

# 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. 3

CONTENTS

JULY, 1935

	PAGE
A SERIOUS SITUATION .. .. .	215
WHAT WALES DID FOR MADAGASCAR. <i>A. M. Chirgwin</i> ..	218
CHURCH PLANTING IN MADAGASCAR. <i>W. Kendall Gale</i> ..	221
GENERALS AS TAXI DRIVERS .. .. .	234
AMONG MEXICAN SOLDIERS. <i>Norman Wilde Taylor</i> ..	235
MEXICAN MISUNDERSTANDING. <i>Kenneth G. Grubb</i> ..	242
LIBERTY IN CHAINS .. .. .	250
NEW SPANISH PARADOXES. <i>Juan Orts Gonzalez</i> ..	251
WORLD DOMINION IN AMERICA. <i>Stewart M. Robinson</i> ..	255
THE TURKISH WOMAN AT HOME .. .. .	257
IN THE HOMES OF CHINA. <i>Mrs. J. P. Leynse</i> ..	260
A TYPICAL NORTH CHINA VILLAGE HOME .. .. .	264
VILLAGES OF INDIA. <i>W. Wilson Cash</i> ..	265
ATHEISM IN THE KINDERGARTEN .. .. .	270
SOVIET RUSSIA AND THE WORD OF GOD .. .. .	271
THE NEW PAGANISM .. .. .	277
STORY OF A NEW TESTAMENT. <i>Patrick K. Horan</i> ..	278
SALVAGE WORK IN NETHERLANDS INDIES. <i>G. J. Govaars</i>	282
SCIENCE AND RELIGION .. .. .	291
GLORY OF THE 'IMPOSSIBLE.' <i>Samuel M. Zwemer</i> ..	292
RELIGIOUS RENEWAL IN THE BALKANS .. .. .	298
UKRAINIAN EVANGELICAL MOVEMENT. <i>Adolf Keller</i> ..	299
NEW LIFE IN GREECE .. .. .	306
IN THE ISLANDS OF THE HUMMING BIRD. <i>Joseph J. Cooksey</i>	307
SINCE JAPAN CAME IN. <i>Edwin J. Tharp</i> ..	313

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 20th September, 1935.

## NOTES ON CONTRIBUTORS

- REV. A. M. CHIRGWIN, M.A., is the General Secretary of the London Missionary Society.
- REV. W. KENDALL GALE, M.A., of the London Missionary Society, has been engaged in pioneer work and successful church-planting in Madagascar since 1908.
- REV. NORMAN WILDE TAYLOR has worked in Mexico with the Presbyterian Church (U.S.A.) since 1923.
- MR. KENNETH G. GRUBB, Director of Surveys for Latin America for the World Dominion Press, has just returned from a six months' visit to Mexico and Central America.
- DR. JUAN ORTS GONZALEZ for long, Pastor of the Spanish Evangelical Church in New York, and Editor of *La Nueva Democracia*, is now the representative of the Friends of Spain and has been carrying on evangelistic campaigns throughout the country.
- THE REV. STEWART M. ROBINSON, D.D., is Pastor of the Second Presbyterian Church, Elizabeth, N.J., U.S.A., Editor of *The Presbyterian*, and Vice-Chairman of the World Dominion Movement Committee for North America.
- MRS. J. P. LEYNSE has worked in China in connexion with the Presbyterian Mission (North) since 1920.
- PREBENDARY W. WILSON CASH, D.S.O., O.B.E., is the General Secretary of the Church Missionary Society.
- COLONEL G. J. GOVAARS has had many years experience in the Netherlands Indies with the Salvation Army.
- REV. P. K. HORAN was a Roman Catholic and a Sinn Feiner. After his conversion he studied theology in Irish and English colleges, and is now a minister of the Gospel.
- REV. S. M. ZWEMER, D.D., is Professor of the History of Religions and Christian Missions, Princeton.
- PROFESSOR ADOLF KELLER, D.D., is the General Secretary of the European Central Office for Inter-Church Aid, in Geneva.
- REV. JOSEPH J. COOKSEY, author of *The Land of the Vanished Church*, has had over thirty years' experience as a missionary.
- MR. EDWIN THARP has been a missionary in Mongolia since 1903.

## In the Islands of the Humming Bird

JOSEPH J. COOKSEY

THE West Indian islands probably consist of 100,000 square miles of the submerged summits of an extensive mountain-chain which stretch in a rude arc from Florida to Venezuela in South America ; 1,365 square miles of the clear blue waters of the Caribbean Sea and the Gulf of Mexico wash their shores, where dwell 7,000,000 to 8,000,000 people in surroundings of tropical splendour.

