cent. There the denominational in-

creases were: Anglican, 11.2 per cent; Presbyterian, 17; Methodist, 11.5; Baptist, 21.2; Church of Christ, 9; Roman Catholic, 1.3, while the Congregational Church lost 8.8.

—*The Christian Advocate.*

### A Maori Choir

A Methodist choir made up of twenty young Maori chiefs and chieftainesses from the New Zealand aborigines has been attracting attention in Australia on a concert tour. Two are deaconesses and four are ministers. In full Maori costume, they appear, render a program of Maori folk songs, thrilling *hakas* and pageantry. The proceeds of the tour go to Maori missions.

—*Christian Advocate.*

### Borneo Evangelical Mission

The Field Secretary of this mission writes in *The Christian*:

Our work is growing, both in number of workers and area occupied, but it is still quite pioneering in character; there are no roads, and all traveling is by such primitive means as native dugouts, or by walking through the jungle. After almost a hundred years of government control the Ibans are still restless under restraint, and only the most rigid control prevents the practice of head-hunting. We find that the only way to evangelize them is to live simple lives right among them.

Another of our stations is among the Bisaiyals, and here different methods are used. We have a school at the mission station which is showing good results, and some translation work is being done in their language, hitherto unwritten. A beginning has also been made among the Kalabits, another wilder tribe much further inland. Until a few years ago this tribe was quite self-contained; they smelted their own iron for making swords and spears, and recovered salt from natural springs, while they hunted game with blowpipes and poisoned arrows.

—*The Christian.*

### A Tongan Choir Contest

When the Governor-General of New Zealand visited Tonga a few years ago, he was so delighted with Tongan singing that he gave a silver cup for a contest. Thirty-seven choirs took part, presenting two hymns and two anthems. The choirs were divided into groups to sing on five nights, and nearly 5,000 peo-



ple heard the choirs praising God in song.

A choir competition was held, and 1935 completed fifty years since the Tongan Church broke away from the parent Church in Australia. At the recent jubilee celebration of the Methodist Church a massed choir of 1,500 voices sang the Hallelujah Chorus.

—*The Missionary Review of Australasia.*

### Union Work in the Philippines

The United Evangelical Church of the Philippines which was formed in 1929 by the union of the Congregational, United Brethren and Presbyterian denominations, has 39,266 church members, was 126 ordained pastors and 165 other workers. The ruling body is a Church Council made up of elders and presidents of the church organizations. The work has a national scope. Besides the usual pastoral tasks, home missionary work is carried on among the wild tribes in northern Luzon, in southern Mindanao and among the Moros.

—*Presbyterian Tribune.*

## NORTH AMERICA

### Students and the Bible

Chaplain Knox, of Columbia University, stated at St. Paul's Chapel:

It is very remarkable to see the increased interest among students in the Bible. One finds that there are those who are eager to study it, who ask intelligent questions, who want to read scholarly books which will help them in understanding its contents. Parents who recognize their responsibility seek to learn how knowledge of the Bible can be imparted in the right way, and they stress the right way. Educators more and more realize that an acquaintance with this "greatest English classic" is essential, and are instituting courses wherein thorough knowledge can be gained. These signs point clearly to the way in which the Bible can be made once again "the people's book."

Rev. John Maxwell Adams, general director of university religious work under the Presbyterian Board, believes that an awakening religious concern among students is shown through larger attendance of students and faculty at religious

meetings; by a greater earnestness about Christian faith and life; by improved leadership for student groups, both in quality of personnel and in time and interest given by the leaders to the work.

### Methodist Union Plan

Details of a plan to bring 8,000,000 American Methodists together into a united church after more than 100 years of separation have been made public by Dr. H. E. Woolever. A judicial council is to be formed, with power to rule on the constitutionality of church conference actions. It also provides for the administration of the merged church through a general conference, meeting every four years, and jurisdictional conferences which divide the membership in the United States into six areas and the work outside the United States into a series of central conferences.

The "articles of religion" shall be those historically held in common by the three uniting churches. While the word "Episcopal" will be dropped from the title, the new church will be episcopal in government.

Before the plan can go into effect it must be approved by the general conferences of the three denominations. Two of these meet next May and the southern church two years later. Then the local churches must ratify through annual conferences.

### Drink and Insurance

Frank G. Morris, President of the Standard Surety and Casualty Company, has expressed himself as follows: "One of the most momentous problems before casualty insurance executives at this time emanates from the disastrous loss experienced under auto liability policies during the calendar year 1934, which amounts to little less than a cataclysm. Our company, like our contemporaries, was flooded with an avalanche of accident reports involving many deaths and serious personal injuries, in numbers far exceeding prior years. In analyzing the causes

we found an abnormal percentage attributable to overindulgence in alcoholic beverages by auto operators both young and old. *I regard the greatest enemy to the safety of highway traffic to be the auto driver who operates while in the glow of cocktails and other strong drinks.*"

—*United Presbyterian.*

### Books for the Blind

Next year the American Tract Society will begin a new century of service for the blind. The Society has appropriated \$1,000 for printing the Pilgrim's Progress in raised letters in 1936. They have already recorded this as a "talking book" for the blind. Twenty-five sets of records costing \$12.00 per set were sent as Christmas presents to various institutions for the blind. A special fund was raised by the Society for this worthy enterprise, so that the blind can purchase sets of these records at a fraction of their original cost.

### The Belmont Plan

The Belmont Presbyterian Church of Roanoke, Va., faced this situation in 1933: A new church had been built in 1929 when money was easy, costing \$30,000 and incurring a debt of \$15,000. The membership was 352. The silk mill where many worked had been shut down for six months. Debt accumulated on interest and running expenses to \$2,600 and there was no one from whom they could borrow. Defeatism was rife. The pastor was tempted to leave. Then the thought came, why not try God's way? One Sabbath morning the pastor requested each of the members of his congregation to write on a slip of paper the amount of their weekly income, but to leave the slip unsigned. He found the average weekly income to be \$18, a total income of \$2,160 for the congregation. If that amount were tithed the church would get \$216 a week, and if put into operation in the congregation for a period of three months all deficits could be wiped out and all running expenses paid.

Twenty-five of the 27 church officers signed a covenant to tithe their income and bring it into the church for fifteen weeks. The pastor then visited the members and sold the idea to 118 out of 120 wage earners. On the first day, the offering leaped to \$173, and then to \$228; the largest amount received on any one day was \$450. The total amount for the period was \$2,626 as over against \$600 for the same period the year before. It resulted in all the deficit being wiped out, all bills paid, and a happy people. While the covenant to tithe was for a period of fifteen weeks only, yet when it was all over 72% of the original tithers agreed to keep it up.

—*United Presbyterian Leaflet.*

### Visiting Campaign in Canada

A friendly visitation of all the families of the United Church of Canada is being planned in connection with the 10th anniversary of union. This will mean calls by ministers and laymen in 440,000 homes and on 77,000 members not connected with families. The enterprise was begun with a visitation of the presbyteries by conference leaders. The presbyteries are sending members to all of the official boards of the churches and finally each congregation is to have a call from office bearers. More than 1,667,000 Canadians will receive greetings from their church—not for a financial canvass, but for friendly talks about the well-being of the home, the church and community.

