

# 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.

Editor: THOMAS COCHRANE.

## Vol. XII., No. 1                      CONTENTS                      JANUARY, 1934

WANTED—COURAGE TO GRASP NETTLES .. .. .	3
ARE WE RE-THINKING MISSIONS? <i>J. Duval Rice</i> .. .. .	5
THE GATEWAY TO MOROCCO. <i>Joseph J. Cooksey</i> .. .. .	10
CHRISTIANITY'S ASSET .. .. .	15
THE MISSIONARY AND FOREIGN LANGUAGES. <i>T. Warren</i> .. .. .	16
APOLO OF THE PYGMY FOREST. <i>Albert B. Lloyd</i> .. .. .	24
A TRIBUTE FROM THE REV. R. KILGOUR, D.D. .. .. .	27
WELL DONE! FAITHFUL SERVANT .. .. .	27
KOREA—CHRISTIAN OR ATHEISTIC? <i>M. B. Stokes</i> .. .. .	28
THE RESULT OF REVIVAL .. .. .	34
AUSTRIA AND NATIONAL SOCIALISM .. .. .	35
THE PROTESTANT CHURCH IN AUSTRIA. <i>Franz Fischer</i> .. .. .	36
A PEOPLE'S MISSION .. .. .	40
THE RELIGIOUS SITUATION IN ITALY. " <i>Italicus</i> " .. .. .	41
THE ETERNAL CITY .. .. .	49
MISSIONS AND THE MODERN WORLD. <i>D. Julius Richter</i> .. .. .	50
MIRACLES AMONG CANNIBALS. <i>John S. Hall</i> .. .. .	60
PRAYER GEMS .. .. .	65
AN AFRICAN MISSION ENTERS NEW FIELDS. <i>R. L. M'Keown</i> .. .. .	66
AFRICA'S PAST .. .. .	68
AMONG TIBETAN LAMAS. <i>C. R. Koenigswald</i> .. .. .	69
ON THE INDIAN TIBETAN FRONTIER .. .. .	72
FOUR CHINESE THINK IN WORLD TERMS. <i>Florence L. Logan</i> .. .. .	74
A PLAN FOR RURAL JAPAN. <i>James Cuthbertson</i> .. .. .	80
RECOLLECTIONS OF A MEDICAL MISSIONARY .. .. .	85
MARVELLOUS MORAVIAN EVANGELISM. <i>S. H. Gapp</i> .. .. .	86
A DIFFICULT FIELD .. .. .	90
CURRENT HISTORY .. .. .	91

The Editor does not accept responsibility for views expressed by the writers. Communications may be sent to WORLD DOMINION PRESS, FOUNDER'S LODGE, MILDMAY PARK, LONDON, N. 1, and 113, FULTON ST., NEW YORK CITY, and 632-634, CONFEDERATION LIFE BUILDING, TORONTO. Published Quarterly. Annual Subscription, 4/6, post paid; Single Copies, 1/2, post paid. The next number of the magazine will be published on the 21st March, 1934.

### NOTES ON CONTRIBUTORS

MR. J. DUVAL RICE, who has been a missionary in South America, is the Home Secretary of the Evangelical Union of South America.

THE REV. JOSEPH J. COOKSEY has had over 30 years' experience as a missionary in North Africa and is at present re-visiting that country.

THE REV. T. WARREN has had over 20 years' experience with the North Africa Mission.

THE REV. ALBERT B. LLOYD worked with the Church Missionary Society in Uganda from 1894-1925.

THE REV. M. B. STOKES is the General Secretary of the Korea Sunday School Association.

THE REV. FRANZ FISCHER is a missionary of the Austrian *Volksmission*.

DR. D. JULIUS RICHTER is Professor of Missions in the University of Berlin.

MR. J. S. HALL is an experienced missionary of the Sudan Interior Mission.

MR. R. L. M'KEOWN is the General Secretary of the Qua Iboe Mission.

THE REV. C. R. KOENIGSWALD, of the Christian and Missionary Alliance, is working on the Kansu-Tibetan frontier.

MISS FLORENCE L. LOGAN has worked in North China since 1921 with the Board of Foreign Missions of the Presbyterian Church in U.S.A.

