

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. XIII., No. 2 CONTENTS APRIL, 1935

OF WORLD IMPORTANCE	107
STIRRING TIMES IN MANCHUKUO	110
PIONEERS IN MANCHURIA	115
FORTY YEARS IN CHINA. <i>E. W. Burt</i>	116
CHRISTIAN PROGRESS IN KOREA. <i>T. S. Soltau</i>	120
MINORITIES WHICH COUNT	124
SMALLPOX IN 'HOLY INDIA.' <i>May M. McKelvey</i>	125
AN INTERESTING PROCLAMATION. <i>A. McLeish</i>	129
NON-PROFESSIONAL MISSIONARIES. <i>E. C. Rogers</i>	132
AMONG THE DYAKS IN BORNEO. <i>W. E. Presswood</i>	138
WAR-HAVOC IN LATIN AMERICA.. .. .	143
CHANGING SCENE IN LATIN AMERICA. <i>J. Duval Rice</i>	144
TRAVELLING IN GUATEMALA	148
TRENDS IN AMERICAN STUDENT THINKING. <i>Jesse R. Wilson</i>	149
THE GERMAN CHURCH. <i>A. King</i>	154
WORK AMONG PRIMITIVE PEOPLES. <i>K. Scott-Latourette</i>	157
CRISIS IN ETHIOPIA. <i>J. J. Cooksey</i>	165
OPEN LETTER TO ROMAN CATHOLIC BISHOP. <i>E. Moreira</i>	173
SELF-PROPAGATION IN SPANISH GUINEA. 'Nazara'	184
THE NETHERLAND INDIES.. .. .	192
MILDMAY	199
STORY OF TO-DAY	200

The Editor does not accept responsibility for views expressed by the writers. Communications may be sent to WORLD DOMINION PRESS, FOUNDER'S LODGE, MILDMAY CONFERENCE CENTRE, LONDON, N. 1, and 156, FIFTH AVENUE, NEW YORK, 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 June, 1935.

NOTES ON CONTRIBUTORS

- REV. E. W. BURT, M.A. was a missionary in China with the Baptist Missionary Society from 1892-1932. From 1925-1932 he was Secretary of the Inter-Provincial Conference.
- REV. T. STANLEY SOLTAN has worked in Korea with the Presbyterian Mission (North) since 1914, and is the author of the Survey on Korea, published by the World Dominion Press.
- MRS. MAY M. MCKELVEY worked for some 25 years with the United Presbyterian Board in the Panjab. Since then she has worked independently along the borders of Nepal.
- REV. A. McLEISH was for many years a missionary in India and is now the Survey Editor of the World Dominion Press, and Editor of the *Directory of Missions* for India.
- MR. E. C. ROGERS is a non-professional missionary in Buenos Aires.
- REV. W. E. PRESSWOOD has worked with the Christian and Missionary Alliance in Borneo since 1930.
- MR. J. D. RICE, who has himself been a missionary in South America, is the Home Secretary of the Evangelical Union of South America.
- DR. JESSE R. WILSON is the General Secretary of the Student Volunteer Movement in the U.S.A.
- REV. A. KING, M.A., who worked for seven years with the Church of Scotland Jewish Mission in Budapest, is the European correspondent for the World Dominion Press.
- REV. K. SCOTT-LATOURETTE, D.D., is the Professor of Missions at Yale University.
- REV. J. J. COOKSEY has had over thirty years' experience as a missionary, and is the author of 'The Land of the Vanished Church,' etc.
- REV. E. MOREIRA is a poet of distinction, and the author of numerous works. He was formerly Private Secretary to the Minister of Home Affairs and for six years was Secretary of the Y.M.C.A. in Portugal. He is closely associated with the World Dominion Movement, and has been doing a special service in the interests of all the missions in Portuguese East Africa.

The Netherland Indies

The following article has been compiled from material collected for an interesting and important survey, which is shortly to be published in the Survey Series of the World Dominion Press.

THE Netherland Indies, with their many racial and religious elements, might well be described as Asia in miniature. Malaya, India, China, Polynesia and Europe have all made contributions to their race, religion and culture, and have shared in shaping the destiny of the peoples of this far-flung archipelago.

Java, with the small adjacent island of Madura, tightly packed with 817 persons to the square mile, has 42,000,000 inhabitants out of the 61,000,000 composing the total population of the islands. Except for some 600,000 Chinese and 200,000 Europeans, Java is entirely Javanese, nor is there anywhere to be found so many Moslem people living in so restricted a territory (51,000 square miles).

