

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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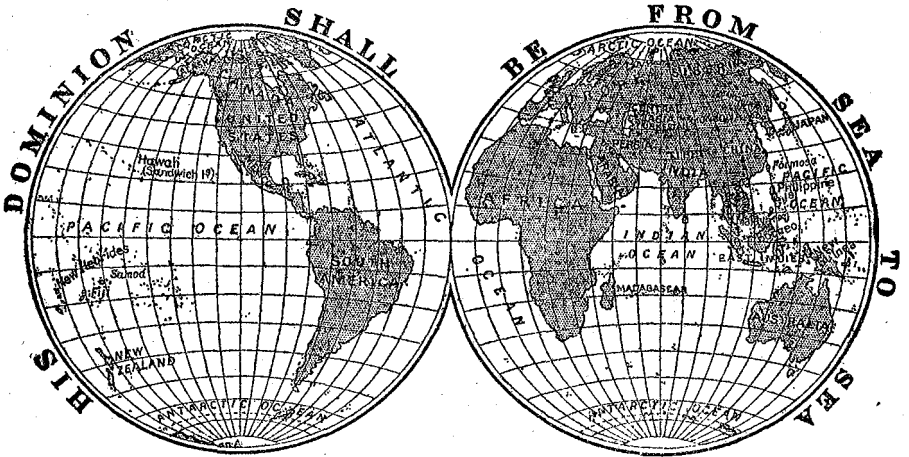
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EDITORIAL

A Man Who Thought in World Terms

An Appreciation of S. J. W. CLARK

THE man who can bring smiles and laughter is a good gift of God. The *Happy Christian* is the title of a tract which calls attention to what should be a normal experience. Sidney James Wells Clark was a happy Christian.

In the early years of this century he visited me in the city of Peking. Missions were then just recovering from the devastation of the Boxer troubles and I was deeply immersed in the engrossing task of laying the foundations of the Peking Union Medical College, which has since become one of the great medical institutions of the world. Little did I think that the genial man who shook hands with me, and who was to me then but a casual visitor, was to be my dearest friend, and that we were to be partners in the work of world survey, in the study of missionary principles and in the promotion of world evangelization.

When he called in Peking we invited him to dinner and asked a few friends to meet him. It was a cheerful dinner

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party. He had an inexhaustible fund of stories and conundrums. He was a splendid story-teller, and told the funniest stories with preternatural solemnity. I well remember his looking across the table and, with a semblance of great seriousness, asking someone whether it were permissible in China for a man to marry his widow's niece! The person addressed was either dense or preoccupied, for he replied that he did not really know, that it was an interesting point and that he would find out! But beneath the surface that rippled in sunshine, Clark's intimate friends knew that there were profound depths of love and loyalty and wisdom and concern for the glory of his Lord and the extension of His Kingdom.

Sidney Clark was apprenticed in a hard school. Not long before the illness which ended his career he went into a shop in Camberwell and, knocking upon the counter, he said to the man behind it, 'Is this counter hard?' The man, looking at the solemn face of his visitor, thought that he was dealing with a harmless lunatic, whereupon Clark smilingly said, 'My dear Sir, I know it is, for I slept upon it many years ago when I started work here.'

When Clark first met me in the midst of my medical missionary work in Peking, he introduced himself as a 'business doctor,' and later I was able to appreciate the aptness of the title. Many in business difficulties blessed him for his advice, and the business in which he himself was engaged grew to such proportions that he finally declared that money-making was too easy a job, and that was why he sought a harder one among the mission fields of the world!

Sidney Clark always thought in world terms. He tried to envisage the whole, and when he studied a part, it was in its relation to the whole. His world vision was the basis of all his thinking. He held that the work of the Christian Church was to evangelize the world. He held that special or partial surveys must be made, with the world task as a background, otherwise lack of balance would result and undue attention would be given to parts. One of his favourite sayings was, 'See that everyone has

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had bread before anyone has cake.' He abhorred duplication and overlapping, and hoped that world survey would prevent this, would reveal the immensity of the task, and would show how vitally necessary it was to plant indigenous churches to carry on the work which the small foreign missionary force could only begin.

