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The Reformed Presbyterian ADVOCATE.

Stand fast in the faith, quit you like men, be strong.

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A BOLD WITNESS

The work of our missionary in White Russia, John Sakovich, had an especially difficult beginning; he was alone in his work and endured much persecution for some time. Now God has blessed his labors and given him a wide ministry. He is a most earnest worker and says he feels it is not too much to walk fifty miles if necessary to bring the Word of God to his people.

He was led to Christ through Mr. Jaroszewicz. During the war he saw service in Russia and while there heard a missionary preach. On his return home he sought for more light and so came in touch with Mr. Jaroszewicz.

It was laid upon his heart to begin preaching in the town where his home was. He had a hard time for he was the only Christian in the place. Through the priests' influence it seemed everyone was against him. The priests said it was no sin to do harm to such a heretic. He was robbed of nearly all he had. But in spite of this, God gave him courage to stand in the street and speak to the people. In his first Gospel talk near the Russian Orthodox Church he was attacked and stoned.

While he was preaching one day, a Russian Orthodox priest approached him and the audience quieted down to hear what the priest would say. He asked:

"What Gospel do you preach?"

"I am preaching the Gospel of my Lord Jesus Christ," said Mr. Sakovich. "It is the Gospel you have kept from the people. It is time for them to have the Gospel and I believe the Lord will help me to feed them the Bread of Life."

"Your Gospel is a false Gospel," answered the priest. "I have the right Gospel."

"Then," replied the missionary, "if you have the right

Gospel, why do you not preach it, instead of going through your rituals and formalities?"

"Our Gospel is holy and should not be preached on the street but in the church."

"You are wrong," said Mr. Sakovich. "Your Gospel says it is to be preached everywhere and that is what I am doing."

The priest sent a man to the church for a Testament to prove that the Missionary's Testament was wrong and his was right. When the Testament was brought he took it, crossed himself three times, kissed the covers and then opened to the first page which said, "Copyright by the Holy Synod of Russia." "You see," he said to the people, "Our Testament is copyright by the Holy Synod and therefore it is genuine and his is false."

Then Mr. Sakovich called a deacon of the Russian Orthodox Church who was standing near and asked him to read his Testament. So the deacon read in the missionary's Testament, "Copyright by the Holy Synod of Russia." He asked how many of the people could read; several raised their hands and he gave them his Testament to read and they found the same words as the deacon.

"If my Testament is wrong, then the Holy Synod is wrong," said he. "Then your Testament is also wrong," turning to the priest, "because it is copyrighted by the Synod. But if your Testament is right, then mine is right for they are both copyrighted by the same Synod, and you have done wrong to keep it from the people."

"You are right," cried the people in approval of the missionary. "You are right."

"Now," said the missionary to the priest, "Let us read what your Testament says and what mine says."

But the situation was becoming too much for the priest. Assuming a superior air, he answered, "I will not read with a man like you," and took his Testament and went away.

The whole company was now more favorable to the missionary and gave good attention when he continued his preaching. One of his listeners who had done him harm asked his forgiveness. "You have not wronged me," said Mr. Sakovich. "But you have wronged God because you have not turned to Him." He later held meetings in the home of this man.

This incident marked the beginning of a more open-minded and cordial attitude toward the missionary and before long fruit came in the salvation of souls.

He is now preaching among the people of two towns and five villages. For all these there is not one Gospel hall. He has only his own room in which to hold meetings, a place about

twenty feet by twenty-five feet with one window and a ceiling a foot above the heads of the people. As many as possible crowd into this room to stand; it holds only about one-third of the believers, what about the rest of the believers and all those who have not yet accepted Christ? This is one of the centers where we hope to build a meeting hall when means are sufficient.

LETTER FROM KENTUCKY

November 10, 1925.

Dear Friends:

How time does fly! It seems but a short time since the last letter was written but the calendar reminds us that a month has passed. However, many changes have taken place here as well as in the outside world.

We are having delightful weather now, after several very hard rains. The farmers are busy gathering their corn into the bins and doing other things in preparation for the winter months. By Thanksgiving time all of the bounteous fruits of the harvest will be gathered and the people can truly thank God for all his blessings.