—*Presbyterian Banner.*

### Prohibition for Alaska

Early in December, Eskimos in Alaska petitioned the Territorial Board of Liquor Control at Nome to reenact prohibition statutes, making it a crime even to give an Eskimo a drink of liquor. In their petition, the Nome natives declared "the excessive use of intoxicating liquor by Eskimos and persons of mixed blood is highly demoralizing to the race."

The second anniversary of repeal found the drive gaining headway as far as Barrow, northernmost post of civilization in Alaska. During the past six months, nearly 700,000 gallons of beer, wine and hard liquors were consumed in Alaska, although its population is only about 60,000.

—*New York Times.*

## LATIN AMERICA

### Mexico Fights Alcohol

Mexico is in the thick of a liquor traffic fight. President Cardenas has the backing of the nation's women in this fight, which is against *pulque* and *tequila*. "It is up to them more than anyone else to solve the problem," he said recently, "for the sake of their children and homes, and to see that their husbands and brothers make good use of the money they earn. Women will be satisfied to know that they have undertaken a great work. In the case of extreme necessity," he warned, "I may even have to prohibit the manufacture of liquor, so that this work will not be in vain."

—*Watchman-Examiner.*

### Honors For Trinidad

Honors attained in the mission school of the United Church of Canada in Trinidad reveals the high standards of the school's East Indian teachers. One teacher gained permanent possession of the agricultural society's shield given to the school having the best school garden for the year. His school at Jordan Hill won this distinction for three successive years. In 1933 and 1934 Canadian mission schools won the Madoo Gold Medal awarded to the best all-around primary school in the colony, and of the final six schools examined for this distinction, four were Canadian mission schools.

The Tyzabod Canadian Mission School won first place in an exhibit of handwork, the first rural school to receive this recognition.

—*United Church Record.*

### Hospital Work in Guatemala

Dr. C. A. Ainslee writes interestingly in *Guatemala News* of hospital and ambulance "out work" in that country. The ambulatory clinic was held at El Rancho in July, when hundreds were treated and Gospel seed sown. Dr. Ainslee considers the harvest of this kind of service possibly greater than that in hospital work. "The daily routine is a story of daily rounds, listening to reports of the sick, and checking them with those of the nurse. Many of the patients, especially those whose stay in the hospital is being paid for by others, contrive to find a new pain or ache for us every morning; our lack of interest involves the patient in the responsibility of conjuring up a new one for tomorrow. It is odd how a telegram from home asking them to come soon for a *fiesta*, will often turn a poor pain-racked body into an animated bundle of joy in a few short hours.

"Native doctors are becoming more efficient medically. We feel that when the time comes to turn this work over to them—and this thought must always be at the forefront—that the hospital work will be one of the Mission branches that will feel the change the least, and this gives us great encouragement."

### In Guadalajara

Rev. Clarence A. Neff, American Board missionary, is impressed with the sincerity of President Cardenas of Mexico. He says that the situation in Guadalajara—and evidently over the country as a whole—is much happier than it was a year ago. Although the anti-ecclesiastical legislation remains on the books, there seems to be great leniency in its enforcement. The ban on the circulation of religious publications has been lifted. Due to the discouraging outlook for private schools in Mexico, the Colegio El Pacifico in Mazatlan was closed in June. Then came a letter from the state director of federal schools, urging that the institution be reopened, especially in view of the

efforts he had made to get government recognition for it. The School reopened with 80 students. —*Missionary Herald*.

### Work of Bible Institute Graduates

The Central America Evangelical Bible Institute is training native young people for places of responsibility, since the nationalistic trend in this country may result in a situation similar to that in Mexico. A former student, working in a difficult field on Lake Nicaragua, has suffered persecution, even stoning. Another in Nicaragua is assistant pastor of Managua church, while a third is doing very well as pastor of the Granada church. In Honduras and in Salvador graduates are doing splendid, sacrificial work. One has been greatly used in a coast field to build up the second largest evangelical congregation in that republic.

A woman graduate in Salvador travels miles afoot, holding meetings and doing visitation work in her extensive field.

—*Evangelical Christian*.

### Vigorous Indian Church

Mr. A. H. Hawley, an E. U. S. A. missionary, spent five days among coastal Indians of Peru, and writes of their spiritual progress. "These Indians have erected two buildings in which to hold their services on Sundays, when they meet for two or three hours for a season of prayer and meditation over the Word of God. Invariably when they bring their wool to Arequipa for sale, they visit the mission house with the hope of learning a new hymn or chorus."

—*The Christian*.

### New Work in Santiago

A young Chilean, Sr. Subercaseaux, belonging to an aristocratic and wealthy family, a graduate of the Sorbonne in Psychology, came in touch, in Rome, with the Waldensian Church and was converted through and through. He returned to Chile with the idea of devoting himself to preaching the Gospel to

his countrymen, became a member of the Presbyterian Church, then began to visit the hospitals and jails of Santiago, helping the men as they got out to rehabilitate themselves. He rented a small house, established a man and his wife as caretakers, and as the men got out of jail or hospital, took them there, until they could find work. Presently he gave up his luxurious apartment and went to live there. Last year he bought a fine piece of property out in one of the nice suburbs of the city, not far from our Instituto Ingles, and there erected what he meant to be a Home for his ex-prisoners, his own dwelling and a lovely chapel, seating some 120 or 150 people. The whole plant is now completed. His hope is to be ordained as a Presbyterian pastor, but in view of opposition it was thought best to postpone it. He holds regular Sunday evening Vesper services at the Home, and at 10 p. m. evening prayers for his household, and for those of the neighborhood who care to come. He maintains this work out of his own funds, and hopes later to have a service in French for the many French-Swiss Protestants in Santiago who are entirely without religious services.

—*Presbyterian News*.

## EUROPE

### The "Godless Movement"

The Research Department of the Universal Christian Council, 2 rue de Montchoisy, Geneva, Switzerland, has brought out a study booklet on "The Methods of the Godless Movement." Extracts from Russian literature are given as illustrative of the type of propaganda and teaching being carried forward. The study is not limited entirely to Russia but deals with the anti-religious efforts of communism in several other European countries. The pamphlet is available in English as well as in German.

—*Federal Council Bulletin*.

### Sunday Schools in Spain

Spain now has a full time Sunday school missionary, Rev.

Antonio Serrano. The work is making a slow, but sure, beginning under his leadership. During the summer Senor Serrano made many visits to churches in Madrid and elsewhere with the object of getting in close contact with their youth work. As a result he has received invitations from a number of ministers to assist in the organizing of Sunday schools in their churches.

—*The Life of Faith*.

