

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.

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by a good motor road, but progress is being made all round. Air travel is becoming more popular and safe. The Pan American Airways have added two new planes a week in each direction to the three already in operation between Panama and Guatemala, touching every capital city *en route*. These improvements in communication will make for better relations between the nations and will certainly aid the missionaries. Already it has made possible closer fellowship and co-operation between the Moravian and the Baptist Missions in Nicaragua.

The South Sea Islander and His Future

MAURICE FRATER

A CENSURE frequently passed on the natives of the South Seas is that they are lazy and incapable of sustained effort. Nearly all Europeans who have lived in the islands endorse this imputation and regard laziness as a self-evident characteristic. But it is a foolish and ungenerous estimate, and arises from a disposition on the part of foreigners to judge natives by their own standards. However primitive and averse to labour the chocolate-coloured man may appear to be, his life is far from simple, and differs from that of his white brother by a whole hemisphere of thought and experience. It takes a long time to understand native character, and the longer a European lives among the islanders the more does he realize the difficulty. Characteristics that foreigners regard as blemishes are really traits that natives have evolved in adapting themselves to their environment.

The New Hebrides islands are primitive and uncivilized, with a people still in the Stone Age, knowing nothing of metals and their uses. In hundreds of villages to-day the white man's coming has made no material difference to the native habits of work. In those communities, where each man works for himself and where food depends upon work, there cannot be much downright laziness. The lazy man is a hungry man for the simple reason that

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his meals are dependent upon himself, and if he fails to make provision for the satisfaction of his daily wants there is no one else to do the catering, for the South Sea Islander possesses none of the conveniences that the European has about him all the time. There is nothing for a man to eat except what swims in the sea, flies in the air, prowls in the bush or grows in the ground, and unless the native devises some means of catching those elusive creatures and converting them into articles of food, his cupboard is likely to remain in the same chronic condition of bareness as that of Old Mother Hubbard. He must shoot, snare, or catch his food with his own hand, or with weapons and digging tools that he has made for himself, and fashioned to his own ends from such raw material as he can wrest from Nature's inhospitable bosom. In the New Hebrides, hunger and laziness are synonomous terms while abundance and laziness are mutually exclusive.

There are no rich natives living on other men's labour ; no paupers or loafers living on the industrious and prosperous. The shrewd patriarchs of a forgotten age, who were the ancient lawgivers, endowed the islands with land laws which are more equitable than ours and provided every man with a plot of ground which he could call his own, on which to grow his produce and meet his domestic requirements. Under their system of inalienable land tenure, there are no rich men, and none who have more than they really need, nor are there poor who have not enough. Every man works, but, except at planting time, nobody has to work too hard. There are no shirkers or strikers because the inevitable result of such madness is an empty larder.

For the gratification of his temporal wants the native really needs little or nothing from the foreigner. He does not possess complex and expensive luxuries, but he is a rich man, for his wants are simple and are fully satisfied by his own industry. Living to-day amid the peace and security which the *Pax Evangelica* has established, these native men, women, and children are probably happier than ever before. Only a few years ago they worked in

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their plantations by day, and slept in their villages by night in constant fear of the vendetta warfare which ravaged the islands. An unremitting vigilance had to be maintained to escape being harried by foes. That is a thing of the past, and life is now safer than in Britain. The preaching of the Gospel has brought inter-tribal fighting to an end and heralded an era of goodwill. Friendship and simple service are the contributions which the native Church has brought into the Kingdom of God. One cannot but admire the devoted lives of the converts who delight in God's Word and seek to serve Him. Christianity has brought new interests into their lives.

One grieves at the passing of the native's Golden Age, even though it is recognized that with the entry of civilization changes are inevitable. The clash of colour is part of a disintegrating movement which is world-wide. White men have entered the Black men's domain and are compelling them, much against their will, to adapt themselves to a strange and entirely new mode of life. With the rapidity of an avalanche, civilization is descending upon them and the bewildered aborigines are expected to assimilate in one or two generations what Europeans have evolved in two thousand years. The old balance is being upset and, in the process of adjustment, age-long habits are going and revered sanctions are being rendered obsolete. Some tribes have been unable to adjust themselves to the new conditions and have fallen out in the struggle for existence. Some are still in the thick of the fight and it will tax the utmost energies of administrators and the missions to bring them safely through the transition struggle. Others have surmounted the critical period and, full of confidence, are facing the future with a new lease of life. Grim experience, however, has taught their protectors that only by grafting the new order on to the stem of the ancestral social system of the natives, which is bone of their bone and flesh of their flesh, have they any chance of survival.

It will take a long time, possibly generations, before the people can adapt themselves to the new conditions.

MISSION TO KABYLE VILLAGES

The old props have gone and they are looking about for something else on which to lean. They find it difficult to leave the old paths and embark on new ventures. Christianity alone offers a door of hope and a haven of shelter. Christian missions are exercising a mediating influence and inspiring the people with confidence for the future. In all things they have to be led like children. The teaching of the schools is infusing a new spirit into their lives and furnishing them with a motive power to face the challenge of the new era. The white traders, too, by providing an incentive to industry, have introduced a quickening current into the sluggish stream. They have also taught the natives the value of the land and the possibilities that are wrapped up in it. The casual worker is giving place to the methodical and disciplined labourer. In this way the native is growing in self-respect, self-reliance and resourcefulness. Contact with natives of other islands, which Christian fellowship has made possible, has led to an interchange of thought and commerce and no longer are the tribes self-centred and isolated. This has in it all the elements of a great renaissance; but for the conservation and prosperity of the native race it is essential that it should acquire two characteristics, the power of initiative and the power of sustained action.

A Caravan Mission to Kabyle Villages

JOSEPH J. COOKSEY

THE Kabyles of Algeria, the Riffs of Spanish Morocco, and the Shleuhs of the Moroccan Atlas, are some of the more important tribal remnants of the Berber people who once wholly occupied that part of North Africa lying between the Mediterranean and the Sahara. The Kabyle section is, without doubt, among the most intelligent and progressive of the Berber tribes, and their reclamation from Islam to the Christian faith of their ancestors would powerfully affect the whole religious situation in North Africa. The Cross, still tattooed on their forehead, hand