There is gold in many of the islands, and the Spaniards, who discovered them at the close of the fifteenth century, broke both the health and the heart of the gentle indigenous Indian people in the mines they exploited, and sold the rest into slavery. During the first quarter of the sixteenth century, British, French, Dutch and Portuguese seamen, attracted by reports of fabulous riches, contested the Spanish sovereignty, captured their treasure galleons, and finally wrested from them many of the islands. The European racial, linguistic and religious inheritances of the West Indies to-day are derived chiefly from these maritime powers.

The French and British pioneers were among the first to perceive wherein lay the true source of the wealth of the islands. They found vast forests rich in mahogany, satin wood, cedar, balata, piptadenia, locust and other valuable hard-wood trees of great age and giant development ; they were amazed at the cabbage palms, some of them little inferior in height to the Monument on Thames-side. Shrubs, which in Europe were small, here grew as luxuriant bushes, among which bright plumaged trogons, chatterers, parrots, humming birds, and myriad others flitted about like iridescent jewels. The marvellous flora, which is still the chief characteristic of the islands, glowingly praised by Froude, Kingsley and others, convinced these early settlers that more gold could be garnered from their fertile soil than from their mines, and in 1640 they planted the first sugar canes.

The commercial success of sugar required native labour for the sugar plantations, and the Indians being extermin-

## WORLD DOMINION

ated, West Africa was ransacked to provide slave labour. The great number imported is shown by the present racial predominance on the islands, which is distinctly African ; the coloured races of mingled European and African blood being next in numerical importance.

The racial mixtures of the sons of Spain, Britain, France, Holland and Portugal with the daughters of Africa, have produced new types of bewildering human complexity. Hardy adventurers and hard-drinking godless planters were most of these sires, but also, through the seventeenth and the nineteenth centuries, numbers of the younger and poor scions of noble houses, and members of families with a European reputation, came to win wealth to repair the family fortunes. The registers of some of the old West Indian churches in this respect yield information of quite unusual interest. Frequently one is startled to meet coloured people bearing historic names, and in some of them still persist the dignity, ability, and marked linguistic and artistic accomplishments of their ancestors.

The evolution of the pure Africans has been impeded by disabilities imposed upon them during some two centuries of unjust treatment on the plantations. Emancipation was followed by a commensurate reaction, and, in the intoxication of new-found freedom, masses of men and women ceased altogether to labour either for themselves or for the welfare of the islands, contenting themselves with a bare subsistence easily won from the prolific soil. This aberration was in time largely corrected by Government grants of crown lands at nominal cost to stimulate peasant proprietorship. To save the important sugar and cocoa plantations, however, some of the islands, notably Trinidad, promptly imported thousands of labourers from India, who gave what the Africans were loth to give—regular and sustained labour.

In recent years the response of these victims of the slavery days to encouragement and enlightened leadership has been very marked. In the republics of Haiti and Santo Domingo they apathetically drift along, but in the more progressive of the French islands, like Martinique, and in

## ISLANDS OF THE HUMMING BIRD

the British islands of Jamaica, Barbados and Trinidad they vigorously react to that European stimulation which they appear so much to need. The native of Martinique is almost amusingly French, and the Jamaican and Trinidadian would not yield to the Barbadian's boast that he is one hundred per cent. British.

Wherever we find economic and trade conditions flourishing, thereby raising the standard of subsistence and providing means for education, the support of religion and the social services, the African is beneficially stimulated. In the three British islands aforementioned where sugar, cocoa, coffee, fruits, copra, spices, and valuable timbers assure a brisk and lucrative export trade, thereby providing steady employment on the plantations and in the forests, he proves himself to be a worthy and energetic colleague of the European and the Creole. A collateral encouragement has come from very favourable trade relationships with the United States and Canada, into whose fiscal orbit these islands naturally drift by reason of their geographical situation and products.

The prosperity of the West Indian peoples—European, Creole or African—is immediately marked by a generous care for their Churches. Religion profoundly influences their hearts, if not always so completely their lives. Of Protestant bodies the Anglican Church occupies first place in all the islands except in Trinidad, St. Lucia, Grenada, and Dominica. The Church is largely disestablished and disendowed, thus gradually becoming self-supporting. An exception is Barbados, where it receives an annual Government grant of £11,700. Grants are also received in Trinidad and British Guiana. The Free Churches are represented by the Methodists, Baptists, Presbyterians, Congregationalists and Moravians, who in some of the islands also receive grants in aid of their work. Roman Catholics hold a commanding position in Haiti, where they have an archbishop and four bishops, also an archbishop and bishops in Trinidad, and bishops in Dominica, Jamaica, Barbados, Martinique, Guadeloupe, Puerto Rico and Curaçao.