### Bibles in Spain

The National Bible Society of Scotland takes advantage of the Book Fair in Madrid and other cities to sell Evangelical literature. This year conditions have been unusually adverse. Such outbursts of Romish fanaticism have not been witnessed for years. Young Romish fanatics blocked sales by saying that the Book was of no value: that it was not the true Bible, that it was full of evil, that it was impossible to read it. Groups stationed themselves short distances from the stands, stopped persons who had made purchases, obliging many of them to return what they had bought.

The young fanatics, incited by the priests, would sometimes buy Gospels, only to tear them up before our eyes. One day one of them approached when several other persons were engaged in looking at the volumes. He asked for a verse concerning Christ's Resurrection, and the colporteur, guessing what he had in mind, handed him a Bible so that he should find it himself. For a long time he searched for it in the Old Testament until, tired of his impertinence, the colporteur showed him the verse. He tried to argue that the verse denied the Resurrection, but was hooted out of the crowd.

Threats, even attempts, were made to burn the stall. As soon as the Minister of the Interior heard of this, he gave an order that the stall should be guarded night and day by six soldiers. One morning a well-dressed gentleman came to the stand accompanied by two others. He examined the Bibles and admired the

book stall. He proved to be the Minister of the Interior, and bought a Bible.

—*Quarterly Record.*

### Estonian Prisoners

Thirty-one years ago the call came to Rev. Adam Podin to carry the Gospel to prisoners in Russia, but at that time it was impossible to gain entrance to prisons. It was not long before a man, unknown to him, learned of his difficulty and promised help. Shortly afterward, Mr. Podin received documents granting him access to every prison in Russia.

In Siberia there were half a million prisoners, and not one Christian worker to minister to their spiritual needs.

Mr. and Mrs. Podin have also been working for leper prisoners, both men and women.

—*The Christian.*

### Flemish Protestants

Under the auspices of the Belgian Gospel Mission, Flemish Protestant Christians assembled at Ghent in November for the eighth annual convention. The purpose was to strengthen their spiritual life. Gratitude was expressed for the liberty for Gospel witness enjoyed in Belgium, in contrast to closing doors around them in other parts of Europe.

—*The Christian.*

### The German Missions

The Year Book of the United German Missions for 1936, under the name of the "German Evangelical Foreign Missions," gives the newest figures for the year 1934. On the fields of these united missions there are 1,552 European missionaries and 11,400 paid native workers. These have under their care 1,263,876 native Christians and 62,000 inquirers. They have 4,256 day schools and 100 high schools, in which they instruct 260,000 pupils. There are 35 European and 8 native doctors in 34 hospitals. During the year covered by the report the numbers of native helpers, converts and pupils have kept on increasing notwithstanding the utter need for

financial help caused by the difficulties of the exchange. At present the German societies can do no more than raise the amounts needed to maintain their foreign missionaries.

### Nazis Close Seminaries

An armistice between the confessional Protestants of Germany and the Nazi Government gave some promise of making the church, legally and technically at least as free as a state church can be. This armistice was broken November 6, when police and Hitler guardsmen closed two independent theological seminaries, one recently established in Berlin, the other at Barmen in Westphalia, which the Confessional Synod had set up free from government control. Both professors and students were placed under temporary arrest and finally turned out of the building.

### New Anti-Jewish Decree

*The New York Sun* publishes the provisions of Germany's new anti-Jewish decree:

1. Jews cannot be citizens, but only State subjects, and only citizens may vote.
2. All Jewish civil servants must resign by December 31. They, and war veterans, will receive pensions on the regular scale according to rank.
3. Jewish teachers in Jewish public schools may remain in their jobs pending an exact definition of their status.
4. Generally no non-Jew may marry a Jew, but there are provisions for waiving the rule in special cases.
5. "Aryan" maid servants in Jewish households may remain in their jobs, if, by December 31, they will have completed their thirty-first year.
6. Foreign Jews resident in Germany are subject to the laws; foreigners generally who are not resident are not affected. (This would apply as regards mixed marriages.)

### "Life Movement" in Greece

The Greek Orthodox Church is giving evidence of an evangelical revival. A series of meetings was begun over a year ago by a civil service official, who gathered others in government employ in his home for the study of the prophecies. These groups have been growing larger, and many have made confession of

their faith in Christ. A priest in Athens has founded 50 catechetical schools, enrolling 5,000 children. In Greece at large there are now 559 such schools for Christian instruction, with 45,000 studying in them. This priest has also organized 200 Gospel meetings for women and children. The 126,000 Moslems in Thrace are the object of missionary interest. There is a growing interest in the Bible; Sunday schools are being organized; also many philanthropic societies and religious groups, with weekly meetings.

—*S. S. Times.*

## AFRICA

### Pioneering in Ethiopia

Southern Ethiopia is peopled by primitive, barbaric tribes, with little or none of the Amharic culture found farther north. These tribes are Hamitic and have no connection racially, socially or religiously with the Semitic ruling class, but are heathen in every sense of the word. Most of them would be classed as animists, and some are even charged with cannibalism. Near the Kenya border is a community where a young man cannot qualify for matrimony until he has first proved his prowess by slaying a man, whose blood must be displayed on his spear blade. Mr. and Mrs. H. B. Street, of the Sudan Interior Mission, have entered this field, and being the first white people to appear found themselves objects of curiosity of a friendly sort.

For the first few months the Streets found a most surprising interest in the Gospel message and were encouraged by the large crowds that gathered regularly to listen. Some years ago a native prophet had exhorted the people to repent and turn unto the Lord. He told them that some day a white man would come proclaiming the way of salvation, whose words they should carefully heed. Then the devil took a hand. While the Streets were away several deaths occurred in the community. The old men concluded that the reason for these deaths was the

presence of the missionary. They accordingly decided that any women or children caught bringing wood or hay to the foreigners would be put in chains. The old men said that their god was angry with them for listening to the "Jesus Christ matter," and that they had decided it was best to continue offering their sacrifices to Asa, the native prophet, but the missionaries are not discouraged.

—*Moody Institute Monthly.*

### Prayer for Ethiopia

The Ethiopia Prayer League has been formed in England to enlist and encourage prayer during the time of Ethiopia's need, and to supply information concerning the missionary situation in that land. The issues involved are not primarily economic, territorial or racial, but spiritual. Progress of the Gospel in Ethiopia during the past seven years has been possibly without precedent in the history of missions. Evangelism is being intensified from Lalibella in the North to Bulke in the South, a revision of the whole Bible in Amharic is in progress, the blind are being taught to read, the sick are being healed, and hospitals and churches planted—all this is jeopardized by war. About 100 missionaries remain at their posts, and look for prayer-support during these crucial days.

—*The Christian.*

### Menelik Wrote a Missionary

It is of interest to read a letter written in February, 1896, by Emperor Menelik of Ethiopia to an English missionary. He said:

"You are mistaken in thinking that I do not care for your prayers. All prayers of believers are dear to me, even when they come from the children of Europe. Not all are aggressors on my kingdom: not all commit the iniquity of attacking those whom they hope to find weaker than themselves; not all have bent the knee before Baal, the god of destruction and the slaughterer of his brothers. Many, I am sure, still truly adore the God of the Cross, the God of justice and

peace. . . . I only wish that . . . instead of a mutilated Gospel which explains the confusion and the infidelity of the peoples of Europe they would return and lead others back to the true Gospel which began with the creation of the world."

