

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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in embarking on an ambitious programme with insufficient means, but meanwhile we shall go on trusting in the occasional individual effort on someone's part here or there. We should be sanguine indeed to hope for the complete reorganization of our work in a short time, but there is nothing to prevent us from making, what is long overdue, a complete survey of the whole field, from the standpoint of Moslem need and the extent to which the Church is meeting that need. How many great Moslem cities are to-day practically untouched by direct evangelistic effort? Where are the successors of Wherry, Valpy French and Lefroy? And what is the Church going to do about it? Another question we would ask is whether all the resources we have are being used. In short, our plea is for a definitely planned campaign in which the resources of all missions may be employed to the best advantage, and which will bring the whole Church of India to a happy confidence in facing this special task for the Lord who redeemed her. No easy and quick solution of the problems involved is in sight, but whether we contemplate a five-year or a ten-year plan, let us have a plan, and let it be an All-India plan. Let us spy out the land and then go in and possess it.

Banditry and a Problem of Neutrality

A Reminiscence.

The following article on 'Tibetan Complexities' recalls a personal experience which left a deep impression upon me in the early days of my missionary career. On a night in the summer of 1900, I was cooped up in a small room with a few Chinese Christians, waiting for death or a way of escape from bandits and 'Boxers.' On my urgent advice the other missionaries, one man, two women and three children, had left before dawn that morning to make for the coast. I had determined to stay on if possible to help the little group of Christians who were now with me in the room. Finally, a way of escape suggested itself for them and for me, and we decided to scatter. One was caught and died a martyr's death, singing as they cut him down :

'Mighty God, while angels bless Thee,
May a mortal sing Thy praise !'

I made for the hills on horseback, and next day came up with my colleagues who had left by cart the previous morning.

TIBETAN COMPLEXITIES

Shortly after rejoining them, a fresh danger arose for us all. A group of bandits, 'Boxers' and others, stopped us. We were being taken towards the coast by a 'carrier,' a non-Christian Chinese who had secured carts and animals for us, and he stepped forward in our defence. Among the little crowd who sought to kill us were some of his own personal friends, to whom he said, 'These foreigners are good people, they are friends of mine, and you will only be able to harm them over my dead body.' His appeal was successful and we got through safely.

A few years afterwards, this good Chinese friend, who had saved our lives, came to see me in Peking to ask me to help him in a situation that would have led me into difficulties with other Chinese and which no foreigner would have been justified in entering. My Chinese friend, who had saved my life, could only see what he regarded as an opportunity to help him as he had helped me. Like Mr. Ekvall among the Tibetans, I was in a most painful dilemma, which is still a very sad memory.

THE EDITOR.

Tibetan Complexities

ROBERT B. EKVALL

MANY problems of Tibetan work at its present stage are at once so fundamental and yet general as to elude definite statement and analysis. Others are so specific, and at the same time, so petty in detail as scarcely to warrant our consideration. Yet it is this baffling combination that sends us in deep bewilderment to our knees, seeking how to be as wise as serpents and as harmless as doves. A rather primitive state of society places great emphasis on the individual worker; and our personal mode of life, decisions and general fairness carry much wider implications than in the more artificial environment of the Chinese social structure.

We may rule out of our discussion any more than a passing mention of the many problems of living: securing of supplies, maintenance of communication, and so on, or of the even more distressing problems connected with travelling in robber-infested country. Such are common knowledge. The remaining problems of Tibetan work seem to fall into three categories: those connected with