Islam has scored a notable triumph in Java ; a triumph which makes plain how heavy a price has to be paid for the failure of the Christian Church. The chain of cause and effect begins with the decline of the Nestorian Church in Asia, its ensuing destruction by the Mongols and Moslems, and the final choice of Islam by the Mongol Khans after long wavering between that faith, Christianity and Buddhism. The second link in the chain is the rise of Baber and Akbar in India (descendants of Gengis Khan and Tamerlane) and the increasing influence of the Mongol Empire, which through trade contacts from Malabar and Coromandel in South India, planted Islam on the north-east coast of Sumatra (says Ibn Battuta the Arab historian) at the end of the thirteenth century.

It was again the outreach of commerce and religion that carried Islam into Java in the fifteenth century, where it met organized Hinduism and Buddhism equipped with magnificent temples, the ruins of which, like those at Barabudur and Prambanan, still remain. Within a century, however, power shifted from the hands of the Hindu-Javanese kings

THE NETHERLAND INDIES

to those of the Moslem-Javanese, and Islam became nominally the national faith. When, however, the Portuguese and the Dutch arrived in the archipelago in the sixteenth century, they found that Islam in Java had only superficially ousted the earlier faiths from India. During the sway of the Dutch East India Company (1602-1798) and even in the first half of the nineteenth century under direct Dutch administration, the Dutch authorities encouraged the spread of Christianity and, with varying fortunes, built up under its chaplains what is now known as 'the Indian Church,' which has a membership to-day of 678,492 throughout the islands. Neither the 41,000,000 Moslems in Java, nor some 9,000,000 scattered among the islands of the archipelago had been so completely won for Islam that they could not be won back for Christ. Only on the northern and western parts of Java are the Javanese very tenaciously attached to Islam, the rest of the country is still under the process of Islamization. Hardly anywhere in the islands have the early Hindu and Buddhist culture and customs been entirely eradicated from the thinking and practice of the people.

We find, therefore, a great laxity in the observance of primary religious duties, and notably a failure on the part of Islam really to stir the deeps of their devotional life. The observance of the five daily prayers, one of the five pillars of the Faith, is an acknowledged duty incumbent upon every adult Moslem, but pre-Moslem beliefs in Java which still maintain a strong hold upon the people, make them very negligent in performing this duty. The same holds true even of the Achinese who inhabit the northern part of Sumatra, and who are noted for the intensity of their religious zeal. Narrow and bigoted, with the desire for a holy war for Islam close to their hearts, regarding themselves as God's true believers and the non-Moslem world as entirely infidel, they are yet negligent of the practice of daily prayer. Throughout the islands, however, the people have developed into a veritable cult their predilection for visiting the graves of dead saints. Not only Moslem, but legendary pre-Moslem saints venerated by their Malay,

WORLD DOMINION

Hindu and Buddhist ancestors, are included in their pantheon. Equally notable is their marked inclination toward the magical, occult and mystic elements of their religious heritage, both pre-Moslem and Moslem. On its passage through India, Islam became deeply tinged with Hindu theosophy and absorbed a mass of mystical and magical beliefs, which strongly appealed to the temperament of these people, and these have become a distinctive factor in their lives to-day. A godless system of magic and necromancy, mixed with theosophic mysticism—first propounded by Ibn Arabi, which had able advocates in the north of Sumatra at the beginning of the seventeenth century, but which was suppressed by Iskander Muda, King of Acheh, at the instigation of orthodox Moslems—still has greater influence among the village folk of Java than many of their Imams. They call it the 'Ancient Knowledge,' and regard it as the paramount truth, to be guarded as a precious secret.

On the other hand, the fifth pillar of Islam, the pilgrimage to Mecca, is esteemed by the Moslems of the Netherland East Indies in a very high degree. The *Jawi*, as they are called in Mecca, are a well known type in that sacred city, and they often total one half the number of pilgrims. Whole families combine to contribute toward the expense of the voyage of one of their relatives to Mecca. The sending of a substitute by one who has been prevented from making the journey is much in vogue, as well as the financing of a representative of a deceased person. The idea of obtaining the pardon and absolution of their sins is, in a large measure, the object of the pilgrimage.

