

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. XVII., No. 3

CONTENTS

JULY, 1939

TALKS ON TAMBARAM	219
SIAM: A CALL FOR READJUSTMENT	223
LIVING IN ETERNITY. <i>J. Douglas Adam</i>	224
WAR PSYCHOLOGY AND RELIGION IN FRANCE	231
FUTURE OF RELIGION IN SPAIN. ' <i>Wayfarer</i> '	232
YOUNG PEOPLE OF JUGOSLAVIA. <i>K. M. Sitters</i>	237
WORLD CONFERENCE OF CHRISTIAN YOUTH	243
A RARE COMPLAINT	243
THE SCRIPTURES IN RUMANIA	244
REFUGEES IN ENGLAND	248
UNOCCUPIED AREAS OF THE WORLD. <i>Alexander McLeish</i>	249
A GOSPEL ROMANCE IN WEST AFRICA. <i>E. R. Holden</i>	255
NIGERIAN CHRISTIANS SET A HIGH STANDARD	259
AWAKENED ANGOLA. <i>John T. Tucker</i>	260
ROMAN CATHOLIC INCREASE IN BELGIAN CONGO	268
UNFINISHED TASK IN RUANDA	268
WHERE TURKEY STANDS. <i>Kenneth G. Grubb</i>	269
WOMEN'S WORK IN ARABIA. <i>Josephine E. van Peursew</i>	277
STATISTICS OF GREATER GERMANY	282
LITERATURE EVANGELISM IN BRAZIL. <i>J. Roderick Davies</i>	283
RELIGIOUS ORGANIZATIONS IN JAPAN. <i>William Axling</i>	289
THE CHINESE CHURCH GROWS	294
THE INDIGENOUS CHURCH. <i>A. Stuart McNairn</i>	295
TRANSJORDAN AND THE PALESTINE PROBLEM	303
INFORMATION SERVICE	304
PRAISE AND PRAYER AROUND THE WORLD	317

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. 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 September, 1939.

NOTES ON CONTRIBUTORS

THE REV. J. DOUGLAS ADAM, D.D., has occupied the Chair of the Philosophy of Religion in an American University, and has had a long experience as a Minister in the Church of Scotland.

MRS. K. M. SITTERS is the wife of Mr. P. H. SITTERS, the National Secretary of the Y.M.C.A. in Jugoslavia.

THE REV. A. McLEISH, Survey Editor of the World Dominion Movement, has had long experience in India as a missionary of the Church of Scotland. He was a delegate to the Madras Conference.

MR. E. R. HOLDEN is the Hon. Secretary of the Centre for Christian Co-operation in Lisbon.

DR. J. T. TUCKER, of the United Church of Canada, is Principal of the Currie Institute at Dondi, Angola, and is Secretary of the Angola Mission Conference.

MR. KENNETH G. GRUBB is a member of the World Dominion Movement and the author of many books. He was a delegate to the Madras Conference.

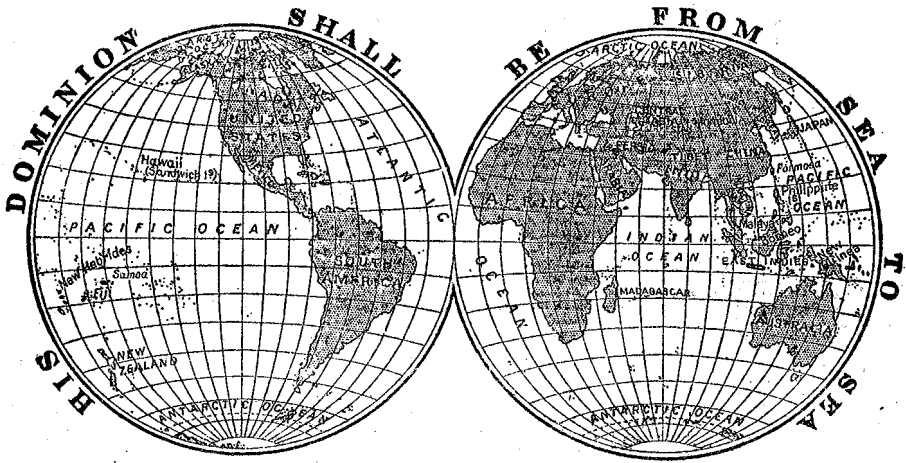
MRS. JOSEPHINE E. VAN PEURSEM is an associated missionary of the Arabian Mission of the Reformed Church in America.

MR. J. RODERICK DAVIES is the Director of the Bible House of Corumba, Brazil.

THE REV. W. AXLING, D.D., is Secretary of the National Christian Council of Japan.

THE REV. A. STUART MCNAIRN is the General Secretary of the Evangelical Union of South America.

World Dominion



Talks on Tambaram

By a WORLD DOMINION Representative.

A GROUP of over twenty delegates of the Tambaram Conference found themselves together on a liner. They arranged to meet every day to discuss the topics of that Conference. Central and West Africa, Egypt, India, Asia and South America were represented. It was interesting to note the reaction of different fields to the dominant problems of the Conference and to realize that no general 'findings' can solve all questions. That one area can learn from the experience of other areas became apparent. It was also clear that particular fields tend to become stereotyped in the use of methods of work and in their outlook. There is not sufficient adaptation of means to ends, and a thorough examination of everything being attempted needs to be conducted periodically to avoid blind alleys or unfruitful results.

Another thought that came to some of us on hearing national leaders speak of their problems was that, when it comes to the application of Christianity to ways of living, we of the West have not so much to contribute to them as we fondly imagine.