MR. JAMES CUTHBERTSON is the Field Director of the Japan Evangelistic Band.

THE REV. S. H. GAPP, Ph.D., D.D., is a Director of the Society of the United Brethren for Propagating the Gospel Among the Heathen (Moravian).

# Missions and the Modern World

D. JULIUS RICHTER

The following is a translation of an article sent to us by Professor Richter of Berlin. It sets forth the reaction of German missionary leaders to the Laymen's Missionary Report and will have a peculiar interest for our readers. Dr. Richter holds that the Laymen's Report shows a fundamental confusion of mind as to the object of the missionary enterprise, and that it is quite misleading to start with a survey of agencies as that Report does. Few know the facts of the missionary situation better than Professor Richter.

THE following are some thoughts and observations to which we have been led by reading the Laymen's Missionary Report.

There are six conceptions which, within the last two generations, have influenced mission work :

- I.—'The evangelization of the world in this generation.'
- II.—The idea of self-supporting, self-governing and self-propagating Churches.
- III.—The system of Church Councils.
- IV.—The creation of Indigenous Churches.
- V.—The formation of People's Churches.
- VI.—The creation of a National Church.

Each of these contains an element of truth, but no one of them meets all the needs of the present missionary situation.

I.—'The evangelization of the world in this generation.' The first conception rightly laid the emphasis on the main task—the preaching of the complete unabridged message of Scripture to mankind, and the Dialectic Theology of Karl Barth and others again emphasizes the supreme importance of the message. This conception failed only because it was believed possible to calculate in a mechanical way the number of men who could deliver the message to all men throughout the world in a given number of years. That generation has passed and we have made but little progress with 'evangelization.' Again equal emphasis was not laid upon the infinitely laborious though none the less necessary task of creating

## MISSIONS AND THE MODERN WORLD

Churches. All St. Paul's letters were written with the purpose of building up the Churches.\*

II.—*The idea of self-supporting, self-governing and self-propagating Churches.* The second conception has arisen out of the experience of the independent Christian communities of North America, which are themselves to a great extent self-supporting, self-governing and self-propagating. This, however, presupposes a standard of maturity which is not possible in the case of those new Christians only just emerging from primitive conditions, at all events when they first enter the Christian Church, bringing with them their tribal customs, and so forth. Nor can we think of them as communities accustomed to stand on their own feet. More than three-fourths of those in the mission fields have not reached this goal up to the present, or have done so only in appearance. Besides, this emphasis is often one-sided, and is laid not on the substance, but on the accidents of the Christian life.

III.—*The system of Church Councils.* The third conception was the programme of the Anglican missionaries in districts where large groups of people had entered the Christian community. It seemed desirable that these whole communities should each meet their own congregational needs, while the episcopate took over the guidance of the Churches and the mission the spread of the same. But, as a consequence of this, the spiritual life of the Churches languished and they remained self-centred.

IV.—*The creation of Indigenous Churches.* The fourth conception arises mainly from groups connected with the Free Churches. The World Dominion Movement is their most active representative.† Here the paternal system of former generations is attacked. The fact is emphasized that through a cumbersome institutionalism the mission is quickly frozen in. Personnel and finance are absorbed

---

\* This point has been met fully in a forthcoming book, *Jesus Christ and World Evangelization*, by Alexander McLeish. (Lutterworth Press, 3/- and 2/-.)

† As a matter of fact, WORLD DOMINION has not only emphasized this requirement but has equally stressed the first and second points, namely, world-evangelization and self-supporting, self-governing and self-propagating churches. (EDITOR).

## WORLD DOMINION

in the maintenance of this machinery. The evangelistic initiative is lost. Governments more and more insist that groups which have been raised up should organize themselves into Christian communities and carry on the work of evangelization in the heathen world around them. This is rendered difficult when there are great hindrances of heathendom to be overcome and when the religious training of the first converts demands too great a measure of the missionary's time and strength.

