

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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CONTENTS

JULY, 1936

EDITORIAL	219
JAPAN'S MOST VITAL NEED. <i>William Axling</i>	221
THE IMPACT OF CHRISTIANITY	223
THROUGH SIBERIA AND RUSSIA. <i>George Hart</i>	224
OPENING THE GATES TO PROGRESS	230
A GREAT ADVENTURE. <i>William W. Cadbury</i>	231
CHRISTIAN WARFARE IN CHINA. <i>Dorothy Rutherford</i>	238
COMMUNAL UNITY IN CENTRAL CELEBES. <i>Albert Kruyt</i>	242
DIFFICULT TASK IN MALAYA. <i>Laurence K. Browne</i>	253
AGAINST ALL APPEARANCES	260
HINDENBURG LINE IN BURMA	261
CONDITIONS OF SUCCESS IN BURMA. <i>V. W. Dyer</i>	262
NEW TESTAMENT PRINCIPLES AND MODERN MISSIONS	270
A REMINISCENCE BY THE EDITOR	282
THE NEW DAY IN INDIA. <i>Samuel T. Moyer</i>	283
INDIA—A FORTHCOMING MEETING	290
DISADVANTAGES OF DENOMINATIONAL CONTROL. <i>M. G. Aldama</i>	291
CORRESPONDENCE	293
MISSIONS AND GOVERNMENTS. <i>M. Leenhardt</i>	294
FUTURE OF PROTESTANT MISSIONS IN ABYSSINIA	300
FRANCE—ITS NEEDS. <i>A. Denjean</i>	301
INDIA'S VILLAGES. <i>E. Joyce Robinson</i>	303
MISSIONARY SITUATION IN ETHIOPIA	309
THE PRESS DISPATCH	310
CURRENT HISTORY	311

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WORLD DOMINION

terms. A new day is being born in mission and Church. A renaissance has set in. Those in closest touch with the situation declare that there never was such a time as this in India. Let us praise God for the unsearchable riches that are ours through Jesus Christ His Son.

India—A Forthcoming Meeting

Such a situation as that revealed in the article above—'The New Day in India'—is of an importance that is difficult to exaggerate. The 'dumb millions' of India's outcastes have at last claimed the rights that are common to all men, including the greatest right of all, the knowledge of God. It is not possible for any Christian who has in any measure experienced the love of God, or has apprehended the world-wide scope of the Gospel, to read of such an opportunity without feeling a sense of responsibility.

While on a brief visit to England recently, Bishop Pickett, who probably has a wider and more intimate knowledge of this movement than any other missionary, addressed at Mildmay a group representing many departments of Christian work. He gave a vivid description of conditions amongst the depressed classes at the present time, and, at the close, referred to the necessity of awakening the home Churches to a realization both of the opportunities and the perils of a situation almost without parallel in the history of the Church, urging that 'the whole problem of the religious destiny and spiritual welfare of these millions of souls, for whom Christ died, should be presented to the Church at home, so that out of its resources of spiritual and material wealth it may minister to the Church in India.'

To give Bishop Pickett an opportunity of making known these facts to a larger audience, a meeting is being arranged to take place in the Central Hall, Westminster, while he is in England during the autumn. The date fixed for this meeting is Thursday, 8th October. His Grace the Archbishop of Canterbury, who has an intimate knowledge of affairs in India, has promised to preside, and well-known Free Church leaders will also be present on the platform. Tickets for seats may be obtained from the Rev. W. H. Pratt, Mildmay Conference Centre, London, N.1.

It is hoped that this meeting will command the attention of the Christian public, and that, as an outcome, it may be possible for the Church of Christ in England to co-operate with His Church in India both spiritually and materially.

Disadvantages of Denominational Control

M. GARRIDO ALDAMA

THE reading of Mr. A. Stuart McNairn's article in *WORLD DOMINION*, of January, 1936, under the heading of 'South America: Some Unpalatable Truths,' in which he draws a rather dark, yet fair, picture of the work as it is carried on in the mission field here, has emboldened me to note down a few thoughts, which, for some time past, have been occupying my mind, and which may come to complete Mr. McNairn's first picture.

Before starting, it may be as well to let the readers of *WORLD DOMINION* know that I have been a Roman Catholic priest, both in Spain and England, and that, while I came to the light of the Gospel through the instrumentality of some friends of the Church of England, I have never belonged to any particular Protestant denomination, and, consequently, my remarks may be taken as from the standpoint of an undenominational Spanish convert.