—*Woman's Missionary Friend.*

### Suez Men's Work

Moslem bigotry combines with intense nationalism to put obstacles in the way of the "Suez Men's Work." It had been evident that some institution, in itself unobjectionable to the "man in the street," was called for, especially since the majority of Egyptian men know practically nothing of the social side of home life and spend their leisure sitting in cafés where the atmosphere is harmful. After many attempts a "Reading Room for Young Men" was opened. Arabic texts and Copping pictures adorn the walls. One room is provided with papers and magazines, secular and Christian, and there is a small library, chiefly of religious books. Another room is devoted to games; another is a retreat for inquirers, and it is hoped eventually for Bible classes. A radio has been installed and is proving a great asset.

—*Egypt General Mission News.*

### Sudan United Mission

In a little over twenty-five years the Sudan United Mission has established a chain of mission stations across the Sudan, and today 136 missionaries are actively at work. Until 1910 only one convert had been baptized, and at that time there was not a New Testament in any of the languages spoken in this region. Now there is a whole Bible in Hausa available and in growing use, and a number of smaller portions of Scripture in several of the tongues. In the last two years more than 200 were baptized. Sunday church attendance averages 5,000.

From the first small beginnings the Mission's work for the

relief of the sick and suffering has grown considerably, the last report telling of over 300,000 treatments given at various hospitals and dispensaries. It is now possible to travel by motor almost from the Niger to the Nile, stopping each night at a Christian mission station.

—*The Christian.*

### Teaching a Mute the Gospel

Mr. H. A. Ogilvie, of the Sudan Interior Mission, sends this interesting story to the *Moody Institute Monthly*:

A frequent visitor at the mission compound was Wawa, a mute, a bright, cheery-faced boy. To teach the boy the mission house was used as an object lesson, the missionary using the sign for to build, and then pointing to himself, thus meaning that he had built the house. Other objects which the missionary had made were used, and finally a tree. This time the missionary shook his head to show that he had not made that. He pointed into the sky, using the sign for father. Other objects were used, as rocks, birds, flowers, the missionary each time pointing up and using this sign. Wawa is a quick lad, and he perceived that he was being told of the Maker of all things.

Then the sign for son was used, teaching that the Maker of all had a Son; an only One, holding up one finger. Different signs were used to depict the suffering of the Son for us, His death and His resurrection. Heaven was described as the place where there is no sickness or death. No stubbed toes, which would have an appeal to a barefooted boy. Step by step signs were worked out which would declare the way of salvation by faith in the Son. It was surprising how quickly the truth was grasped, and before long Wawa was going into town and by his sign language telling his people of the Maker of all things who lived in heaven, and of His Son, who is the Saviour and Friend of sinners.

### Christians Grow Slowly

At McLean Station, Presbyterian West Africa Mission, one group rebelled against the discipline of the church, withdrew, and attempted to start a new church of their own. It is a tribal affair, for they are very jealous of other tribes. For two years this has been going on, but they are beginning to realize that a church which defies the rules given in the Bible for Christian living, soon becomes a

very weak affair. Some are coming back, a few of the women, one or two of the men, being brave enough to come and say, "I am finished with it. I see it is nothing and I do not want to have anything more to do with it." We have put them to the test, in asking them if they would give the offering they had refused to give the church the past year, and they have not only consented but have done so, two very different things in this country where lying is second nature and no one has any scruples about it.

—*Presbyterian News.*

### Congo Statistics

At the beginning of 1935 there were 42 Protestant Missions and three independent stations having work in the Belgian Congo, and in the Belgian mandated territory of Ruanda Urundi, an area covering some 966,000 square miles with a population of about 14 millions. The total number of Protestant mission stations in this vast central portion of Africa is 199, with 893 missionaries. As for native helpers, there is now a splendid army of 13,058 pastors, evangelists and teachers, among them a large number of well-trained Christian men of many years experience in Christian work. The adult baptized church membership now numbers 238,807, and the total Protestant community exceeds a million.

—*Congo Mission News.*

### Fighting Heathenism with Peroxide

A boy of seventeen, student at an Episcopal boarding school in Johannesburg, heard that two of his sisters had died suddenly in one day and a third was violently ill; that heathen neighbors were trying to persuade the mother to go to the witch-doctor to learn why the daughters died. The boy returned to his heathen home at once, in great distress of mind to fight the heathen.

He told the school teacher that the only thing to do was to start a Sunday school to combat the evils. He left school armed with

Paterson Smyth's "Life of Christ," Father Gerard's "Manual of Intercession" and a bottle of peroxide. After reading the label on the peroxide bottle he thought that it would be a good beginning. Many came for the medicine and were inclined to listen to what he had to say as he was from a secondary school. Later the missionary sent him a useful parcel of medical stores and prayed for him.

## WESTERN ASIA

### End of German Missions in Turkey

The question of religion is agitating the minds of the Turks to a great extent. It appears that not even Mohammedanism can continue to hold them noticeably at present. The reason is that the Turks are casting about for a religion that might be considered intrinsically Turkish. Their writers lean to the view that anything coming to them from the outside cannot fill the requirements and are seeking to construct an eclectic religion that is more or less ethical and that is not earmarked by the influences that are not strictly Turkish. As a result Christian and even Mohammedan missions have a hard time of it. This is only in line with the extreme nationalistic tendencies that are everywhere at work along non-religious lines as well.

The Hilfsbund of Frankfurt, has now, two years after the driving out of the last German sisters from Marash, succeeded in disposing of the last properties it had left there. The missionaries had the feeling that since the prospects for further mission work in Turkey are over, God Himself seemed to have closed the doors to them and so they have sold all that was left to them.

### The Christmas Spirit in Iran

Assyrian refugees and Russian prisoners in Meshed have been cared for by the mission group, not only with gifts of clothing and payment of rent

but with books and other extras. At Christmas time a Russian woman of Meshed joined a missionary in getting up a party for refugees when, for once at least, everyone had all he could eat.

In Hamadan students in the girls' school asked to have gifts intended for them sent to children in an orphanage. The girls themselves made up Christmas bags and filled them with gifts they could make from their scanty resources. In Tabriz, older students made it possible by gifts of clothes and money for two very poor girls to continue in school.

—*Pastors' News Sheet.*

## INDIA AND SIAM

### Evangelism on the March

A Five-Year Forward Movement, planned by the National Christian Council, is the Christian response to communism, nationalism, secularism, atheism, modernism or whatever other "isms" challenges the Gospel as the power of God unto men's salvation. Efforts of other agencies are all bearing fruit; the entire Bengal - Orissa Mission reports Forward Movements. The main responsibility for the movement will be on the churches themselves, the National Christian Council and provincial Christian Councils, which will arrange conferences, issue literature and attend to details. Before the special efforts begin, early in 1936, a preparation of seven weeks by churches is suggested.