V.—*The formation of People's Churches.* The fifth conception, 'People's Churches,' has been that most beloved in German and Continental missions. The Batak Mission in Sumatra can be taken as an example, as also the work in the Polynesian Archipelago. The German mission enterprise has always given of its best to the working out of this conception. The teaching of Gustav Warneck is built up on this. The development of the last fifty years has unfortunately shown that the mission is only in exceptional cases in the happy position of being able to permeate with the power of the evangel a community so receptive to the Gospel that Christianity and the people are blended into one higher unity. Either the people are on the verge of dissolution under the powerful impact of foreign culture or they are confused by missions, churches and religions striving for equality and even working against one another. This conception has established itself as a working hypothesis, but the aim has been in most cases unattainable.

VI.—*The creation of a National Church.* The sixth conception, 'National Churches,' is the newest, and for the time being the most active. It is unfortunately still indeterminate. In a great land like China or Japan all the Protestant Churches and denominations might be organized into a single National Church, but there is little prospect of that, and the Roman Catholic groups would not be embraced by it. So long as Church members make up only one per cent. or less of the population, and do not even keep step with the national birth rate, and while so much strength is absorbed in the building up of the Church

## MISSIONS AND THE MODERN WORLD

that there is little left over for a greater activity in the heathen world around, they are in danger of becoming localized and enclosed in the heathen community.

Protestant missions have undertaken a gigantic programme. They have stretched their net over the whole non-Christian and a great part of the Roman Catholic world. Never has a religion had such a programme. Catholicism has a similar world-wide programme and has the advantage of a central leadership which is lost to Protestantism in spite of the International Missionary Council. What are these two great groups facing?

(a) They have as key positions the newly christianized continents: the whole of America, Australia, and a strong position in South Africa as the 'White Man's Land.' On the Roman Catholic side must be added the great fruits of past centuries, *e.g.*, the millions of Christians in India, China and the Philippines, and on the Protestant side the whole christianized archipelago of the South Seas and the former slave islands of the West Indies. Everywhere Christian missions go out from the ruling peoples of the earth. Even if, through and since the World War, the prestige of the white man has lost much, nevertheless he is still the master-teacher of mankind. The culture-hunger of primitive and Asiatic peoples is the most significant sign of the times, and in spite of all considerations the missionaries are always the most welcome teachers.

(b) For this purpose the missionaries possess such an equipment as has never yet been at the disposal of a religion for its propaganda, ranging from universities, complete with scientific equipment, to a network of thousands of elementary schools. To-day nine-tenths of the schools in British Africa are mission schools. Medical faculties, hospitals, clinics, publishing institutions, have been created, and translations of the Bible have been made in hundreds of languages. In each Church there are about 25,000 foreign missionaries, the majority having academic or almost equally high educational training.

(c) The two great Church groups encircle the world in a bitter struggle for equality, which from the Roman Catholic

## WORLD DOMINION

side becomes more and more a ruthless war of extermination against Protestantism. Western culture has increasingly divested itself of its Christian trappings, and, especially during the last two decades, has poured itself out over the whole non-Christian world as a secular culture. This secularism needs no religion. Learning and technique are its gods. When the non-Christian peoples wish to assimilate modern culture, they take it without the Christian trappings, all the more so if Christianity is made suspiciously like a superstition by Whites and natives. In addition to this, from Soviet Russia there is poured out over the whole world by a free use of men and money, a Communist-Bolshevist propaganda of perhaps even greater scope than the Christian. Its hatred of the capitalism of those who impoverish the people finds the ground only too well prepared in the comfortless poverty of the masses of Asia and Africa. And religion in every form is accused of being an opiate of the people.

(d) During the nineteenth century the non-Christian peoples endured the sovereignty of the white races as inevitable. That has, however, changed since the brilliant rise of Japan and the fateful results of the World War. National thought and race feeling have become a power with most peoples. In many nations the national religion has come to life again, as in India, where, out of the well-cared-for lumber-room of the past, one dusty splendour after another is brought forward and presented to the astonished world, either as Vedantism, a restored Bhagavadgita, Bhakti in a multiplicity of form and colour, or as a 'Hokus-pokus' in the form of modern Theosophy, or in ancient forms of religion without the spirit of their fathers, protected as a Palladium of the nation and covered against every onslaught.