## WORLD DOMINION

During the Spanish domination Roman Catholicism held general sway, and it was strengthened by important immigrations of French royalists into the islands, notably Trinidad, during the Revolution. To this fact is referable, in measure, some social habits otherwise difficult to understand. One of these is the widespread disinclination on the part of the poorer classes to marry, with a consequent regrettable rate of illegitimacy. In Jamaica this was estimated at 63 per cent., in Barbados 54 per cent., and in Trinidad 59 per cent., of the total births, and in some of the islands the ratio was even higher. There may have been some improvement during the past few years, though a recent Government return for Antigua gives the ratio of 77.20 per cent.

This unmitigated evil is a heritage of the days of slavery, when slaves were not permitted by their masters to marry, and therefore, habituated themselves to this forced condition. It became accentuated by the knowledge that the Roman Catholic Church forbade divorce, when emancipation set them free to marry. A contributing factor has been an over-weening pride on the part of some native women, who, finding themselves in the honoured condition of being married like their white mistresses, presumed upon it to carry a high hand over their husbands and their homes. Illegitimacy in the West Indies need not indicate a corresponding degree of unfaithfulness. The resistance of the Churches to this social evil is unyielding, and their loving persuasion to better things unceasing. Ministers and clergy appreciate the courageous victory of an enlightened conscience, when they are privileged to marry couples whose bridal pages may be the bride and bridegroom's own children.

Sunday, in any of the West Indian islands, is the great day of the week, and eloquently testifies to what the Gospel of the Lord Jesus Christ can accomplish among people, numbers of whom not many years ago were brutalized by slavery, or given over to godless living.

In an island like Trinidad, for example, which is wealthy by being the largest producer of petroleum and asphalt in

## ISLANDS OF THE HUMMING BIRD

the British Empire, as also from its important cocoa and sugar exports, Sunday sport and outdoor games are indulged in more than in many of the islands. Nevertheless its fine churches in Port of Spain, the capital, are filled with worshippers; Creoles, Africans, British merchants and rich cultivators, sit side by side in the kindest of relations, for the colour bar is unknown here. Markedly well-dressed are the congregations, Trinidad being a transit depot for the distribution of merchandise from Britain and America over the South American mainland, and in its stores are seen the surplus stocks of the leading fashion houses of London, Paris and New York.

Much is expected of the ministers by the congregations, who highly esteem a good sermon, well delivered in choice language. The mid-week prayer meeting will, by its numbers, spiritual fervour and believing intercession, be the reward of the minister who has led his people to Christ's feet on the Sunday. The rural chapels, too, are crowded on Sundays, the evening services being followed by prayer gatherings where African religious eloquence is unique of its kind. The native pastors who conduct these services excel in their treatment of pictorial subjects, and profoundly sway their congregations when dealing with themes such as Daniel in the lion's den, the Hebrew youths in the fiery furnace, the Crucifixion and the resurrection, or the scenes of the world's judgment.

It may sometimes happen on such occasions that men and women will fall into an unconscious state—as John Wesley relates of natives in Georgia—regaining consciousness perhaps after several hours. Their usual experience is that of Christ appearing to them and speaking His forgiving word. The subsequently changed lives of most of them disarms the criticism which might legitimately be levelled against this unusual method of conversion. Nor, of course, is this the normal and usual result of rural church services.

Something of primitive Africa yet survives among the people of the country districts of Trinidad, and in the cocoa-growing areas in the forest clearings. Obeah and

## WORLD DOMINION

other forms of witchcraft may sometimes be practised, and the man who finds the head of a rooster and his crossed feet before his cabin door in the early morning will experience the fear of death.

Like primitive children, too, are many of them. Passing through the manse garden to enter a church a native lad's eye was attracted by a particularly fine bunch of bananas hanging near the pathway; 'Please God I have he to-night,' he remarked as he entered the church door and took his seat.

Another lad from Barbados who cared for the minister's pony and buggy, made very free with the fowls from the manse poultry yard. 'Joseph,' quoth the minister, 'have you been eating my fowls?' 'Yes, massa. Joseph belong to massa, fowls belong to massa, Joseph eat massa's fowls, but all belong to massa.'

The religious situation in the West Indian islands is marked by thorny problems and nettlesome difficulties. In the year 1838, Great Britain emancipated her West Indian slaves, France and Denmark ten years later, Holland and Spain between the years 1873-1886. Freedom was won on the islands by the missionaries, and in Europe by men like Wilberforce, Buxton and Macaulay.

The emancipated Africans poured into the Churches, to which, like grateful children, they felt they belonged. The spiritual problem which arose, and which might have been expected, was so to teach the people, and their children who followed them, that regeneration should be as widely experienced as was their Christianized devotion to the Churches. That task is still unfinished, and to it the Churches are giving themselves. Splendid has been the triumph of Christ throughout the islands, and the way to full and final success seems to be clearly indicated.

*'If any man will give the assent of his mind to the mind of Christ, the consent of his will to the will of Christ, then his life, by the power of God's Spirit, will become the accent of the love and life of God.'*

R. E. Vale.