

WORLD DOMINION

The World Dominion Movement advocates Informed Continuous Co-ordinated Evangelism to reach everyone at home and abroad. Its basis is belief in the Deity and Atoning Death of the Lord Jesus Christ, the World's Only Saviour, and in the Final Authority of Holy Scripture.

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Current History

FAR EAST. There are some signs of a change for the better in the relations between **CHINA** and **JAPAN**. Japanese policy is being shaped with great care. Some maintain that Japan is holding a pistol at China with one hand and inviting her to sign away all claim to the Northern Province with the other. Patriotism in Japan has grown to an extraordinary degree in the last two years, and there is some resentment at the alleged attitude of other nations towards her. A book entitled 'On the certainty of an Anglo-Japanese War' has reached its 45th edition.

In Manchukuo the Japanese are endeavouring to preserve order and to provide for defence of the provinces. This is calling for a budgeted sum forty-eight times that allotted to education. The opium question remains acute. More opium has been cultivated and sold in 1932 than ever before, and the Manchukuo budget estimates the Government profits from the so-called opium monopoly to yield ten million *yuan* for 1933-4, or double those of the previous year. The number of Japanese residents in Manchukuo is only 300,000 out of a population of some 30,000,000, but even this represents a 50 per cent. increase since 1931.

At present Japanese ambitions could probably only be checked through her own financial inadequacy or through Soviet policy. Friction with the U.S.S.R. over the question of the Chinese Eastern Railway has not yet died down. That Japan apprehends some danger from communism can be seen from the fact that the Foreign Office prohibited the landing in Kobe of the British Delegate to the 'Far East Congress against War,' on the ground that this assembly was a creature of the Third International. Probably for the same reason he was also prevented from addressing an audience in Shanghai. Naval and military armaments have both received unusual attention of late, but a Government spokesman asserted

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that it was the United States' naval programme which 'had stimulated Japan to accelerate her own naval construction.'

The last annual report of the Church Missionary Society comments on its policy of gradual withdrawal from the Far East. In the last ten years the number of the Society's missionaries has been reduced by one-third.

The task before the Christian Church of China and Japan remains immense. A recent study places the membership of the non-Roman churches in China at 450,000—a figure considerably lower than that given before the troubles of the last seven years. The Roman Catholic Church is steadily pursuing an indigenous policy. It is calculated that nearly a million-and-a-half of the 2,500,000 Catholics of China are in districts or stations manned by Chinese clergy.

There are signs of more hopeful trends in public policy, and the Minister of Education has declared that, instead of barring religion from Chinese schools, it must be given place in order that it may be of assistance to national revival. Some encouraging reports also come from Japan. Last year the co-operative centre of newspaper evangelism at Osaka received more than 10,000 enquiries in response to advertisements.

Pneumonic plague is reported to be spreading on the border of Mongolia in an alarming fashion.

The National Christian Council of China, at its annual meeting in November, took as its central theme 'The Church interpretation of the present-day crisis.' The problem was studied from many angles in order to find practical solutions. The question of a Church federation for all China was among the subjects to be dealt with, and the Kingdom of God movement and spiritual awakening movement formed part of the programme of the assembly.

The 1933 annual report of the Chosen (Korea) Mission of the Presbyterian Church in U.S.A. contains this statement which we quote without comment: 'Communicants rose from 63,834 to 74,738. Part of this may be due to

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the change in the statistical system, but most of it is a natural growth. The slump is past, the average attendance rose from 125,564 to 134,040.'

INDIA. In a recent important speech the Viceroy dealt with many of the problems of the hour. He stated that events justified his opinion that the leaders of civil disobedience would be 'carried farther and farther from sterile negation and obstruction, and would be caught up in the living forces of constructive politics which the near approach of the new reform is releasing on all sides. . . . I believe, that those whose main political outlook is usually summed up in the word "Nationalist" will find that the new Constitution satisfies their claim that the centre of gravity in the Government should be shifted unmistakably from officials to the people's representatives. . . .' A meeting held on September 3rd between the Mohmands and the British military authorities of the North-West Frontier, secured an agreement, after three days' discussion, between the Khawaezai and the Barzai on the one hand, and the British Indian authorities and the Halimzai on the other. The first two tribes undertook to be of good behaviour and to refrain from molesting the Halimzai.