### Sacred Books Burned

Following a recent decision of the Depressed Classes to leave the Hindu fold, about 1,000 Depressed Class youths from villages in Bombay Presidency met at a conference recently and performed "obsequies" to Hinduism. The ceremonies included the burning of the *Manu Smriti* (Laws of Manu) and other Hindu sacred books upholding untouchability. A pyre was prepared into which books, one after another, were unceremoniously thrown to the accompaniment of funeral orations detail-



ing the offending passages in the books. —*The Living Church.*

### Bible Week in West India

The Bombay Auxiliary of the British and Foreign Bible Society invited all missions and churches of West India to take part in a united campaign of Scripture distribution during the first week of last November. The objects were thus summarized by the Society:

To reach people and districts hitherto insufficiently visited, or entirely untouched, by present colportage methods.

To counteract the influence of cheap secular literature, definitely harmful in character, which is finding an increasingly wide circulation throughout India.

To emphasize the value of Scripture distribution as an effective means of evangelism and worthy of a more prominent place in the evangelistic program of missions and churches.

To encourage voluntary service and individual witness on the part of all members of the Christian Church.

To cooperate with the National Christian Council in its projected program for a Forward Movement in Evangelism. —*Dnyanodaya.*

### Refuses to Teach Koran

A Mohammedan convert named Nur (Light) is one of the new pupils in the United Presbyterian Normal School at Sialkot. Since her baptism she has been teaching in a Mohammedan village school, where she refuses to teach the Koran. She regards the theft of her Bible as the hardest persecution she has suffered. She had the joy, however, of seeing her mother, who is still a Mohammedan, enroll in the beginners class of that school in order that she might some day be able to read the Bible for herself. Nur's joy at being in school is not so much for the normal training as the opportunity for getting Bible teaching and growing in spiritual things, so that when she goes back to live among her Mohammedan relatives she may better be able to give them the reason and proof of the hope that is hers in Christ.

—*Women's Missionary Magazine.*

### Youth Evangelism in Siam

For many years, under the guidance of Dr. William Harris, Principal of Prince Royal College of Chiangmai, teachers of this school have gone out during the hot vacation season to the country villages preaching Christ. In the spring of 1933, more than one hundred young people of northern Siam came together for study and preparation to carry on vacation Bible schools in the villages. In the Chiangmai field alone ten groups went out, and 736 children were enrolled that year. In one particularly difficult village several families came into the church. Other village communities were stirred, friction has been eased and new interest aroused.

These young people continued to work in 1934, and in southern Siam six more vacation Bible schools were added, making a total of 1,292 children enrolled, plus the 1,151 children who were taught the same lessons in special time in seven mission schools. The 196 teachers were the young men and women from the Christian schools who were again willing to give of their time and themselves.

—*Women and Missions.*

### For Siam Lepers

The National Church of Siam has been doing a work among the lepers for about two years. This is not a mission activity. A village is maintained with 33 patients, most of whom have become Christians. "During the first ten months or so the problems of discipline and organization were very difficult," writes one of the workers; "during the later months we have been greatly encouraged by the attitude of cooperation and Christian fellowship on the part of the patients. There has been no effort or intention to build a hospital or other expensive edifices in this work; we would like to give all the medical attention the patients need, and the religious instruction necessary. There have been two meetings of the representatives of the community to discuss the possibi-

ties of this work. The Governor and other high officials were present, and several Chinese and Burmese teak dealers and general merchants. These all pledged to do all they could to support the work we have been doing and to try to get leper clinics established throughout the province."

### MISCELLANEOUS

#### Whole Church a Missionary Society

There is no Moravian Missionary Society because the whole church is a missionary society. About one in every seventy-five of the members becomes a missionary, as compared with about one in 5,000 in the churches generally. Countries to which Moravians have carried the Gospel include Northwest America, Guiana, Labrador, Moskito Coast, Demerara, Northwest Alaska and East-Central Africa. They maintain a leper home at Jerusalem, and work among lepers has been carried on in South Africa since 1818. There are over 300 stations, yet the annual expenditure amounts to but little over £100,000; of this less than half is raised at home, the greater proportion being the contribution of the mission fields. —*The Christian.*

#### Approach to the Jew

Rabbi Mendelsohn, editor of *The Sentinel*, a Chicago Jewish journal, believes in the sincerity of Dr. Conrad Hoffmann, General Secretary of the International Committee on the Christian Approach to the Jews, and says that since Dr. Hoffmann is a born Christian, Jews are glad to listen to him, which they would not do, were he a converted Jew. "Jews object," says Rabbi Mendelsohn, "to the method and type of approach usually pursued. If those who are interested in missionizing among Jews will send to us only men like Dr. Hoffmann they will obviate a serious obstacle on the road to goodwill between Jews and Christians."

# Our Missionary Bookshelf

*Books Briefly Reviewed for the Readers' Information*

**The Turkish Transformation.** A Study in Social and Religious Development. By Henry Elisha Allen, Ph.D. 251 pp. \$2.50. University of Chicago Press. Chicago. 1935.

To make an exhaustive study of the reactions in Turkey and outside of Turkey to the fall of the Caliphate and the rise of the new dictatorial Republic would require several volumes and many years of careful study and travel. The author remarks in his Preface that Islam is not a unit, which is true. On the other hand, it is a system of thought, of social life, and a religion. Whether the forces that are playing on it in Turkey have completed their task or not, the survey here made is of deep interest.

Of the composite mass which goes to make up Islam, no unit today presents a more interesting or amazing picture than Turkey in its eager rush to escape from the toils of ignorance and superstition which have for so many years retarded her progress. When one remembers the centuries of bitterness and bloodshed, of jealousy and misunderstanding, in the relations of Islam and Christianity, and when one realizes that Turkey, long the champion of Moslem orthodoxy and most redoubtable aggressor for the faith of Mohammed, is now making herself into a Western nation according to the very pattern of those European states which for so many years she despised and feared, he cannot deny that he is witnessing one of history's most significant phenomena. Here before our very eyes is occurring a transition of civilizations, the abandonment of practices which originated in Arabia, based upon union of religion and politics, the adoption of patterns which developed in Europe, based upon separation of religion and politics. Far-reaching consequences of this transition may be observed in government, law, education, and social structure. Religion, which but little more than a half century ago was the test of citizenship, has been severed from the constitution. Islam, shorn of its prestige, strives to adapt

itself to a new situation wherein it must confine itself to the domain of conscience.

The question remains whether Islam as a religion can function effectively in such a secular state. The author has used his material with great skill. After an historic introduction and an account of the penetration of Western civilization, he deals with Turkey's resentment against the religious incubus of her own faith. This first part of the book is followed by an account of the revolutionary changes that have taken place, the construction of a loyal unified state and the new spirit evident in Turkey's present social institutions. The two final chapters deal with missionary education, its possibilities and limitations, and the place of Islam in the new Turkey. There is an extensive bibliography and a good sketch map in the cover.

