

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. 4

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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 December, 1935.

NOTES ON CONTRIBUTORS

REV. ALEXANDER McLEISH, who was for many years a missionary in India with the Church of Scotland, is Survey Editor of the World Dominion Press.

REV. JOSEPH J. COOKSEY has had over thirty years' experience as a missionary, part of which time was spent in North Africa. He is the author of *The Land of the Vanished Church*, etc.

DR. T. A. LAMBIE, Field Director of the Sudan Interior Mission, has worked as a medical missionary in Abyssinia since 1919. He has just returned to that country after a furlough in England.

DR. K. J. JAROSZEWICZ is the leader of a growing indigenous evangelical movement in Poland known as the Union of Churches of Christ.

REV. GUIDO R. MIEGGE has been Secretary of the American Waldensian Aid Society, and will shortly take up his new appointment as Agent of the British and Foreign Bible Society in Rome.

MR. GILBERT DAWSON is the General Secretary of the Sudan United Mission, and has just returned from an extensive tour of Africa.

REV. W. KENDALL GALE, M.A., of the London Missionary Society, has died since the last issue of WORLD DOMINION. He had been engaged in pioneer work and successful church planting in Madagascar since 1908.

REV. MAURICE LEENHARDT, who is now pastor of an evangelical church in Paris, was for many years a missionary in New Caledonia.

MR. JAMES HALDANE has worked since 1912 as a missionary in North Africa with the Southern Morocco Mission.

MR. KENNETH G. GRUBB, Director of Surveys for Latin America for the World Dominion Press, has recently returned from a six months' visit to Central America.

REV. T. CULLEN YOUNG is the Deputy Secretary of the United Society for Christian Literature.

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 in the Church of England.

IMPORTANT FACTORS IN ABYSSINIA

Something was attempted a century ago when Samuel Gobat, Christian Kugler and Ludwig Krapf first broke in upon its isolation, but until recently their work was not followed up. Yet reasons for encouragement have not been wanting. Dr. T. A. Lambie in a recent communication writes: 'I have been touched on more than one occasion when my own soul was drawn out to speak in a tender way of our Lord Jesus Christ, to have some priest or other cleric come to me and say: "Thank you, what you say has really touched my heart, it is so true, and we believe it."'

Another source of encouragement is that His Majesty Haile Selassie and his foreign minister Belatin Geyta Herouy are firm friends of the missionaries. Short of being active partisans in the cause of missions, which would create difficulties, their friendship and Christian fellowship can be counted upon. So practical is their interest that the Sudan Interior Mission, of which Dr. Lambie is Field Director, has been able during the past eight years to open fourteen mission stations, and to bring to the country about 100 missionaries; likewise the Bible Churchmen's Missionary Society has recently opened three stations. So tolerant are the authorities that even the Catholics have made great advances. But he adds this significant warning. 'If Ethiopia is overthrown in this threatened conflict it will almost surely be the end of Protestant missionary work just when such a splendid start has been made, and the end also of the Coptic Church, for Rome will brook no rivals.'

Monks and Missionaries in Abyssinia

The Times, commenting on missionary work in Abyssinia says that, in the event of serious internal trouble, the Church Mission to Jews, working among the Falasha Jews in North Tsana, will trek towards the Sudan. All missionaries will be provided with a mule caravan and armed escort by the Ethiopian authorities.

IN connexion with work among the Falasha Jews in Abyssinia, the monks inhabiting monasteries on the peninsula of Gorgora in Lake Tsana were visited. They live in separate huts, hidden among trees and bushes. The abbot received the missionaries kindly, and

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soon many of the monks and their pupils gathered round to listen as God's plan of salvation was explained with the help of a diagram. After listening intently, one of the men exclaimed, 'But this is our faith, are we not one?' On a second visit a little later other monks wished to see and hear, as their curiosity had been aroused by the reports which they had heard. On this occasion the abbot himself joined the listening group. Several of these monks have been interested for some time in the mission station at Kobela, some of them have gone there to be instructed, and one or two even stayed there, living in a small hut, that they might see what was going on in the mission station.

These monks asked the missionaries to visit and evangelize the tribe of the Woito, on the borders of Lake Tsana. This tribe is much despised by the people around because they live on rhinoceros meat, which is regarded by Abyssinian Christians, Falashas and Moslems as unclean. The skiffs of papyrus reed, made by these Woitos, are the only boats on this vast lake. Though there are few rhinoceros left along the shores of Lake Tsana it is still the rule that no young Woito may marry until he has killed a rhinoceros. The missionaries visited this tribe and preached the Gospel to old men whom they found making papyrus rafts or skiffs. A few young men also gathered round and listened.

The missionaries have been much encouraged by the friendliness of imperial officials. The *kantiba* (mayor) of Gondor, who holds his office by appointment of the Emperor, is a spiritually minded man. He takes the Bible and other books such as *Pilgrim's Progress* with him on his official tours. This man stated that it was through the influence of the Emperor Menelik that the Toahedo belief was established in the Abyssinian Church in the kingdom of Shoa, round Addis Ababa. This is the firm belief in the divinity of our Lord, where hitherto a liberal, rationalistic outlook had held sway. This belief has been chiefly established as a result of the evangelical literature written in Amharic, for which Mr. Martin Flad was responsible. In his youth the Emperor Menelik was instructed by Mr. Flad, and his faith is largely due to Mr. Flad's influence and teaching.

'It is an inspiring thought that the faith of a whole African Christian nation has been so deeply influenced by the humble work of this mission,' writes Mr. Hentze of the Church Mission to Jews. Their Abyssinian colporteurs were able to spread the Bible and other Christian literature throughout Abyssinia during the long period when the country was closed to all European missionaries.

A succinct account of the Abyssinian situation, especially as it affects the Christian Church, will be published shortly. Order now. Price 6d. (post paid 7d.).