

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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NOTES ON CONTRIBUTORS

REV. ALEXANDER McLEISH, who was for many years a missionary in India with the Church of Scotland, is Survey Editor of the World Dominion Press.

REV. JOSEPH J. COOKSEY has had over thirty years' experience as a missionary, part of which time was spent in North Africa. He is the author of *The Land of the Vanished Church*, etc.

DR. T. A. LAMBIE, Field Director of the Sudan Interior Mission, has worked as a medical missionary in Abyssinia since 1919. He has just returned to that country after a furlough in England.

DR. K. J. JAROSZEWICZ is the leader of a growing indigenous evangelical movement in Poland known as the Union of Churches of Christ.

REV. GUIDO R. MIEGGE has been Secretary of the American Waldensian Aid Society, and will shortly take up his new appointment as Agent of the British and Foreign Bible Society in Rome.

MR. GILBERT DAWSON is the General Secretary of the Sudan United Mission, and has just returned from an extensive tour of Africa.

REV. W. KENDALL GALE, M.A., of the London Missionary Society, has died since the last issue of WORLD DOMINION. He had been engaged in pioneer work and successful church planting in Madagascar since 1908.

REV. MAURICE LEENHARDT, who is now pastor of an evangelical church in Paris, was for many years a missionary in New Caledonia.

MR. JAMES HALDANE has worked since 1912 as a missionary in North Africa with the Southern Morocco Mission.

MR. KENNETH G. GRUBB, Director of Surveys for Latin America for the World Dominion Press, has recently returned from a six months' visit to Central America.

REV. T. CULLEN YOUNG is the Deputy Secretary of the United Society for Christian Literature.

REV. P. K. HORAN was a Roman Catholic and a Sinn Feiner. After his conversion he studied theology in Irish and English colleges and is now a minister of the Gospel in the Church of England.

The Imponderables

THE volume of Christian progress in the world is difficult to estimate, because the imponderables cannot be statistically stated. Collateral forces which work quiet change, and, by indirect action, lay low obstacles of mountainous difficulty to Christianity, come creepingly, act silently, and admit of no appeal. A crisis, as grave perhaps as that of the abolition of the Caliphate, has stolen upon the Azhar University at Cairo, and its implications are being but slowly perceived by the Moslem peoples. For the University is crumbling, the worm of modern change has burrowed into its very foundations, and the grave wearers of the big turbans are shaking their heads. Fifteen thousand students have dwindled to little more than one half the number, indeed, the official figure, given during the recent student revolt against the Rector Sheikh Moustafa el Maraghi, was only about 5,000.

Here, for a seventh of mankind, was the egg of wisdom, the primal deposit of knowledge which comprehended all that might be known of the three worlds of earth, heaven and hell. In Asia and Africa there was no speech nor language where the voice of the Azhar was not heard and heeded. In any enumeration of missionary impossibilities the Azhar might well head the list. There has been something so unanswerably massive, a dictum so quite definitely final in the extreme contempt of Christianity cultivated within the Azhar, that reason, argument, suggestions for research and a revised judgment have been demonstrably futile. The lectures of its professors, in the marble porticos after the manner of ancient Greece, have continued with such solid regularity since Jowhar founded the University when he captured Egypt for Mo'izz the Fatimite Caliph at the end of the tenth century, that they appeared intangible to the touch of time and the twists of change.

The empty classes and silent halls have now brought to the rescue the progressive Sheikh Ahmed el Zawahry, who hopes by a modern curriculum to fit the students to earn their bread and butter. For the essential reason for the failure of the Azhar is that its finished product cannot earn a living. Egypt has been swung into the orbit of the modern world which has no use but for a very limited number of Moslem professors of the old types. There are some arguments which admit of no answer; even the Koran cannot gainsay modern economic facts.

'Work is not religion, but there can be no true religion without work.'—Rev. G. W. RIDOUT.