S. M. ZWEMER.

**The Origin of Religion.** By Samuel M. Zwemer. 8 vo. 256 pp. \$2.00. Cokesbury Press. Nashville, Tenn. 1935.

The original lectures delivered by Dr. Zwemer at the Columbia Theological Seminary at Decatur, Georgia, have been supplemented by additional material. The whole volume deals with the origin of religion, of the idea of God, of the world and man, of prayer and sacrifice, of fire as a symbol of deity, of marriage and ethics, of the belief in immortality. Dr. Zwemer does not accept the naturalistic theory of these origins. He believes that monotheism is the primitive faith of mankind and not an evolutionary development. His book is buttressed on every page by

authorities in the investigation of the earliest traces of human life and thought on our earth. The book is the reasoned conviction of a true and sturdy Christian scholar in defense of the biblical account of man's origin and of the origin of his religious belief and fundamental social and moral ideas. It is amazing to see the facts which Dr. Zwemer has gathered showing the return of contemporary thought toward the historic Christian tradition. It need not be said that one feels throughout the glow of Dr. Zwemer's deep faith and rich spirit. R. E. S.

**Ethiopia, a Pawn in European Diplomacy.** By Ernest Work, Professor of History, Muskingum College, Formerly Advisor to Ethiopian Government. 8 vo. 354 pp. The Macmillan Company. New York. 1935.

The Italo-Ethiopian controversy has centered the attention of the world on a country until recently practically unknown to most of the reading public. True, the coronation of the Emperor Haile Silassie I in November of 1930 gave this country much publicity, but the general impression left by news reports at that time was that the country was some semibarbaric curiosity. Today she stands before us as the prize desired by a European nation and one to be secured by warlike conquest.

Professor Work's book will convince the reader that the world powers in general are aware of the value of this country, the last independent empire in all of Africa, but the general public is unaware of the subtle machinations of international politics. In vivid fashion, with every important statement sup-

Any of the books noted in these columns will be sent by the REVIEW publishers on receipt of price.

ported by documentary evidence, Professor Work shows how Ethiopia has been for more than half a century the pawn on Europe's chessboard, with England, France, Italy, Russia, Germany, Turkey and Egypt as the players. Ethiopia the lowly pawn has been shoved about at will, sacrificed whenever a new move in the game demanded it. Egypt, Turkey, Germany and Russia have been eliminated by clever moves of the other contestants until only England, France and Italy remain.

Professor Work continues his report of the game of interesting, although at times also shameful and nauseating, international politics by citing the clever moves of each of the three contestants — England, France and Italy — to eliminate the other. The chessgame became more like a foxhunt, with the fox himself watching every move and outwitting the hunters at every turn. What a fox Menelek II proved to be, learning the subtleties of the game from observation, eluding them one after the other! The prize fell to none of the three because each was so zealous that the other should not get it.

The picture Professor Work leaves with us as we finish reading and reflect on the plight of the present Emperor, Haile Silassie I, is that of a lion—the Lion of the Tribe of Judah—as many have called His Majesty, although he does not call himself by this name for he knows it refers to Christ. The Lion roars from the Ethiopian heights, as he sees the hunters closing around him. His eyes flash as he sees those whom he thought his friends, turn against him and betray him—no cringing monarch of Africa but a fearless lion showing his teeth.

The student of accurate, living history, proven by authoritative documents, will find the scales dropping from his eyes so that he sees the professed altruism and big-brother protective attitude of the larger nations toward small ones are sham. Further, Professor Work's book almost enables one to predict

what is to happen in the future. If Italy gains the land she desires so as to connect Eritrea and Italian Somaliland, then France is cut off as a competitor, and only England and Italy remain. If Haile Silassie objects to this amputation of his strong right arm—the barrier country so valuable to his future—it may be that the League (*viz.* England, France and Italy) will have to put sanctions *on him* to enforce the amputation.

This is not a volume to be skimmed through in an evening. There is much solid food for thought. The chapters entitled, *The Land and Its Surrounding*; *Italy Tries for the Pawn*; *Italy Loses the Pawn*; and *The Present Situation*, are especially interesting. The seventeen maps are of inferior quality as to clearness and art and could be greatly improved. A comprehensive Index and Bibliography are appended. There is perhaps no other one book which covers even a chapter of the same material here presented, as Professor Work refers extensively to official documents not readily accessible. He presents the case of Ethiopia most clearly.

STUART BERGSMAN.

**Religion in the Republic of Mexico.**  
By G. Baez Camargo and Kenneth G. Grubb. Illustrations, maps and charts. 8 vo. 166 pp. 5s. World Dominion Press. Mildmay Park. London. 1935.

We have here timely study of a land and people much in the public mind. The authors are well qualified to speak with authority. Prof. G. Baez Camargo is a Mexican Christian, secretary of the National Council of Evangelical Churches in Mexico and secretary for Christian Education. Mr. Grubb was formerly a missionary in Latin America and recently visited Mexico to study the situation. The survey is reliable and up to date with descriptions of ancient and modern Mexico, recent political and religious developments, and the evangelical situation and outlook. There are very valuable appendices on Protestant missions, five excellent maps and two charts showing the Evan-

gelical Church and Sunday school membership.

The story of the present Evangelical Movement is encouraging as it gives evidence of spiritual life in the Mexican Church. Anyone wishing a just, clear and accurate appraisal of Mexico today must read this book.

**Ralph Norton and the Gospel Mission.** By Edith F. Norton. Illus. 8 vo. 253 pp. \$2.00. Revell. New York. 1935.

This stirring love story tells of the ideal married life of Edith Fox and Ralph Norton whose love for each other is subordinate only to their devotion to Christ and to those for whom they gave their life service. The Nortons have done for Belgians what Robert W. McAll did for the French. With a less widespread organization behind them in England and America, they have been used to accomplish as great spiritual results as the message of love, voiced by Mr. and Mrs. McAll accomplished among the working classes of France.

Ralph Norton was born in Indiana on November 10, 1868, and after attending DePauw University, followed by a brief business career, entered Moody Bible Institute. He took up evangelistic work, became Religious Work Director of the Y. M. C. A. and then for ten years was associated with Dr. J. Wilbur Chapman and Charles M. Alexander. During the World War, Mr. and Mrs. Norton worked among the soldiers and refugees. They went to the Belgian Front and as a result the Belgian Gospel Mission was founded in 1918. Since then sixty-six stations have been established for evangelical mission work in nine provinces; thousands have accepted Christ and have been transformed. Two Bible Training schools are conducted and evangelistic work is carried on in halls, tents and by Gospel cars. This mission is one of the few good outgrowths of the World War. It is being carried on by Mrs. Norton and her associates, with the help of an American Committee of which Dr. Charles G. Trumbull is treasurer.

**How to Teach Evangelical Christianity.** By Theodor Heckel. 8 vo. 121 pp. Zondervan Pub. House. Grand Rapids, Mich. 1935.