At the time the last letter was written, I was in attendance at the Upper Kentucky River Education Association held at Hazard, Perry County, Kentucky. This was a meeting of the teachers of these mountain counties. Breathitt has one hundred and twenty teachers, and at this convention there were one hundred and fourteen, making the largest per cent. in attendance of any county. So you see Breathitt County is being awakened to the needs of education and is rallying to the call of more and better trained teachers. At this convention we discussed how the school life, home life, and rural life of the boys and girls could be improved. There is a better day dawning for the youths that are living up and down these valleys and hills. All that we can say, as workers, is may the Lord speed that day.

Mr. Trosper, County Agent, held a meeting at the school house tonight, trying to arouse enthusiasm among the men and women, boys and girls, for a better Houston next year. He appealed to the men for better stock, better farms and better roads while he spoke to the boys and girls concerning pig, corn, sewing, poultry and canning clubs. We have had four of the clubs previous to this year and now I would like to start a canning club among the girls and young married women of this community. When the people become interested in the things around them they will soon wish a higher standard for their friends and neighbors. The club work is surely progressing fine among the boys and girls here.

We feel like we have been greatly blessed by having had another visitor among us. We always welcome our friends and loved ones who bring cheer and happiness with them to brighten our paths. Our "Mother" Stewart was very happy when her son, Dr. Raymond Stewart, from El Paso, Texas, paid her a visit. We enjoyed his stay with us very much, only we felt that it wasn't long enough.

One might think that these fall rains would cut down the church attendance. However, it has not. The people seem just as eager to hear the gospel of the One who died for us as they do in your church and my church. I find it a pleasure to tell them of Christ and His loving grace. How they drink in these wondrous truths!

Christian Endeavor has started up again since the graveyard meetings have ended. The meetings are being held in the various homes where we can come in contact with the family. The attendance has been large and we sincerely hope that it will stay high as the winter deepens.

When Mr. Stewart wired the dormitory and store for lights, he was short of wire for the school house. He had to order some more wire for it, but it has come and Mr. Stewart is wiring the school house. No more dark and gloomy days will be found in the school rooms. Also, we will not see the pupils straining their eyes to read while at study.

The old porch that formerly marred the view at the south side of the dormitory has been replaced by a new one. We are indeed thankful for this added attraction. In addition to this, we have new wall board that will soon be put on the walls of the kitchen and dining room. Then we will have a first-class place in which to prepare and to serve those things that nourish our bodies. Next, is the new walk that is in the making. It will connect the dormitory with the school house. Last, is the roof of the school house that has been painted to prevent leaking. We are truly thankful for these improvements, and for those people who have made these changes possible.

While Mrs. Lauterbach was here, she started a Radio Fund—no one being allowed to give more than one dollar. During the past month received \$1 from Dr. Raymond Stewart for the radio; \$1 for the radio and \$9 to be used for whatever is deemed best.

We hope many more will see why we would like a radio and see that we get it by giving. In addition to the ten dollars mentioned above, the Richmond congregation have sent a scholarship; Mrs. R. John Stewart has given \$5 to buy new dishes for the dormitory and Mr. Raymond Stewart gave \$5 to help pay a woman to help with the washings. We thank you very much for these gifts, which will mean to us enjoyment.

Before closing I must tell you how easy it is to serve God!

How near he seems to us. These very mountains seem to speak of His very presence. When I gaze at the mountains, my thoughts return to the words, "To the hills I lift mine eyes." God is ever near and that is just what we want.

Trusting that we have your prayers and thoughts, I am,
Yours in Christ,

SYBIL ROBSON.

DARLINGTON, PA.

The annual meeting of the Woman's Missionary Society was held in the Darlington Church, November 4, 1925.

It was preceded by the usual dinner. A good crowd was present, and all seemed to enjoy this occasion very much.

After dinner, the meeting was called to order and was conducted by the president; it was opened by singing Ps. 66: 1-5, followed by prayer by Rev. Houston, of the United Presbyterian Church.

Our subject was "The Rainbow of Promise" and the Scripture lesson was read from Gen. 9: 8-17. A paper on the subject was then read by the leader.

Mrs. Esther Kerr also read a selection well suited to the subject, bringing out the trustfulness of little children in God's promises. Mrs. Kerr also read a letter from Kentucky, published in the "Advocate."

Rev. Houston spoke on neglected opportunities for doing missionary work at home; calling attention to the fact that there are plenty of people, if they be Christianized, to fill every church in town.

Rev. Henry, of the Presbyterian Church, spoke on current topics.

Dr. Savage also spoke briefly and in accord with the subject for the day. Ps. 67: 1-7 S. M. was then sung.