The last twelve months have seen some progress in the modernization of Nepal. A telephone system has been installed, the first joint-stock enterprise formed, public works promoted and a money-order system established.

The murder of the King of Afghanistan once more focuses attention on the internal conditions of that land.

NEAR EAST. Affairs in **IRAQ** have frequently received the attention of **WORLD DOMINION** in the past. The Assyrian incident was followed by the sudden death of King Feisal in Switzerland on 8th September, but King Ghazi's first cabinet reiterated its continuation of the traditional policy of friendship with Great Britain. The Council of the League of Nations has set up a Committee in order to find where it may be possible to settle the Assyrians elsewhere than in Iraq.

The Assyrians were amongst the first people to accept

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Christianity. Their language is akin to Aramaic, and their liturgy is in Syriac. From their original mountain home in Kurdistan the Christian faith spread far and wide. During the War they made common cause with the Allies. As a people they are now probably ruined.

Peace has again been disturbed in PALESTINE; riots having arisen out of Arab protests against the increase in Jewish immigration. Nevertheless, recent immigrants admitted under schedule have landed quietly. A thousand labour certificates were granted in August, especially for German-Jewish immigrants. The new harbour at Haifa was opened without incident.

The religious situation is set out in the 1931 census. The population shows an increase of 36.8 per cent. in the decade, the Jewish growth being the largest. Christians have increased by 25 per cent. Moslems to-day number 759,712, Jews 174,610, and Christians 91,398. The ancient Community of the Samaritans, after long periods of decline, shows an increase from 152 to 182. There are some two hundred different forms of Christianity.

Zionism and anti-Semitism have both commanded attention of late. It is significant that much of the propaganda made by Jews now lays the emphasis on the racial and national, rather than the religious appeal. Anti-Semitism, once mainly a product of Catholic and Orthodox countries, is being introduced in the midst of Protestantism. Thus, both from within and outside Jewry the traditional issues are undergoing profound modification.

The Jewish problem is really a world-wide one, and demands a solution on a world-wide scale. An Editorial of the *Hebrew Christian* remarks that, of the many possible solutions, the best would appear to be that the Jews, while remaining as individuals subject to the laws of the countries where they reside, should, as a nation, be put under a Committee of the League. But there are obviously many objections to such a solution.

It is worthy of note that there are eighty Christian organizations working among Jews.

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The outlook of the Press in **TURKEY** on the education problem continues to be strongly secular, as the following quotation shows: 'Among the documents discovered at the closed college at Merzifoun there are evidences which indicate that American missionaries have examined and studied the question of winning the Moslems to the Christian religion . . . the American institutions in Turkey can carry on only by putting aside all these secret purposes and by working only for the purpose of pure education in a country whose policy is secularism.' Six ladies belonging to a German mission at Marash have been ordered to leave the country on a charge of 'proselytization'—a charge difficult to substantiate.

AFRICA. NORTH AFRICA.—One of the points of friction in the Moslem world to-day is in **EGYPT**. The principal incidents in the agitation have arisen around the marriage of a baptized girl, and the punishment of another girl in a Christian school. A flood of accusations, many of them containing absurdly exaggerated charges, have been brought against Protestant missions, and earlier in the year a question on the anti-missionary campaign was put to the Foreign Secretary in the House of Commons. The Egyptian constitution guarantees freedom of conscience, but declares Islam to be the established religion of the State. The legal recognition of conversion to Christianity is, however, not yet provided for. The missions, on their part, may well learn valuable lessons from this period of opposition, not the least being the necessity for close co-operation and common action in questions which, though they may arise in an isolated quarter, affect the welfare of all.

EAST AFRICA. Some discussion has arisen around the attitude of individual Germans towards the Government of Tanganyika. A former German colonial minister recently visited Nairobi on completing a tour of the old colonies. His journey although a personal one had aroused great interest, and he referred to the development of Nazi sentiment in South West Africa.