Western civilization and modern education are impinging with disturbing results upon this complex of animistic tradition and custom, overlaid with Islam. Equally disturbing is the wave of nationalism which is sweeping the people forward in a growing desire for political emancipation. The number of young Moslems who have received a western training and who, in consequence, have little regard for their own religion is increasing. They observe the conventions and the social practices of mixed animistic

THE NETHERLAND INDIES

and Moslem origins, and consider themselves Moslems as a matter of course, but if they are genuinely inclined to religion they strongly lean to theosophy.

Islam does not seem to draw souls who are really in quest of spiritual help. Nationalistic movements which are more or less overtly opposed to European government, and often favour some form of socialistic communism, capture the enthusiastic support of numbers of the modern youth. A long list could be made of movements of this kind. Five of the principal ones are: *The Sarekat Islam* (way of Islam); the *Partai Kommunis Indonesia*; the *Partai Nasionalis Indonesia*; the *Pasundan* (Group of the Sundanese of Western Java); and the *Persatuan Bangsa Indonesia* (Unity of the Indonesian People). These and others have all arisen since 1912 and bring the Netherland Indies well into line with those widespread nationalistic movements which are a feature of the present world situation.

Between the years 1900 and 1930 the European population of the islands increased from 95,000 to 240,000. The larger participation in the conduct of affairs secured by this important group, while it stimulated the education of native people whom they needed as assistants, led naturally to the formation of a white *bloc* to assure the maintenance of European supremacy. The Dutch authorities do not forget the insurrectional outbreaks of 1926-27 in Batavia, Western Java and Western Sumatra, which called for severe repression, and they now apparently treat political movements of this character with more caution than commends itself to native propagandists.

Beneath all these movements, and others of a more directly religious character, there is a powerful ferment working within Islam, for which the efficient and widespread education organized by the Government is partly responsible, and which is also in large measure due to the permeating influence of Christian missions. A wedge has been driven into Islam in Java, and more than 40,000 Javanese Moslems have become Protestant Christians, who now number throughout the islands nearly 1,500,000.

WORLD DOMINION

The Roman Catholic Church likewise claims 95,636 members in Java and 322,131 others in the various islands, the larger half of whom are in Flores and Timor. The spirit of reform in Islam which is abroad, all-pervasive and insistent, despite determined efforts to quench it by the conservative leaders, is in conflict with progressive Christianity, and reveals the real importance of the religious situation in the Dutch East Indies.

These aggressive missionary religions impinge upon the Chinese people who still mainly adhere to their ancestral faiths. They number nearly 1,250,000, of whom over 580,000 live in Java. Large pagan populations, too, are found on a range of small islands—Bali, Lombok, Sumba, Sumbawa, the Moluccas and others—and also in the interior parts of the large islands of Sumatra, Borneo, Celebes and New Guinea.

The Batak countries, the Moluccas, and some parts of the Celebes are conspicuous for their acceptance of Christianity. On the other hand the effective progress of Islam has not ceased, and is winning many successes. Paganism in its many forms constitutes a real power and will undoubtedly continue to wield an influence for a long time to come. Islam does not change it, but veneers and disguises it. Christianity seeks to change it by the patient education of heart and conscience and by its power to transform into newness of life.

A few of the recent reports from some of the islands may well be noted here, so as to bring our knowledge of the missionary situation up to date.

The head hunters of Papua in New Guinea, after missionary efforts of several decades, are undergoing a definite change. Having gained a footing among them the Gospel has spread rapidly. Simple education, combined with the preaching of the Gospel, is entirely changing their spiritual outlook and bettering their moral and social conditions.

The Dyak tribes of inland Borneo are still under the sway of animism. In those regions nearer the coast education is changing their outlook and Gospel teaching is

THE NETHERLAND INDIES

bringing them to Christ. The coast people who are of Malay and Arabian descent are, however, under effective Moslem influence.

The Toradjas of the Central Celebes were quite recently fighting their petty tribal wars, but under missionary teaching they are gradually joining the Christian Church.

The Minahasa of Northern Celebes are noted for the definite and irresistible movement they have made towards Christianity, and for their rapid evolution from a number of primitive tribes into one of the most cultivated people in the islands. The remarkable religious and cultural assimilation of western civilization by the Minahasa has earned for their territory the name of the twelfth province of Holland.

The Boeginese of the Southern Celebes are, on the other hand, staunch Moslems. Their knowledge of Islam is very limited, however, and the admixture of early animism with their religion is considerable.