All present answered to roll call by repeating a verse of Scripture.

After the reading and approval of the minutes of the previous meeting, a satisfactory report, both for the day and the year, was made by the treasurer.

The nominating committee reported the re-election of the following officers: President, Mrs. Eva Nagel; Vice President, Mrs. Elizabeth Patterson; Treasurer, Mrs. Jennie Watterson; Secretary, Mrs. Esther Kerr; Assistant Secretary, Miss Mayme Caughey.

A vote of thanks was given the officers for the faithful and efficient manner in which they had performed their duties during the past year.

Appointments for the next meeting were then made, and the meeting was closed by singing Ps. 37: 3-6, followed by

prayer and the benediction by Dr. Savage.

Sincerely yours,

EVA D. NAGEL.

MOHAMMEDAN TREATMENT OF APOSTATES

By Mr. George K. Harris, of Kansu.

In the mountainous districts and along the important routes of trade of Northwest China, the Mohammedans are found in great numbers, and are often met in lonely mountain passes and in rocky defiles of the hills. They seek a more hardy, rugged life than that of the Chinese and choose occupations that allow themselves the greatest amount of freedom. If found in a servile position it is usually as servant to fellow Moslems. They are united by religious, social and business ties which separate them from the Chinese or Tibetans as widely as oceans separate continents.

Because these Moslems are less bigoted than their co-religions in the Near East the door to them seems more widely open. This is largely due to ignorance of the real tenets of their own religion, and this very ignorance on the part of the Moslem masses increases the influence of their leaders over them. This influence is manifested in the fear to show openly that they possess portions of the Christian Scripture, or the fear to seek teaching, or to attend Christian services. Friendly Moslems will confess that even though from policy no Moslem would openly injure another who left Islam and became a Christian yet some strategem would be arranged.

A story is widely current in Northwest China of one suspected of leaning toward Christian teaching, upon whom a stone or mass of earth was allowed to fall, while he, unconscious of danger was passing beneath. Thus the saying of these people: "Once a Moslem always a Moslem" seems all too true, and it was not an ignorant or boastful Mohammedan who said: "Do you know what we should do to one of our people who professed your faith? We should kill him."

Threats that bear the greatest weight are those which are legalized by definite laws in Islam demanding such things as severance from family connections, cancellation of legal agreements with Moslems, prohibition of business intercourse with them while living, and denial of the right of burial with ancestors or on Moslem land, when dead. In religious, social and business spheres a complete break must occur. These threats have not often been put to the tests in China, but they are effectual to the silencing of the expression of belief in many of their hearts.

The doors of Islam, as someone has said, only open inward, and the laws of apostasy have grown up to keep their people

from leaving their folds. Yet today they do not fear their people lapsing into heathenism or idolatry, nor choosing Judaism, nor espousing a diluted or formal Christianity, but they do fear the effect upon their people of a real, vital, living faith as based on the Old and New Testaments. Such testimony they cannot openly oppose, so they are sure more and more to enforce and make known their age-long established laws of apostasy, and thus intimidate their people with this fear-producing weapon.

What then are these laws of apostasy and how do they apply? A volume recently written by Dr. Samuel M. Zwemer, an outstanding present-day authority on Islam, is most timely. The book is interesting and instructive and practically indispensable for an understanding of this subject.

In the face of the difficulties involved we need to confess the total insufficiency of human power and wisdom. Are any tempted to say, "The Mohammedan! let him alone, the Gospel can do nothing with him?" This would please the adversary and cast shame upon the Gospel of Christ, but, thank God, we are not ashamed of that Gospel for it is "the power of God unto salvation to every one that believeth."

JAPANESE RACIAL PSYCHOLOGY AND THE CHRISTIAN GOSPEL

A comprehensive survey of the Christian movement in Japan, Korea and Formosa is issued yearly under the auspices of the Federation of Christian Missions of Japan. The twenty-second annual issue, dated August, 1924, and covering the year 1923, is a volume of 541 closely-printed pages. What lifts it above the grade of mere statistic and directories of names, however, is a number of articles dealing separately with general conditions, education, thought and literature, medical work, social and industrial movements, and non-Christian religions. Here we get the ripe judgment of men and women of vision who have lived on the spot for years and who know what they are saying.