In the recent report of a mission in touch with eight

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tribes in the southern **SUDAN** a missionary writes: 'Would it be better to have fewer converts and concentrate on a vital spiritual community? Yet we cannot stop the inrush of men and women into the Church.'

WEST AFRICA. The recent census of **NIGERIA** sets out the religious situation clearly. In the north .6 per cent. are returned as Christian as against .2 per cent. in 1921, the increase being mainly among Yorubas. But Islam maintains its strength undiminished in the northern regions, nearly two-thirds of the northern population being classed as Moslems. Christians in Nigeria number 899,000, and of these 188,000 are Roman Catholic. Government schools have 3,500 scholars in the northern and 10,500 in the southern provinces respectively. The corresponding figures for Christian schools, assisted and non-assisted, are 5,975 (north) and 176,800 (south); for Moslem schools 183,000 (north) and none (south).

The question of **LIBERIA** was again discussed at Geneva, and it was stated that charges of slavery had been established. This year marks the centenary of the British abolition act of 1833. Even apart from Wilberforce and his immediate companions, evangelicals, particularly missionaries in the West Indies, took a leading part in the anti-slavery agitation. Unhappily it is reckoned that in the world to-day there are still some five million men, women and children who are treated as saleable property.

SOUTH AFRICA. The incident of Tshekedi has raised the question of British responsibility towards the three protectorates of Swaziland, Basutoland and Bechuanaland. In this last, the country of Tshekedi, the London Missionary Society alone has 195 out-stations, 77 African workers and 24,000 church members and adherents. In the Union of South Africa Government Census of 1921, the last which included non-Europeans, 39 per cent. were returned as Christians and 57 per cent. registered under the heading 'no religion.' Severe drought has caused widespread distress among the farmers, and about 20 per cent. of the sheep have perished.

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LATIN AMERICA. The first national Eucharistic Congress of **BRAZIL** was held at Bahia in October and reported to be a considerable success. The evangelical churches of Brazil in many parts are enjoying unprecedented opportunities, and large numbers are willing to listen to the message. The Chaco war continues to interfere with the activities of missions to the Indians in that region of the interior.

The Presbyterian Mission among the Indians of **MEXICO**, now in its second year, reports notable progress. Restrictive laws continue to be enacted, limiting the number of ministers per population. The Ministry of Education has recently made a move in the direction of closing all private schools. The Methodist Church, since its stepping-out in independence in 1930, has added about 1,000 names to the roll each year, and now has some 15,000 members. A leading Mexican Christian thus states the mission of evangelism: 'The Divine Axis around which all our work revolves, the Eternal Centre of our mission, the part fundamental and vital to Protestantism in Mexico, is no other than to put a people who believe themselves to be Christian in contact with a living Christ whom they have never known: to carry these people to the feet of Jesus, to present them to Jesus; such is our task.'

The Salvation Army has recently started a new mission in French Guiana to which belongs the famous Devil's Island. Hitherto there has been no organized work in the colony.

EUROPE. U.S.S.R. It is held by some that Soviet foreign policy shows evidence of increasing skill and tact; the principal matters of friction of late have been in the Far East and with Germany. Difficulties, however, are not lacking in other quarters, particularly over the collection of the harvest. It will be remembered that late in August restrictions were placed on the movements of foreign correspondents outside Moscow. The foreign trade figures for the first half of 1933 showed a further heavy fall, but, perhaps, not exceptional.

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The significant moves in the religious situation of late have been anti-religious work on collective farms, the adjustment of school vacations to include Christmas and Easter in response to popular feeling, and the general restriction forcing religion 'underground.' The Union of Militant Godless has grown since its inception from 85,000 to five-and-a-half million (1932), but the number anticipated for the latter year was seventeen millions. However, of the second anti-religious five-year plan, this prophecy has been made: 'One may with complete confidence say that the second five-year plan will completely destroy all and every social root of religion in the U.S.S.R.'

The spontaneous evangelical movement which started some time ago in the Polish Ukraine continues to grow.