(e) Many most worthy branches of mission work are in these days being more and more curtailed. Where the national Government itself, with doctors and hospitals, undertakes the work, medical missions become superfluous. When the foreign medical diploma is not recognized and the new examinations are held in the language

## MISSIONS AND THE MODERN WORLD

of the country the restriction is almost insurmountable. When the State organizes its own educational department and either forbids private education in general (and that is what mission education naturally is), or denies the right to give religious instruction, or increases the number of non-Christian native teachers, then the life roots of missionary education die.

It is quite natural, therefore, that missions, under such circumstances, should try to test out new branches of work as, for instance, amongst the unemployed in those slums which grow up like mushrooms in the industrial towns, or for the uplift of agricultural peoples sunk in deep poverty. But these are, naturally, even more the accidents of their work than schools or medical missions, and, in view of the enormous need, these activities are like a drop of water on a hot stone, although they may be worthy demonstrations of Christian sentiment.

We make just this criticism of the book *Re-thinking Missions*, namely that it stops at generalizations without doing justice to the concrete activities of the separate great mission fields.

Let us take a bird's-eye view of the situation.

(a) In Japan there is a mission work of two generations, including some 50,000 'old Christians' from the old Jesuit missionary epoch, and about 400,000 Christians of whom 207,000 are Protestants, 150,000 Roman and 50,000 Greek Catholics.

The Protestant mission has only just set its foot in the Sumarai circle, and great as is the number of prominent Christians and Church leaders, it still in the main depends upon a cultural movement of the modern intelligentsia of young Japan.

On the whole the people are dominated by three great streams :

The old *Shinto* national religion, in spite of modern culture, has its roots deep in the soul of the people, and is kept ever living by its countless sanctuaries and pilgrimage bands.

*Buddhism*, which entered by force fourteen centuries

## WORLD DOMINION

ago, has, in the minds of its devotees, fully satisfied the deeper religious needs. It has given the people an all-embracing religious, theological and philosophic literature; it has blended with the great sects, especially with animism, and become one with the soul of the people.

Since Japan has been drawn into the great whirlpool of world happenings, a growing nationalism has animated its people. Japan is to itself always the first consideration. This leads to a tendency to look askance at any imported culture which it considers of no use. Japan's need of religion for the moment is met. Naturally the small churches already naturalized will be accepted. But the foreign mission—who wishes it in the country? It would be foolish, in view of this situation, to count on the quick success of missions. The message can only be presented to the Japanese by men like Toyohiko Kagawa. To succeed Christianity must be indigenously propagated.

(b) Korea, in the beginning of this century, awakened glowing hopes of a speedy christianization of the masses. The statistics of the Protestant and Roman Catholic missions, after fifty years' work amongst 19,500,000 inhabitants, number one-third of a million Christians, 244,000 Protestants and 100,000 Catholics.\* Without doubt there was here a great and promising movement towards Christianity. Neither the primitive religion of the people with its ancestral worship and its confused service of the spirits, nor the Confucianism of the proud and educated, nor Buddhism with its thin veneer of culture, held the soul of the people so in bondage as did Shintoism and Buddhism in Japan. But since the Japanese occupation of 1910 a change has come about. The Japanese influence works against the Christian influence in a thousand ways. The culture which is streaming into the land, and the poverty of the masses of the people do the rest. The number of converts is still great, as many as 13,500 in the year, but the number of those who fall away is just as

---

\* See *Korea: The Hermit Nation and its Response to Christianity*. By T. Stanley Soltau. World Dominion Press, 2/6 (post paid, 2/9) and 3/6 (post paid, 3/10).



## MISSIONS AND THE MODERN WORLD

great. From 1924-1929, the total number of Protestants, in spite of an addition of 40,000, has diminished by about 10,000. Are there ways and means by which we can reverse the flow of the current and bring about a new high tide of the Christian movement?\*