We might quote many observant remarks that indicate changes and trends in these various lines of activity, but an article on "Japanese Racial Psychology and the Christian Gospel," by Rev. Arthur Daniel Berry, attracts our special attention.

"Is there an Oriental mind?" he asks.

After twenty-two years of intimate contact with all phases of Japanese life Mr. Berry says:

"In these twenty-two years I have never yet come in contact with the Oriental mind. I have never yet discovered a

psychological gulf between my American mind and Japanese minds.

"The outward contrast between Japanese life and life in a Western country is plain to the eyes. When a Western foreigner first arrives in Japan the differences loom up large. The first ride in a rickshaw through Japanese streets is in itself enough to make him feel that he has arrived in another world. The language he hears has the effect at least of a psychological wall between him and the people about him. (Though the first time he hears the crying of a Japanese baby the psychological wall vanishes, for the Japanese baby cries in exactly the same language in which he has heard all babies cry in any land he has ever been in). But the differences which loom up so prominently at first turn out to be on the surface of things. They are mostly in the ways we do things. They do not reach down into the make-up of heart and mind.

"I have found a diversity of temperament among Japanese people. I have found widely different mental standpoints and widely different psychological reactions. But I have found no distinctively Japanese temperament or mental standpoint or psychological reactions. For I have known exactly the same kinds of temperament and exactly the same differences in standpoints and reactions among the people in my own land. As far as my own experience with the world has gone, these temperamental and mental and psychological differences run criss-cross through the human race and do not follow racial lines, and absolutely do not set the East and West off from each other. They are thus in themselves a subtle evidence of the unity of the human race.

"There are physical differences between a Japanese and a Westerner, but the differences are after all so superficial that they do not go down deep enough to reach the realm of medicine and surgery. The medical schools and hospitals in Japan are not searching for an Eastern type of medicine and surgery. The only medicine and surgery practiced in Japan are world medicine and surgery, simply because, with all the superficial differences, our bodies are all world bodies. If a Japanese scholar discovers anything new or helpful in physiology or in medical practice, it becomes at once a world possession. There is nothing 'Oriental' about such a discovery.

"The way the Japanese are taking over Western music wholesale and wholeheartedly shows that in spite of all appearances to the contrary, such as old-time Japanese music, there is no distinctively different Japanese esthetic sense. When Elman came to Tokyo to play the violin, he played it absolutely as he plays it anywhere else in the world, and he asserted that he had never played to a more appreciative audience in any Euro-

pean capital. When Schumann-Heink came to Tokyo, she sang just as she sings in America or in Europe. She took her Tokyo audiences by storm. No one wanted her to modify or adapt her singing because she was in the Orient. Every Japanese contribution to music or to any form of art will be a world possession. Nothing of any genuine value in art can be kept shut up behind national boundaries. There is an esthetic unity in the human race.

"The same thing is true in regard to ethics. The idea of a national or a racial ethics is as absurd as the idea of a national or a racial medicine and surgery. A genuine right ethical deed is an admirable thing all round the world. In so far as that is not yet true it is because we have not got together and talked our ethics through to a mutual understanding.

Three Practical Conclusions.

"With this understanding, then, that national and racial differences are surface differences like the waves of the sea, and that there is a deeper ocean unity in the physical and mental and ethical and esthetic make-up of the human race, there are three practical conclusions in regard to the missionary task of bringing the Christian gospel to a nation like Japan.

"(1) We should expect the Japanese to have their own way of doing things when they accept the Christian religion. The thousand and one peculiarities and characteristics which have developed among the Japanese people during their long history will naturally manifest themselves. They will put the Christian religion into the Japanese language, for one thing. In church architecture and in church government and in forms of worship and in all sorts of such things the Japanese people will be perfectly free to make the Christian gospel at home in Japan. No missionary will pretend to dictate or to give a final revelation to the Japanese people in such things.

"(2) Christian missionaries have the right to feel that they are bringing to Japan permanent religious truth in their message of the Christian gospel. They need not feel under any mysterious necessity of adapting their Christian message to the Japanese mind. If the religious message they bring is not true in Japan, then by the same token it is not true in the land from which the missionaries come. There is no psychological or any other kind of difference between the Japanese people and Western people which would necessitate two religious messages or two theologies. There is a realm of religious truth and theology and of the interpretation of teaching of Jesus and the New Testament where there is absolutely no East and West. We are all profoundly alike in our minds and souls and in our God relationships, just as much as we are in our bodies and in our relationship to natural law. There is no typically

Oriental temperament or twist of mind or soul whereby the East must have an adaptation of the Christian religion as its own.