Clark then stood for three things: (1) World Survey, which would be a guide to the disposition of the forces; (2) Wide-spread Evangelism, so that all might hear the Gospel; (3) The creation of Indigenous Churches for the completion of the task. He fought against the 'stationary complex,' which the building of mission stations is apt to foster. His advice to young missionaries—in a verbal exaggeration which was intended to impress—was, 'Don't unpack you bag!' 'The missionary force should be a mobile one,' was a favourite dictum with him, and was he not right? He used to say, 'A mission-station with its institutions tends to become like a prison courtyard.'

Clark met hundreds of missionaries, and everywhere sowed the seed of the principles which he advocated. Everywhere he made friends, except when he criticized some of the methods adopted by missionary societies, in which case the attitude was, quite naturally, a defensive one. 'Who is this business man who is trying to teach us our job?' was the kind of reception which was very often accorded to his articles and papers. One missionary secretary said to me, 'When I get any of Clark's stuff it goes straight into the waste-paper basket!' One of the outstanding exceptions to this was the London Missionary Society. True it is that even in this Society, especially at first, there were Board members and others who were not prepared to accept the radical attitude of a man who had not had the conventional outlook and experience of committees and Boards. But even in such cases opposition died down. Quiet conferences with its secretaries were welcomed, and he was invited to join its councils. These invitations he always refused, because he felt that he had never had a training in committee work.

At that time I was a member of the London Mis-

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sionary Society's staff; I was Clark's intimate friend; as Advisory Council Secretary of the London Missionary Society I travelled much with him, and I claim that I knew his mind better than anyone else. His love for, and his loyalty to this Society remained to the end, and his confidence was shown by the fact that, before his death, he settled upon the Society a sum of one thousand two hundred pounds a year for twelve years, to be devoted to the 'Clark Bands': mobile groups of Chinese, formed to evangelize and to help in planting indigenous churches, self-governing, self-supporting and self-propagating from their inception. No society loves to honour Clark's memory more than the London Missionary Society, and two of the most outstanding practising advocates of New Testament principles were London Missionary Society missionaries: McGowan of China, who founded indigenous churches before Allen wrote or Clark travelled, and Gale of Madagascar. These two men must be included in the roll of justly famous missionaries. I say this in order to correct an impression which *S. J. W. Clark: A Vision of Missions*,¹ may possibly convey by its frequent references to the London Missionary Society, with which Clark's association was closer than with any other.

Clark travelled in many mission fields, but amidst the most trying circumstances his sense of humour never left him. I travelled with him and stayed in the uncomfortable little inns in China, where, as he said, you could get bed and breakfast for twopence but it wasn't worth it! He had for a time a very gaudy Chinese bed-quilt, with a huge chrysanthemum pattern. 'If robbers come,' said he, 'I'll wrap myself round in this quilt, stand on one leg and make them believe it's a chrysanthemum show.' In India he was invited to go out shooting. 'Thanks,' he said, 'but I have no arms, and should have to use my

¹ *S. J. W. Clark: A Vision of Missions*, by Roland Allen, World Dominion Press. Price: 2/10 and 1/3 post paid. This is not a life of Clark in the ordinary sense, but an able and illuminating description of the development of Clark's missionary thinking by one to whom he owed much, and who knew and loved him' and admired him.

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legs.' He travelled across Africa in the footsteps of Livingstone, and with no knowledge of any language but his own. 'When I wanted eggs,' he said, 'I clucked like a hen and if that didn't succeed I crowed like a cock!' He advised people not to attempt to learn a foreign language! 'When I want to speak,' he said, 'I use the English language, and if I don't seem to be understood I just speak in a louder tone of voice, and that always brings me what I want!'

A brief sketch of one of Clark's bits of work will epitomize the practice of his principles. He went to a mission-station in China. The missionaries, as missionaries naturally do, showed him over the station—houses, schools, hospital and church. When he had seen all these he asked a question which no other visitor had ever asked, 'What about the unfinished task? There are some millions of people in the district for which you are nominally "responsible." Can you reach them by your present methods?'