The Amboinese, who occupy the small but important island of Amboina, have had the advantage of Christian teaching for more than three centuries. It was the main centre of the mercantile and political activity of the Dutch when they drove out the Portuguese in 1605. They are now a Calvinistic-minded Christian people and like the Minahasa have enjoyed many educational advantages.

The Toba Bataks of North Sumatra have been won for Christ by devoted missionaries of the German Rhenish Mission. Their Church members number more than 340,000. In South Sumatra, however, the Angkola and Mandailing Bataks have been won for Islam. The island of Nias, off the coast of Sumatra, where the Rhenish Mission also works, has now 102,000 Christians, namely, 55 per cent. of the population. A remarkable spiritual awakening, which has been called 'The Great Repentance,' recently swept over the island.

The Minangkabau of Sumatra are pure Malays. Islamized in the sixteenth and seventeenth centuries, they show a deep devotion to Islam, which is fostered by constant contact with Mecca.

WORLD DOMINION

The Balinese live on one of the most beautiful of the islands, which is much visited by tourists. Hindu influences everywhere prevail, and these are expressed in a rich religious ritual and ceremonial which touch every part of their communal life. Quite recently Christianity has taken root in Bali.

This bird's eye view of the missionary situation in the archipelago is designed to concentrate attention upon the field as a whole, so as to stimulate enquiry and endeavour to meet its great needs by a wisely concerted plan for inclusive evangelization, and this design will be more fully shown in the survey of the region shortly to be published.*

Several things may usefully be borne in mind. The first is, that since the second half of the nineteenth century the Dutch Government, moved by a laudable desire for the cultural emancipation of these people, initiated a far-reaching and generous policy of education, which during the past twenty-five years they have rapidly developed. This acceleration of education has kept pace with increased international contact, the economic penetration of the islands by private enterprise and the hunger of the native peoples for new knowledge. An educational system, parallel in many points to that in Holland, has been built up, which has opened the gates to a knowledge of western culture, thus introducing modern ideas whose leavening influence is proving to be a powerful solvent of the mass of error and superstition upon which so much of Islam is based in these islands.

This general diffusion of a spirit of enquiry and the means to pursue investigation through a growing literacy, must be reckoned as a solid contribution to the evangelization of the islands. A second contribution is the successful effort made by several missionary societies, which is marked by able Scripture translation and a valuable literary output. Further, a well organized and efficient system of mission schools undertakes the instruction of the young, and Churches of believers have been organized and receive devoted pastoral care and careful teaching, so that

* *Netherland Indies, The*: A missionary survey. World Dominion Press.

MILDMAY

a strong and durable basis has been laid upon which to build for the future.

But a survey of the whole field, which brings into view the rapidly changing conditions in the archipelago, as it is being swept into the orbit of the modern world, suggests that the need of the hour is for a comprehensive grasp of the facts of the conflict of Christianity and Islam for the spiritual direction of the Indonesian people. Moreover, the far-flung success of Christianity would seem to stress the great importance of preparing the Churches on the various islands to become effective indigenous forces, which shall assume a new responsibility to win their fellow countrymen for Christ.

There are at least 36,000,000 people still unreached with the Gospel.

Mildmay

WE would bespeak the interest of our readers in Mildmay and the various activities at and from this centre. The London Evangelistic Campaign is a great undertaking which requires much prayer and careful and painstaking preparation. The opening of the campaign is to take place in the Royal Albert Hall on Monday, 30th September.

But evangelism is not enough. Converts need to be instructed and set to work. Names of converts are sent to various churches, but this again is not enough. We hope to be able to multiply Schools of Evangelism and training classes for continuous, tactful visitation and various forms of Christian service. To seek to save others develops a convert's Christian life as nothing else does. At the Mildmay School of Evangelism and Training, nearly 100 students are enrolled; teams have been formed, and in district visitation over 4,000 visits were paid last quarter.

Plans are being made for the annual Mildmay Conference. This will be opened on Sunday, 2nd June, by the Rev. Lionel B. Fletcher. Comfortable accommodation can be provided for guests during the Conference (and at all times) in Conference House and Garden House. We much enjoy the fellowship of the missionaries and other friends who come to stay at Mildmay.

Arrangements are being made to welcome back the Rev. Graham Scroggie, D.D., after his wonderful service to Australia. The welcome will take place on 9th April, and will be followed by a three-days'