In the missionary enterprise there are two sides which have to be taken into consideration: the home-end and the mission field. I fully and heartily agree with Mr. McNairn's remarks regarding the state of things in the latter, but I am afraid that, in not a few cases, this is a sad reflection of what is going on in the former.

In my experience I have come across some very good missionaries who would have liked to have acted and worked as if they had never had any association with either a denomination or Church in the homeland. Although not expressed in words, one could see that it was their dependence upon the home-end that kept them from so doing.

Let us take one or two possible cases:

A new missionary arrives on the mission field, full of zeal for the Lord and with the aim of preaching Christ, and, naturally, with the particular doctrinal or disciplinarian view of the Board or Church that has sent him out and is backing him up with prayer and financial support. If he is in any way alert to the real needs of the mission field and to its quick evangelization, he will soon realize that to lay emphasis on the special theological doctrine or practice of

WORLD DOMINION

his Board or Church will prove fatal to the work. He would like to ignore the particular views of the home-end, but what would be the reaction of his Board and constituency, if the work of the man they have sent out and are supporting is not a true representation of theirs in doctrine and discipline?

Suppose again that two missionaries, belonging to two different historical Western denominations, happen to be working in the same town of Peru, and a small town at that. Both are friendly and see that their work would be more prosperous and quicker if they laboured together without even mentioning their home differences or letting their converts know that they are under the Boards of two different denominations. As a result of their united efforts a strong evangelical Church is formed, which, in its turn, gets the missionary vision and evangelizes the surrounding districts. This work, although started and supervised by the two missionaries, is not officially linked up with either of the two denominational 'isms' of either of them. What would the respective Boards say? Would they continue to support them?

This applies, not only to denominational Boards, but also to interdenominational societies. Interdenominational Boards usually require from their missionaries periodical reports and statistics of their work. If the missionary, instead of informing of new converts and of the spread of the work under the auspices of his Board, reported that he had been working in connection with a fellow-missionary under a different Board, that a good work had sprung up out of their united efforts, but that neither of them could report it as in any way specially connected with his Board, would the interdenominational Board be satisfied with the missionary for whom it considers itself responsible? I have always thought that this matter of periodical reports and statistics of the work that is being done for Christ, as if it could be measured with figures, is one of the most fatal blows to the cause of unity in the evangelical work in South America. Missionaries have often nothing to report but failures, and, after all, missionaries are human.

DENOMINATIONAL CONTROL

In this matter of divisions in missionary work, the fact must not be ignored that it applies only, except in rare cases, to foreign missionaries; native converts tend to unity in faith and discipline with their fellow-countrymen. Experience has shown that, whenever evangelical work is extended and consolidated in such a way that foreign help is no longer necessary, not a few of the existing divisions disappear; although, no doubt, new divisions of our own will come into being, as unfortunately it is well known that we Latins are more individualistic than Saxons in all kinds of activities and thought.

Editor of WORLD DOMINION.

Dear Sir,

The reading of the article 'Robert Arthington' in the April WORLD DOMINION has reminded me of an incident worth recording. In 1894 when we—Stark, Peters and Jarrett—were in Lima, Peru, as independent missionaries, we corresponded with Mr. Arthington concerning the Quichua Indians of the Sierra. The result was that early in 1895 he sent us £300 with which to start a work in Cuzco. This money was sent in a manner characteristic of Mr. Arthington, i.e., in an unregistered letter the halves of three £100 Bank of England notes were sent and, on our notifying him of their receipt, the other halves were sent in the same way.

Very soon after the receipt of this money the prohibition to travel in the interior of Peru was lifted owing to the end of the revolution which had raged over the whole country and in June of 1895 Peters and I set out for Cuzco, being thus the first missionaries to enter the interior of Peru.

We were expelled by the local Government after six weeks in Cuzco, to fulfil orders received from the Supreme Government, so our marching orders said. On arrival in Lima it was found that no such orders had been given by the Government; on the contrary, the Government had ordered our protection. We were consequently indemnified to the extent of the actual travel expenditure.

Peters left Peru at this time, and, with Mrs. Jarrett, I returned to Cuzco, staying right through 1896 when we were compelled again to leave. It required five visits on my part to establish finally the work there. This work was then taken over by the Regions Beyond Missionary Union, and, in 1912, by the Evangelical Union of South America. Hence, to Robert Arthington was due the foundation of the work in Cuzco, which was the pioneer work in the region.

Yours sincerely,

JOHN L. JARRETT.