The dramatic action taken by **GERMANY** at Geneva, with Hitler's subsequent appeal to the nation, has aroused a storm of comment. Such gestures, together with the Reichstag Fire Trial, are well suited to arouse new enthusiasm and support in Germany. The German Church is struggling with many difficulties, and, behind the façade of rapid 'episcopization,' designed to consolidate the unity of the church, there are found several currents of conflicting ideas. The principal points at issue have been the Aryan clause and the proposed *gleichschaltung* of church government.

These measures led to the rapid organization of opposition in the form of a Pastors' Emergency League whose action has been both vigorous and courageous. The new Reichsbishop and his followers, surprised at the strength of the opposition, were compelled to state a position as regards the Aryan clause and other controversial matters, which satisfied neither the German Christians nor the opposition. The natural consequence has been that they have found themselves without any strong following in the church, while convinced German Christians have been inclined to rebel against leaders who have not had the nerve to back with their authority what are known to be their own opinions. Towards the end of November the

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growing opposition culminated in the resignation of Bishop Hossenfelder, the Reich leader of the German Christians.

A number of bodies representing some degree of religious or Christian faith, and abjuring the confessional basis of the German Evangelical Church, have united to form the 'Union of the German Religious Movement.' The movement has asked for State recognition, and Professor Hauer, its leader, was granted an interview with Hitler. In some ways it more nearly embodies the ideals of Hitlerism than does the German Christian Movement, and its relation to National Socialism is the subject of growing attention. Some observers think that the best readjustment would be some form of re-arrangement which would bring all those who have the Bible at heart and all those who wish primarily to aid the ideals of the present régime into distinct camps.

German foreign missions have suffered a catastrophical fall in contributions. A plan is being worked out for the incorporation of the missionary organizations in the newly-constituted German Christian Church. Every effort will be made to preserve the voluntary and independent character of mission work, but pressure will be applied to bring about better co-ordination. Each *landeskirche* is probably to have its own special mission field.

In **HUNGARY** one of the districts of the Protestant Church has opened the first training college for deacons in the country. King Alexander has sanctioned the constitution of the Reformed Church of **YUGOSLAVIA**, thus crowning the results of fifteen years' prayer and effort. Hungarians and Germans have chosen to remain united within the church. There have been signs of revived religious interest in **GREECE**, especially amongst youth. The Union of Greek Evangelical Churches reports the existence of ten churches and thirty-three meeting places. The Reformed Church in **RUMANIA** has sent out its first missionary—to Manchuria.

ITALY. Work in Italy is suffering from financial difficulties, but a successful Salvation Army Congress was recently held in Rome. The difficulties over the question

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of freedom of worship at San Sebastiano continue unsolved. The language question has led to difficulties and suspension of the constitution in **MALTA**. The question has a religious significance, for candidates for the priesthood are trained in Italian, and the Church favours the use of that language. On the other hand, the Royal Commission of 1931 stated: 'Maltese is the language of most of the sermons and public meetings. . . .'

VATICAN CITY. The Concordat with the German Reich has been ratified. It establishes diplomatic relations and guarantees Catholic liberty. German citizenship is a pre-requisite for the ministry. 'In view of the present special circumstances . . . the Holy See will adopt dispositions excluding ecclesiastical and religious persons from belonging to political parties and activities in this field.'

For 1932-3 the Vatican allotted forty-five million lire for foreign mission work. About one-quarter of this goes to Africa and one quarter to China.

The Methodist Church of **GREAT BRITAIN** is organizing a nation-wide campaign of consolidation and advance, a special fund of £500,000 being raised for this purpose. The British and Foreign Bible Society published 10,600,000 volumes last year, this being a slight increase over the preceding year. The total expenditure on foreign missions of all British societies in 1931 was £2,217,814.

UNITED STATES. Most of the churches and missions report serious deficits and some ministers' salaries have been cut as much as 50 per cent. One large foreign mission reports a drop of 46 per cent. in contributions. On the other hand, an increase of over 900,000 in Church membership was reported in 1932. One annual report states: 'It would appear that the very stress of the times has produced a new spirit of interest in Christian things, and a more definite search after God.' North America gave \$27,164,572 to foreign mission work (exclusive of Latin America) in 1931.