Dr. Norman E. Richardson, of Chicago, and Klaas Jacob Strameir have translated this work of the "Counsel for the German Evangelical Church Union." It is a book for teachers and preachers, an exposition of methods found effective in Germany for reading and teaching the Bible as the Word of God. We will do well to learn from Evangelical German Christians—as we have since the days of Luther. Theodor Heckel is a representative of the scientific and spiritually-minded German teachers. The Bible is to be taught as fact, not fiction; as revealing man in his weakness and the possibilities of growth in holiness; God as supreme and Christ as divine Saviour and Lord. Many helpful suggestions are here made on how to make the Bible live.

**Christ and the Student World.** By Robert P. Wilder. Introduction by Robert E. Speer. 80 pp. Cloth, 75 cents. Fleming H. Revell Co., New York. 1935.

This little volume of eight addresses, given by Dr. Wilder to students in many lands, will be welcomed by students in America and by those who are interested in spiritual work for them. These addresses have already appeared in Great Britain where they have had a wide sale. The topics include the basis for Christian character as found in Christ, the Bible, prayer, moral struggles and Christian service. Dr. Wilder's many years of work for students in India, Great Britain and the Continent of Europe and in America, as well as his own spiritual experience, have given him a deep insight into the needs of youth and the most effective way of reaching them. This book makes an excellent gift for students just entering college.

**I Discover the Orient.** Fletcher S. Brockman. 12 mo. 211 pp. \$2.00. Harper & Bros. New York. 1935.

Fletcher Brockman, a Southerner from Georgia, went from

college into Y. M. C. A. work in China. Later he became secretary for Asia and through his travels at home and in Asia met a multitude of interesting people, Chinese and Americans, and has had many valuable experiences during China's revolutions. These he describes in a delightful, informal way, without philosophical digressions but with interpretive insight. The chapter, "I Take My Bearings," is particularly refreshing and revealing. Mr. Brockman, however, seems to us to misrepresent early missionary motives and to "discover" many things that other missionaries have long known about the Orient.

**The Bible in Our Day.** A Symposium. 12 mo. 184 pp. \$1.00. The Oxford Press. New York. 1935.

The four hundredth anniversary of the English Bible has brought forth many volumes on the subject. Here is one with much stimulating thought by seven well-known writers of different denominations.

*Coverdale Speaks*, by Charles F. Wishart of Wooster College.

*Searching the Scriptures*, by Chas. E. Jefferson of New York.

*One Book for All People*, by James I. Vance of Nashville.

*Rejoicing in Hope*, by A. W. Beaven of Rochester.

*Life in the Light of the Bible*, by W. Russell Bowie.

*Across the Barriers of Language*, by A. R. Wentz of Gettysburg.

*For Such an Age as This*, by Lynn Harold Hough of Drew University.

The presentations are popular, not theological; practical, not critical.

**With the C. M. S. in West Africa.** A Study in Partnership. By Phyllis L. Garlick. 12 mo. 79 pp. 1s. Church Missionary Society. London. 1935.

The work of the Church Missionary Society in West Africa began less than a century ago when slavery, warfare and superstition everywhere prevailed. Today the people are free and many have found new life in Christ with education and positions of trust. Nigeria is the field in which Bishop Samuel Crowther served effectively for

many years as the African St. Paul of the West Coast Church.

Miss Garlick describes graphically the planting and growth of the Christian Church, the establishment of schools, training of Christian workers and the transforming influence of the Gospel—in Nigeria, Sierra Leone and the Yoruba country. It is an inspiring story.

**The Answer of God.** Seventieth Anniversary of the China Inland Mission. By Marshall Broomhall. Paper Cover. 12 mo. 93 pp. C. I. M. London. 1935.

Some think the age of miracles is past. Here is the story of seventy years of miracle. This brief history of the China Inland Mission reveals the wonderful way in which the Mission was born and developed, was guided, protected, provided for and made fruitful. The Mission began with one station and no converts; now there are 345 stations in China and 8,670 were baptized in 1934. During the first fifty years, 50,700 publicly professed their faith in Christ; during the last twenty years, 107,000 more were baptized—an average of over 2,000 a year for the whole seventy years. The income—without any denominational church backing or definite appeals—has grown to nearly \$1,000,000 in one year. The total income for seventy years has been over \$25,000,000. There are now 1,082 missionaries on the field and 286 at home.

**Winning the Border.** Baptist Missions Among the Spanish-speaking Peoples of the Border. By Una Roberts Lawrence. Pamphlet. Home Mission Board, Southern Baptist Convention. Atlanta, Ga. 1935.

The Mexicans in the United States and over the border have constituted a real problem in the southwestern states. Here is a study of their background and characteristics, their history and Evangelical work among them. The book is especially valuable for Southern Baptists but contains much interesting and useful information for all who seek to promote the Kingdom of God. There are 857,194 Mexicans in Texas, New Mexico and Arizona.

Useful features of the book are the pronunciation of Mexican words, suggestions for teaching and questions for discussion. The work of the Baptists has been greatly blessed among these people.

**The Solitary Throne.** Some Religious Beliefs of Mahatma Gandhi in the Light of Christ's Teachings. By Bishop Brenton T. Badley. Booklet. 62 pages. Lucknow Publishing House. Lucknow, India. 1935.

If any one wishes to know just where Mr. Gandhi stands in reference to Christ and His teachings, he cannot do better than read this book by one who knows both Christ and Gandhi. Bishop Badley, who has been a Christian missionary in India for 35 years, gives forty quotations from Mr. Gandhi—all of which contradict the clear teachings of Christ. In many points the Hindu teacher is in harmony with Jesus but in points that differentiate Christianity from the ethnic religions he is at variance—especially as to His deity, His unique character and authority, His position as the only Saviour from sin and the only hope of immortality. Mahatma Gandhi looks upon Christ as a great teacher and example but he says: "When I fancied I was taking my last breath, the Gita (Hindu Scriptures) was my solace."

**The New Home and Other Papers.** By Capt. Reginald Wallis. Paper. 1 s. Pickering & Inglis. Glasgow. 1935.

Captain Wallis is an evangelist and Bible teacher, with a mission especially to young men. His addresses here printed relate to heaven, death, conversion, creation and victory. They are the products of Bible study, spiritual experience of God and knowledge of men.

**Oh Carry Me Back.** By E. A. Bland. 8 vo. 317 pp. 2s. 6d. Pickering and Inglis, London.

This boys' book records the development of a thoroughly human youngster, Quaker background, who sinks to the depths of degradation, but is rescued by his mother who crossed the ocean to find him.

## New Books

**A Serious Aspect of the Abyssinian Situation.** Joseph J. Cooksey. 50 pp. 1s. World Today Series. New Mildmay Press. London.