WORLD DOMINION

The group had often occasion to discuss the position of the missionary in this new day. It was interesting to note that the indigenous Church leaders were all emphatic on the need for *more* missionaries. They insisted that the task of the Church was merely begun, it was very, very far from being within reach of completion. It was so great, in fact, as to be beyond the resources of any indigenous Church they knew. This found equal emphasis whether it was South America, Africa, Egypt and Moslem lands generally, or India, and, in short, any other part of the field. 'There are *more* non-Christians in the world to-day than there were ten years ago.' That, it was said, described most situations confronting the Churches represented. It is in fact as serious as this: that the Christian Church lives and works to-day in an environment which is growing steadily more non-Christian.

The Indians complained that the missionary tended to 'stay put,' whatever happened to the Church, especially in the case of the smaller missions who also had a weak idea of the place of the Church. Missionaries were needed, badly needed, but so often to-day they were appointed to a particular station or to an empty bungalow rather than to a new outpost of a growing work. One-half, at least, of the areas of India, called for the opening of new work, yet the missionary force had been more or less stationary for the last ten years. Mission and Church, it was said, tended to operate in the same area, and there was often an undefined relationship between them. The Church of India and the Methodist Episcopal Church had planned a closer relationship between Church and Mission, but there were still many problems unsolved. The London Missionary Society in South India had placed its six districts in Travancore under Indian Superintendents. Many changes were taking place indicating attempts to meet the changing situation, but still the need of *more* missionaries and a new strategy of evangelization was felt by all.

Our group never got away from the problem of the unfinished task and the best approach to it. As discussion developed, the claims of altogether unoccupied

EDITORIAL

regions were set over against those of areas, better known, bordering on, or interspersed between, the present Mission and Church fields. It was felt that the first should not be neglected, but there were often peculiar difficulties of climate, language and politics which made it impossible for these areas to be approached by pioneer groups and inexperienced missionaries. Great loss had been incurred and little progress made through such efforts. The Churches and their workers in co-operation with older experienced missionaries are best fitted to attempt these more difficult tasks. It was realized that the problem of the second, or 'occupied' fields, yet unreached, or inadequately worked, needed a fresh approach. (1) Missions who laid claim to them should define the regions which they could reasonably hope to occupy. (2) Other missions, preferably of similar views, should be directed to these areas. (3) The Church should be encouraged to take over more of these areas as its evangelistic field. (4) The Church and Mission should set up joint evangelistic councils for further evangelism. (5) While a thinly spread evangelism might cover a large district by an annual visit or so, this could not be called occupation, and while as large an area as possible should always be covered, the work should be thoroughly done.

One member of the group pointed out that many missionaries had no intelligent idea of their surroundings. She said that the possession of good maps and all available information of the area was a *sine qua non* for effective work: that all that concerned the area, its peoples, their work, their thoughts, difficulties, ambitions, should be known to the missionary.

Ever and again the contrast between urban and rural work came up in the discussion. Our African friends felt that the townships of Africa for the most part were new creations and the people more active there. Revivals had taken place in these towns which had influenced the whole countryside. The African town was still rurally conscious.

WORLD DOMINION

This was different in India, Japan and China, where the old established life of the village is the key to the missionary situation. In China recent experience shows that the village is the real unit, from which other villages can be reached. The market town of a group of villages is a good starting point. In India there is antagonism between the interests of the town and the village, and the rural evangelist needs to live in the country if he is to have any influence upon it. The fact that most missionaries are urban-minded and trained, militates against adequate attention being given to rural areas, which are still largely untouched, and where a great forward movement is urgently needed. In Moslem lands, where there is no marked response, it was felt that there should be widespread witness, and wherever intensive work was possible it should be centred round the dispensary and school. It was thought vitally important that men's and women's work should be closely co-ordinated.

This latter proviso, it was considered, did not only apply to Moslem lands ; it was urgently needed everywhere. The practice of dividing up interest at the home base into men's committees and women's committees, while it may once have had reason, was felt to-day to be anomalous. All the resources of the whole Church ought to be available for a wisely-planned work centering in the emergence and growth of indigenous Churches, and the approach from the outside should be a single one. Many quite anomalous situations were pointed out in the field to-day and a great deal of lack of co-ordination and waste was traced to this separation of men's and women's work. Some missions had abolished this separation on the field and retained it at the home base. It was felt that this anomaly should be abolished altogether, if the work is to be properly co-ordinated.

As the discussion proceeded from day to day, it became clear that all felt that much extension, now possible, was being held up by lack of workers and by the want of a strategy of evangelism. To meet the need of rural areas a fuller and more intelligent preparation of theological and

EDITORIAL

Bible school students was needed. Such workers must be rurally minded. Those with an urban outlook could never be happy in such work. In Japan it was asserted that a Church of fifty to a hundred could, in the course of a few years, be founded in every village centre, if there were sufficient workers of the right kind. Present experience fully justified such a statement.

These problems, viewed from the African, Indian, South American and Moslem point of view, became illuminated in unexpected ways. Before we separated it became clear that any general findings and principles enunciated by the Conference have necessarily to be applied to local situations in the various countries. This is the task which now confronts the various national Councils and other bodies in the immediate future.

Siam : A Call for Readjustment

As a result of the work of the various missions, the Church of Christ in Siam has been established. This is an important event in the evangelical history of the country. It consists of fifty-three Churches whose members are Siamese, and twelve whose members are Chinese. Of these only six of the former and one of the latter are self-supporting. Most of these Churches are in urban centres and the organized Church is weak in the rural areas.

The total membership is 10,000, of which 1,070 are Chinese Christians and the remainder mainly Siamese. The total Christian community is estimated as 14,000 out of fourteen-and-a-half million people, which is less than one in a thousand.

There seems to be a call for a revaluation of the various types of work. If this should result in freeing resources for a programme of widespread, and persistent evangelism, the result, we believe, would be seen in an expanding Church, instead of in decreasing membership as at present.