"As an instance of what I mean, in the Orient the whole idea of God is very much of a fog-bank. In the West we have come out into a clear personal idea of God. Surely we may give the Orient a Father in place of a fog-bank, and feel that we are giving the Orient a final religious truth and a permanent bit of theology.

"(3) Japanese Christians will make their fresh contribution to the interpretation of the New Testament and to the construction of Christian theology, but every true contribution they make will be a world of truth and a world possession. Every Japanese who becomes a Christian becomes a potential Christian thinker and scholar and preacher and interpreter of the New Testament. That is the natural and glorious outcome of missionary work for the enrichment of the whole world. For every bit of new Christian thought or theology or interpretation which a Japanese Christian may brilliantly discover or laboriously work out through years of Christian experience and thought will be not an Oriental or Japanese possession, but a world possession.

"In the message of the Christian gospel and in Christian truth and theology there is not only neither Jew nor Greek, neither bond nor free, neither male nor female, but there is no 'Oriental mind' and there is no Japanese racial psychology."

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PUBLISHERS NOTICE—

The College notes arrived too late for publication this month.

As the year closes we make an earnest appeal for a renewal of subscriptions to the ADVOCATE.

**SUMMARY OF EVENTS
LEADING TO GRECO-BULGARIAN FRONTIER
TROUBLES**

By B. P. Salmon

During the controversy over the Greek-Bulgarian frontier incident practically all news published in the American papers has emanated from Sofia, either directly or by way of Vienna or Berlin. Whatever may have been the Bulgarians state of military preparedness, certainly they were amply prepared for a newspaper offensive.

The trouble started at a point where the frontier runs through a rough, slightly mountainous section, sparsely settled; a country which is infested with roving bands of Comitadjis, organized in Bulgaria, but raiding impartially into either Greek or Jugo-Slavian territory. The depredations of these bands may be compared with the Mexican raids into American territory, which resulted in Pershing's expedition into Mexico, except that the raids of the Comitadjis have been much more numerous and cover a longer period.

The actions of these bands have been the subject of numerous protests. As far back as 1922 Greece, Jugo-Slavia and Roumania protested to the League of Nations. (See League Year Book for 1922 issued by the World Peace Foundation, pages 436-437.) These border forays have assumed a more serious aspect for Greece due to the subsequent settlement in Greek Macedonia of refugees from Asia Minor. This settlement, which is under control of the League of Nations Refugee Settlement Commission, headed by an American, Mr. C. P. Howland, is turning a large part of Greek Macedonia from a barren waste into a populous, productive country, settled by a class of people well known for their industry and love of peace.

There has been much material in print tending to show that the population of portions of Greek Macedonia is largely Bulgarian and that the Bulgarians have ethnical and historical claims to this region. The historical claim may be easily disposed of. From 1230 A. D. to 1246 this territory was a portion of the Bulgarian Empire of that time. On so slight a foundation rests the Bulgarian historical claim. After the battle of Kosovo in 1389 this territory became a part of the Ottoman

Empire, under the rule of which it remained until the Balkan Wars of 1912-13.

Awarded to Greece as the result of the Balkan Wars, any hope of peace for this land was rudely shattered when Bulgaria, forgetting her obligations to the Allied Powers, ranged herself on the side of their foes, and by this act opened the way for the transportation of the Krupp guns which enabled Turkey to effectually close the Straits and prolong the war until the United States was forced to intervene. When Greece entered the war upon the Allied side, Bulgarian troops seized this portion of Greek Macedonia, and immediately attempted to colonize it by deporting the Greek population and filling it with Bulgarian settlers.

In the final reports of the American Red Cross Mission, headed by Dr. Edward Capps, which ministered to the needs of all, Greeks, Bulgarians and Turks alike, we find the following: "For two years the country has been occupied by the Bulgarians, who had deliberately set to work to eliminate the Greek population—the Bulgarians, following the example of Germany in Northern France and Belgium, had deported as many as possible of the Greek population—men, women and children—into Bulgaria, where they had been subjected to the rigors of enforced labor, starvation fare, and such cruelties as have become all too familiar throughout this war of German ruthlessness." Again we read in another report of this same Commission: "All that the people of Belgium suffered, which has been given a great deal of publicity, has been endured by these people in Macedonia, perhaps to an even greater extent. All books, schools and monasteries were destroyed, and the first of the population actually murdered on the scene were the priests and school teachers, the idea being to stamp out the Greek language and substitute Bulgarian—all males between the ages of fifteen and seventy years were rounded up and sent either to Drama or Kavala, and thence into Bulgaria. This left the old men, women and children entirely unprotected and at the mercy of the invading troops." So much for the Bulgarian "ethnic claim" and the steps taken to make it good.

