

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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earth? Would not scores of difficulties and differences vanish at such a visitation, and many unrealities be exposed? In many parts of the world there is a sense of impending and inevitable conflict. Jesus, indeed, destroyed the world into which He was born, and the world of our day seems like to perish under His judgement. 'Madras' may be an essential step through which the whole body of the Church is knit together to stand amid the shadows and darkness of a world which is destined to pass anew through the purification of suffering and pain.

One thing is certain: that at Madras, as at Oxford and Edinburgh, the place of Jesus Christ, living within His people to-day, and Himself the centre of all history, from whom all events and all suffering and all triumph can alone derive any meaning, will be confessed anew with solemn conviction by His people from among many nations. For those gathered there He will indeed be the meaning and centre of all creation. In contrast with Him all other religions or reformations will appear dull and empty. 'Rejoice! Thou that conquerest!'—such was the voice of the blessed messenger that came to Dante, the Pilgrim of Eternity, as he pressed onwards and upwards through the pass of Pardon. His fellow-pilgrims, bowed in gratitude for the same forgiveness and peace, will meet to await a like divine word.

After To-day, To-morrow

The Swedish Mission in Chinese Turkestan (Sinkiang Province) has been practically destroyed by persecution. During the revolt of the Moslem leader, Mamud Sidjan, the Swedish station at new Kashgar was burned and ruined. Relief came in September, 1937, when Governor-General Sheng entered Urumchi and pacified the country, suppressing the rebels and driving others of them to seek refuge in India. The local authorities, however, revived the persecution, scattering or imprisoning the Christians and closing the printing office and the hospital.

By the courtesy of the British Foreign Office, its Consul General in Kashgar was instructed to represent Swedish interests there, in response to a request by the Swedish Foreign Office. The situation, however, rapidly deteriorated, and it was finally decided that seven missionaries should leave at the beginning of June, seven a week later, and three men would remain to watch developments. The first party (one man and six women) have now arrived in Sweden. Forty years of efficient and devoted service in one of the hardest fields in China has thus been tragically interrupted. But after to-day there is to-morrow.