These methods were the usual conventional 'station' ones, in a head-station and some out-stations. If funds from England increased another out-station would be opened, and a paid preacher placed in it. Clark arranged with the missionaries to travel through the district in order to survey the extent of the task, and for two solid months he tramped among villages and market towns. At the end of these hard and trying journeys he sat down with the missionaries who, with him, had caught a vision of the immensity of the task, and said, 'I was in a big business and we opened branch after branch in various parts of the country, but if every new branch had been dependent upon our first shop we should soon have been in the bankruptcy court.' Together they then studied the principles embodied in Roland Allen's *Missionary Methods: St. Paul's or Ours?*¹ and decided to call in the Chinese preachers and form what were afterwards known as 'Clark Bands', to engage in wide-spread evangelism,

¹ *Missionary Methods: St. Paul's or Ours?* By Roland Allen. Published by the World Dominion Press. Price 3s. 6d.

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with a view to the formation of indigenous churches which would be able to evangelize their own surrounding territory. Only thus can we hope to evangelize the world. This model in miniature of world evangelization, of reaching every creature, has had a wide-spread influence.

But Clark's interests were not confined to the foreign mission field. He realized that lands now called Christian might become pagan. He was intensely interested in home evangelization, as anyone would be, who thinks in world terms, and perceived its relation to the overseas missionary enterprise. He commenced a survey of London which he was never able to finish, but during the time he was engaged on it he covered hundreds of miles, tramping the streets of London.

When Clark fell ill, with what proved to be his last illness, our years of friendship ripened into an intimacy that burdened me with a great sense of responsibility. His illness was a long one, and during it I had occasion to go to America. When I returned he was much weaker than when I left; but he met me in a bath-chair at a station a mile from his home. His attendant wheeled him back and I walked beside the chair. All the way he held my hand and conveyed to me the indelible and unforgettable impression that he looked to me to implement all that he stood for and all that he hoped to see.

The World Dominion Movement, which stands for the three principles to which reference has already been made, (*i.e.*, World Survey; Wide-spread Evangelism; creation of indigenous churches) took its name from the magazine *World Dominion*, which I started in January 1923, to take the place of an 'Occasional Paper' which I had edited for several years. This Movement took definite shape and expanded with the issue of the magazine and the creation of the Trust into which Clark put all that he possessed. In 1931 I formed the Mildmay Movement to supplement the World Dominion Movement. Through the generosity of Mr. Clark's widow and daughter, and that of his life-long friend and partner, Mr. Joseph Banks, memorials to Clark's memory are to be found at this

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historic Mildmay Centre. In the Great Hall there a brass tablet bears the following inscription :—

THE CLARK HALL

A Memorial to

SIDNEY JAMES WELLS CLARK

Business man and Non-professional

Missionary

Whose work and writings have profoundly influenced
missionary thinking and policy in all the world's
Mission Fields.

In the six-and-a-half years of its existence, approximately fourteen thousand people have passed through the inquiry rooms in Mildmay's campaigns at home and overseas, and to all of these we have sought to give the world vision.

Clark was one of the most loyal men that I have ever known. He embodied all the qualities contained in the wonderful word 'friend' in the fullest sense. He loved his Lord supremely and the passion of his life was to see His Kingdom extended 'from sea to sea.' To this end he worked laboriously and incessantly and shortened his life. His memory is revered by men and women in many parts of the world. He set in motion something that is a permanent and indispensable contribution to world evangelization. His name deserves to be ranked with the great men of the Christian Church.

'We sometimes hear an intelligent person say, "One religion is as good as another, at least for the people who are brought up in it." Of course I cannot agree. And that person would not carry out his idea in things outside of religion. He believes in sending a better sanitary system and scientific medicine to oriental countries. Why? Because these things answer their needs better than the things they have been using for a thousand years . . . The superiority of one religion over another lies in the measure in which it contains the larger, fuller message of God to the fundamental needs of mankind. Is any less than the best good enough? Are we prepared to receive the highest light without prejudice, and are we also willing to communicate it?'—JOHN DOUGLAS ADAM, in *Under the Highest Leadership*.¹

¹ *Under the Highest Leadership*, by John Douglas Adam, Published by Messrs. Marshall, Morgan & Scott, Ltd., Price 3s. 6d.