Before passing on to the matter of the actual frontier incident, let us refer to the continual Bulgarian claims of the "injustice" of the Treaty of Neuilly. In a book entitled, "Some Problems of the Peace Conference," by Professors Charles A. Haskins and Robert H. Lord, of Harvard University, we find the following: "Bulgaria escapes with far slighter loss than any other member of the defeated alliance. Nevertheless, she is quite as indignant as any of the rest of them over the peace treaty imposed upon her (the treaty signed at Neuilly, November 27, 1919). But she is indignant, not so much over what she

has lost, as over what she has failed to gain. There is, of course, not a little irony in the fact that at the close of a war which she entered so perfidiously, conducted so brutally, and ended so disastrously, Bulgaria should still be clamoring that to the vanquished belong the spoils, and should be demanding that the Entente hand over to her, at the expense of its Greek and Serbian allies, the lands which she hoped to gain by fighting throughout the war on the side of the Germans."

With the foregoing in mind it is easy to realize that the district in question does not always have the placidity of New York's Fifth Avenue on a Sunday morning and that the Greek Government must guard its frontier with more than a few traffic policemen.

According to Greek official statements the details of the recent frontier incident are as follows:

1. On the nineteenth of October a Greek sentinel at a post north of Dimir Hissar was killed by shots from Bulgarian territory.

2. This precipitated more or less desultory firing from both sides, as a result of which a Greek officer, under the supposed protection of a white flag, advanced to the line to confer with the Bulgarian commander. The conference was never held, as the Greek officer was shot down in cold blood.

3. The Bulgarians then advanced into Greek territory and seized a number of Greek posts. Greek Block House No. 69 seems to have been the centre of the trouble and this was taken by the Bulgarians and held until October 26th.

4. On the 21st a note was sent by Athens to Sofia demanding the withdrawal of the Bulgarians to their own frontiers and indemnities for the families of the murdered officers. This note was not in the form of an ultimatum, but as its terms were not complied with, the Greek Government gave instructions to the military command in Macedonia to take such action as might be necessary to drive the Bulgarians from Greek soil.

5. Greek Block House No. 69, held by the Bulgarians, was located in a rough, mountainous country and could be held by a small force against much superior numbers attacking from the Greek side. The Greek commander, therefore effected a flanking movement, crossed the frontier lower down and pushed forward to the town of Petritch, long regarded as the base of operations of the Comitadjis.

6. Bulgarian reports claim Petritch was shelled by the Greek forces. The Greek statement is that some shells were fired at the railroad station to prevent the concentration of Bulgarian troops coming in from Doubnitsa. Shelling of the town or any other town is absolutely denied by Greek author-

ities. As a matter of fact, Greek troops seem to have been in actual possession of Petritch at the very time dispatches from Sofia claimed it was being shelled.

7. The Greek Government throughout voiced its desire for peace and stated its willingness to evacuate Bulgaria as soon as Bulgarian forces were withdrawn from Greek soil.

8. On October 25th, at the instance of the Roumanian Government, an arrangement was made for a joint commission of Greek and Bulgarian officers to visit the frontier, supervise the withdrawal of the Bulgarians to their own lines and re-establish the Greek frontier posts. It was agreed that after this was done Greek troops should evacuate Bulgarian territory. Under this arrangement Bulgarians withdrew to their own frontiers. On the 28th, Greek troops started the evacuation of Bulgaria.

At the meeting of the Council of the League of Nations in Paris, at which this matter was discussed, much was made of the fact that whereas the Bulgarians had only seized a narrow strip of the Greek frontier, the Greek forces penetrated some five miles into Bulgaria. Reference has already been made to the American expedition into Mexico in March, 1916. This, it will be remembered, was for the purpose of checking raids of Mexican bandits across the frontier. The Mexicans never were more than one or two miles over the line, and yet General Pershing's force penetrated Mexico to a distance of more than one hundred miles.