(c) We have no reliable statistics from China for the last decade, because of anarchy, civil war, floods and earthquakes. Ten years ago the number of Protestant communicants was given at 650,000, that of Catholics at 2,250,000. Probably the number has rather diminished than increased since then. The majority of the people live in the thousands of villages spread over the length and breadth of the land. Nurturing village churches is made difficult on account of the poverty and isolation of the people. The others are in towns and belong to the modernized intelligentsia who can have beautiful churches and educated pastors. There has never been in China a popular movement towards Christianity—only individual conversions. Under the two thousand years' rule of Confucianism the religious sense of the Chinese has diminished. The State worship of the Mandarin is dead. For the present, Confucianism is almost a religion of the learned only, who comprise reactionary individuals rightly fighting for the great spiritual and cultural past of China. Religious power is now almost entirely to be found in the popular ancestral and spirit worship. On the other hand, secularism is powerful in the upper social strata, and is encouraged by the Government, while in the agricultural stratum whole provinces are lost to Bolshevik Communism. It was an act of courageous faith on the part of the leaders of the Chinese Church to have thrown themselves against the enemy powers with a five years' plan. Of this Chinese crusade will it be said in the future: Here is the faith and patience of the saints.

(d) In British India, from the Census of 1931, there are 6,000,000 Christians, consisting of 2,500,000 Protestants, about 3,000,000 Roman Catholics (two-thirds of a million

---

\* This question is discussed on pp. 28-34 of this issue. See also p. 92.

## WORLD DOMINION

of these converted Syrian Christians), and 500,000 Syrian Christians.

The mass movements which in the last century have added large numbers of Christians to the Church still persist at least in some measure. That they have in the Telegu country spread also to the caste people is especially gratifying. Recently there has been a great movement for the organization of the 61,000,000 of the depressed classes. This has arisen in the case of Hindus like Gandhi from a sense of compassion, but in the case of most Hindu leaders from a sense of anxiety lest these growing masses be attracted to Christianity or to Islam. To these low castes the doors, not only to Hinduism but also to the temples, the roads, and the village wells, have been sufficiently widely opened to form a strong counter-movement to Christianity.

In all the other strata of society the mission has to wrestle painfully for each foot of ground, each soul and for almost every school. In almost 353,000,000 inhabitants the Protestants are a diminishing minority even though they have in their midst a proportionately high number of educated persons.\* We are, perhaps, just as far from christianizing India as we were a hundred years ago.

In the last ten years the population has increased by about 30,000,000, and that is five times as many as the total number of Christians after 400 years of mission work and the existence of a fairly large Christian Church for fifteen hundred years. Let us have no illusions. For a thousand long years India has provided south and east Asia with religions. It desires no religious imports. And its philosophic Pantheism inclines strongly towards syncretism, but leans away from the exclusive claims of Christianity.

(e) Anyone who is in touch with the situation in the East knows that in the world of Islam for the most part we stand waiting before closed doors. The hope which was placed in the oriental churches as a possible approach for

---

\* The rate of increase, however, among Christians, is three times greater than that of the general population.—SURVEY EDITOR.

## MISSIONS AND THE MODERN WORLD

Mohammedan missions has not been fulfilled. A section of the Armenian people has been absorbed into the Ottoman Kingdom. The Orthodox Greeks keep aloof from all Protestant influences. The Syrians use the knowledge gained in mission schools in order that they may live more easily in America, and so emigrate. In the Coptic Church of Egypt the higher ecclesiastical party with the Patriarch resist the reform movements of the middle party. The establishment of a separate Protestant church split off from the old church was only an unavoidable makeshift.

The awakening of a more or less passionate nationalism closes the doors more firmly than before in Egypt, Syria, Turkey and now Persia—each time in a different form, but nevertheless with the same result. They all insist that there is no need for Christianity.

In Equatorial Africa three great propagating powers wrestle with one another—Protestantism, Roman Catholicism and Islam. Perhaps in no other mission field does Catholicism display such ascendancy. The White Fathers have here alone 440 principal stations, and 658 priests, 251 brothers, and 843 sisters. They number one million six hundred thousand baptized and 500,000 catechumens. With such numbers no Protestant mission can compete. Rome wishes to conquer Equatorial Africa. Its most dangerous competitor is not Protestantism but Islam. The adherents of the latter in Tanganyika Territory alone have increased from 300,000 to more than 2,000,000, about half of the population. More important than the question whether primitive heathendom will be able to resist the impact of Western culture is the question as to how large will be the percentage of Protestantism in the new religious orientation? That is the vital challenge.

\* \* \* \*

*In our next issue Dr. Richter will draw some significant inferences from his review of the present missionary situation centering round the two fundamental tasks of missions, namely, the preaching of the Gospel and the founding of churches.*