

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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Vol. XVII., No. 2

CONTENTS

APRIL, 1939

THE FIELD IS THE WORLD. <i>T. Wilkinson Riddle</i>	III
THE NEED FOR DEPTH AND REALITY	117
SOME IMPRESSIONS OF MADRAS. <i>Alexander McLeish</i>	118
GIVING SIGHT TO THE BLIND	122
A MEXICAN APPRAISAL OF MADRAS. <i>G. Baez Camargo</i>	123
POSITION OF THE JEWS IN THE WORLD. <i>Jacob Peltz</i>	132
TRANSCENDING NATIONAL RIVALRIES	140
CHINA UNDER THE IMPACT OF WAR. <i>A. B. Lewis</i>	141
'NO NEED OF CHRIST IN INDIA?'	148
SOLDIERS AND AIRMEN AS MISSIONARIES. <i>G. S. Hughman</i>	149
A CHANCE TO LIVE DANGEROUSLY	154
LOST OPPORTUNITIES AND A CHALLENGE. <i>A. Mildred Cable</i>	155
AT THE CROSS ROADS OF EMPIRES. <i>Gerald Bonwick</i>	158
THE CHURCHES AT WORK	162
CONDITIONS IN CZECHO-SLOVAKIA	163
LIFE WITH A PURPOSE	167
NEW LIFE FOR GREECE. <i>E. A. Annett</i>	168
INDIA'S GODS	177
IMPORTANT CONFERENCE IN MADAGASCAR. <i>H. A. Ridgwell</i>	178
MRS. FINLEY J. SHEPARD	184
A DANGER SPOT IN THE MEDITERRANEAN. <i>J. J. Cooksey</i>	185
THE INDIGENOUS CHURCH IDEAL. <i>Robert B. Ekvall</i>	193

The Editor does not accept responsibility for views expressed by the writers. Communications may be sent to WORLD DOMINION PRESS, FOUNDER'S LODGE, MILDWAY 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 June, 1939.

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WORLD DOMINION

necessary that all the Japanese people should acknowledge the Emperor as god, and it is to be made a test of their loyalty to the country that they should all worship at the Shinto National Shrines. This, of course, affects Korea and Manchukuo also. The issue of this present conflict in China may, therefore, decide the question of religious liberty in the East; for this cause alone it is incumbent upon all who love our Lord Jesus Christ in truth to pray that God will overrule and make this conflict work out for the furtherance of the Gospel and the ultimate blessing of China and Japan and all Asia.

'No Need of Christ in India?'

India's beloved and brave leader, Gandhi Ji, is reported to have announced publicly that 'India has great faiths of her own, and has no need of Christ.' If her 'great faiths' meet the need of India's people why did a group of Hindu caste-men walk one-hundred-and-thirty-nine miles to a Church Missionary Society missionary recently, to beg him earnestly for a teacher who would show them 'the way to God.'?

Some years ago, a woman missionary was getting ready for bed, after a long, wearisome day, during which she had been preaching the Gospel from morning to night in heathen villages, when she suddenly heard gentle voices at the tent-flap. Lifting it, she saw a group of Mohammedan women, in their all-enveloping *burqahs*, who whispered as they silently slipped into the tent: 'Our men are all away at a fair, so we have come to beg you to tell us more of that One of whom we have heard so little, that One who was born of a Virgin, and who loved even women and can save them too. Tell us of Him, we need One like that.' Long hours of earnest teaching followed. The shrouded figures listened intently until the old duenna, watching outside, warned them of the lateness of the hour. Next day, the camp moved on. Ten years later, at a Convention for Christian workers, a sweet-faced woman said to a missionary, 'Miss Sahiba Ji, do you not remember me? I was one of those women who came to the tent, and I gave my heart to Jesus that night. I am so happy, and I am telling other women about Him now.'

A recent letter from a missionary working among the Parsees in a great city, told of a young Parsee wife who had in the middle of her house-wall a picture of Zoroaster, worshipped and honoured by the Parsees. Round this central picture, radiating from it like the spokes of a wheel, she had hung cards containing the sayings of Christ: sweet words of comfort, such as, 'Come unto Me and I will give you rest'; 'Him that cometh to Me I will in no wise cast out,' and others.

Hinduism, Mohammedanism, the religion of the Parsees, and the other 'great faiths' of India, fail to meet the need and heart-hunger of 'the common people,' who, as of old in Judæa, still hear 'gladly' the words of Jesus who can 'satisfy the longing soul.' Great and good as other religions may be, the words of Christ admit of no qualifying: 'I am the Way, the Truth and the Life; no man cometh unto the Father but by Me.'