**China Christian Year Book—1935.** Edited by Frank Rawlinson. 458 pp. Christian Literature Society. Shanghai.

**The Case for Missions in Modern India.** E. C. Dewick. 30 pp. 3 Annas. The Palghat Mission. Palghat, South India.

**The Church of Christ and the Problems of the Day.** Karl Heim. Chas. Scribner.

**Christ and the Student World.** Robert P. Wilder. 80 pp. 75 cents. Revell. New York.

**The Essentials of Life.** W. H. Griffith Thomas. 126 pp. 1s. Pickering & Inglis. London.

**Eastern and Central Asia.** World Today Series. 34 pp. 6d. New Mildmay Press. London.

**God the Christlike.** James Robertson Cameron. 242 pp. \$2.00. Cokesbury Press. Nashville.

**The Great Evangel.** Lynn Harold Hough. 164 pp. \$1.50. Cokesbury Press. Nashville.

**"An Hundred Fold."** The Faithful Steward's Dividend. David McConaughy. 31 pp. B. I. C. Assn. Chicago.

**His Things of Power.** Norman B. Harrison. 62 pp. B. I. C. Assn. Chicago.

**The Lad with the Lunch Basket.** Donald Davidson. 1s. 96 pp. Pickering & Inglis. London.

**Duncan Main of Hangchow.** Alexander Gammie. 3s. 6d. Pickering & Inglis. London.

**New Testament Biographies.** H. C. Moore. 75 cents. 230 pp. Baptist Sunday School Board. Nashville.

**Religion in the Republic of Spain.** World Dominion Survey Series. C. Araujo Garcia and Kenneth S. Grubb. World Dominion Movement. London.

**Ruled by the Rudder.** K. M. MacLeod. 320 pp. Pickering & Inglis. London.

**Songs from the Slums.** Toyohiko Kagawa. 94 pp. \$1.00. Cokesbury Press. Nashville.

**Taken Unawares.** John Macbeth. 112 pp. 1s. Pickering & Inglis. London.

**The Unveiled Vision.** Edith Hickman Divall. 1s. Pickering & Inglis. London.

**When Do Teachers Teach?** Doak S. Cambell. 60 cents cloth, 40 cents paper. Baptist Sunday School Board. Nashville.

**Year Book of Negro Churches.** Compiled by Bishop Reverdy C. Ransom. 111 pp. Wilberforce University, Wilberforce, Ohio.

**Una Alajaba de Flechas Para Los Arqueros Del Senor.** Bautista Rinorosa. 120 pp. Institute Evangelico. Rosario, Argentina.

**The Furtherance of the Gospel.** W. O. Carver. 146 pp. 60 cents cloth, 40 cents paper. Baptist Sunday School Board. Nashville.

**Prove Me Now.** J. Edwin Orr. "10,000 Miles of Miracle to Moscow." 128 pp. 1s. Marshall, Morgan & Scott. London.

**Can God? "10,000 Miles of Miracle in Britain."** 1s. 128 pp. Marshall, Morgan & Scott. London.

**World Friendship.** A Bibliography. Gertrude E. N. King. 79 pp. \$1.00. Chapman and Grimes. Boston.

**Philosophies of Father Coughlin.** Sermons by W. B. Riley. 58 pp. 25 cents. Zondervan Pub. House. Grand Rapids, Mich.

**The Making of a Pioneer: Percy Mather of Central Asia.** Mildred Cable and Francesca French. 288 pp. 5s. Hodder & Stoughton. London.

**India's New Constitution.** A Survey of the Government of India Act, 1935. J. P. Eddy and F. H. Lawton. 239 pp. 6s. Macmillan. London.

**A History of Abyssinia.** A. H. M. Jones and Elizabeth Monroe. 196 pp. 6s. Oxford University Press. London.

**The Real Abyssinia.** C. F. Rey. Illus. Map. 291 pp. 10s. 6d. Seeley Service. London.

## If you use PRINTING

YOU will profit from an acquaintanceship with us. We do the job complete in our own plant, whether it be large or small.

While our specialty is Books, Magazines and Pamphlets, yet we have a variety of modern equipment to meet all the requirements of your particular job. You will find our service prompt, careful and courteous.

Will you allow us to estimate on your next printing? We believe you will be delighted with our product, price and service.

### The EVANGELICAL PRESS

Printers of  
The Missionary Review of the World

PLANT AND MAIN OFFICE  
Third and Reilly Streets Harrisburg, Pa.

## ONE HUNDRED YEARS OF THE BIBLE IN SPAIN

Last November marked the one hundredth anniversary of George Borrow's arrival in Spain as agent of the British and Foreign Bible Society. Since then the circulation of the Bible has been maintained whenever political conditions permitted, and the total circulation of the Society in the last 100 years has been approximately 6,857,000 copies. On July 20, 1935, a Bible coach bearing the name "George Borrow" was dedicated in Barcelona for the work. The National Bible Society of Scotland (N. B. S. S.) began work in Spain in 1862. By far the greater part of the circulation has been in Spanish, although there is an increasing demand for a translation in modern Catalan, and several parts of the New Testament have been published in that language.

In 1930 both societies circulated 277,099 copies and last year 249,903. The demand has not decreased but the supply has been limited, due to lack of funds.

The value of the Bible cannot be estimated in these figures. The desire to understand the Book has been a not inconsiderable factor in the spread of literacy; and it is the ground of faith in the hearts of many who have not identified themselves with any organized Christian Church. It has influenced the outlook of leaders and thinkers, and increasing familiarity with it is already being reflected in the literary expression of Spaniards. It is a matter of much satisfaction that since the Republic both the Roman Catholic Church and the publishing business have increasingly seen the need of placing the Book within the reach of the people.

The Bible is the most valued possession of the Evangelicals in Spain. A study made in 1932 by the World Dominion Press showed a Spanish Evangelical community of only 21,900, of whom 6,259 were full communicants. But, as with the Bible so it is with those who cherish it: their influence is out of proportion to their numbers. Persecution and absence of liberty have rendered the existence of evangelicalism exceedingly precarious in the past; while today Christians of all convictions have to face the spread of organized godlessness.

A great task thus still awaits accomplishment in the Peninsula. In 1932, of the 48 provinces in Spain, 11 could show no organized Evangelical church; and in 27 provincial capitals there was no Evangelical witness of any active kind. In so far as has been possible the conditions of wider liberty afforded by the Republic have been taken advantage of, and in the task which still lies ahead the Bible will continue to be the foundation of all evangelistic and Christian achievement.

KENNETH G. GRUBB.

## READ THE COMING ARTICLES

By MISSIONARIES, NATIONALS AND TRAVELERS

THE DIVINE CONSTRAINT OF CHRISTIAN MISSIONS	The Archbishop of York
THIS ENLARGING WORLD	Arthur J. Brown
THE CHRISTIANITY THAT THE WORLD NEEDS	Frank C. Laubach
MEXICO IN THE REMAKING	Gonsalo Baez Camargo
EGYPT AND THE NEW DAY	Mrs. Anna P. White
OPPORTUNITIES IN KOREA	Mrs. Induk Pak
MISSIONARIES AND SIMPLE LIVING	Muriel Lester

*Also Look for the Special Number on Africa and  
Home Mission Number on Negroes in America*

Have you sent your subscription for 1936?

Send it today and make your yearly volume complete.

Each issue contains valuable hints for "Effective Ways of Working."

### THE MISSIONARY REVIEW OF THE WORLD

Third and Reily Streets, Harrisburg, Pa.

25 Cents a Copy

\$2.50 a Year