In cases where there is a conflict between the statements of two parties to a quarrel it is always well to consider the probabilities of the case before deciding who is at fault. In the present instance, Greece had nothing to gain but much to lose. The Greek people, burdened with a million and a half refugees, wearied with more than ten years of warfare, desire nothing so much as peace and a chance to complete the task of economic rehabilitation they have so earnestly begun. Reliable reports show that for this purpose the Greek Government has already expended more than one hundred million dollars of its own funds, pledged securities for the League of Nations loan of fifty million dollars more, and that the Greek people, independently of the Government, have given at least another fifty million for the support of orphanages and relief committees. The refugees from Asia Minor who have settled in Greek Macedonia are law abiding, industrious people, desirous of nothing except to re-establish themselves in life and eventually to bring themselves into the same state of comparative comfort they enjoyed before their terrible experience in Asia Minor.

On the very day this trouble was precipitated by the shot

fired from the Bulgarian lines, a much greater event took place in Salonica, when, according to an Associated Press dispatch, the "Free Zone" of that port was inaugurated with much ceremony in the presence of high government, ecclesiastical and military authorities. The zone was instituted voluntarily by the Greek Government in order to "give the Balkan States and especially Bulgaria, access to the Aegean Sea, under regulations which will allow any country to use the port for the shipment of goods, incoming or outgoing, without restriction as to duties, right of seizure, or right of search."

This was a move toward Balkan peace that will endure and overshadows the frontier incident which started on the same day.

THE RAINBOW OF PROMISE

By Eva D. Nagel.

Read Gen. 9: 8-17.

When the flood was past, and Noah and his family had come out of the ark, Noah offered sacrifices to the Lord; it was then that some of God's promises were made, to which we cling and in which we trust with the same assured confidence as did the one to whom they were addressed 4000 years ago. It was at this time that God said "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease: Gen 8: 22. We see how faithfully day after day, and year after year, this promise is being kept. At the same time another promise was made that has come down to us through the medium of the Scriptures, and that is the one that points to the rainbow as a token of God's Covenant with Noah. God said: "I do set my bow in the cloud and it shall be for a token of a Covenant between me and the earth . . . and the waters shall no more become a flood to destroy all flesh . . . and I will look upon it that I may remember the everlasting Covenant between God and every living creature that is upon the earth." Gen. 9: 13-16.

It is owing to God's goodness and faithfulness, not to any reformation of the world, that it has not often been deluged. When sweeping rains and flowing seas continue for any length of time, they bring desolation to man; against their fury he is helpless; so in man's fallen condition he is helpless; and as God set the bow in the cloud as a seal of His promise not to destroy it again by a flood so "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." Isa. 59: 19-20.

All through the Bible there are scattered promises of the

coming of the King and the Kingdom, promises growing brighter, fuller, more and more definite throughout the long ages. Indeed, the whole history is a history of the preparation of the world for the King and the good time coming in which "shall all the families of the earth be blessed." Gen. 12: 3; 28: 14; "When the desire of all nations shall come." Hag. 2: 7. "The Wonderful, the Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Isa. 9: 6. "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 60: 3.

The Messiah's kingdom was to be the completion and fruition of David's kingdom, for He was the heir to David's throne and in Him should be fulfilled the promises to David, that his house and his throne should be established forever." 2 Sam. 7: 16.

Every Covenant promise of God to His people has been fulfilled or is in the process of fulfillment. The whole Bible history is a record of the unfolding of the promises of God, just as fast and as far as the faith and obedience of the people rendered it possible. Such promises shine like stars all through the history, growing brighter and clearer to the end of the New Testament, and are being revealed gradually in the history of the world under Christianity.

It is true for each individual and for the religion of Christ and for the world as a whole that God's promises never have failed, so we take the Rainbow of Promise as the similitude of the Promised Saviour of the world.

A rainbow is an arc of prismatic colors, which at times is seen when the sun is shining while it is raining. It is always seen in the heavens opposite to the sun, and according to the position of the sun, and the extent of the cloud, is either a short arc, or a complete one resting on the earth at each end. It is due to the reflection and refraction of the rays of the sun in the drops of rain. Lunar rainbows have also been seen; they differ from a solar rainbow only in the intensity of the light and consequent paleness of the colors.

The rainbow is a token of the Covenant of preservation made with all the creatures of the earth; so Christ is an emblem of the Covenant of grace. He saves the people from their sins. Isaiah 54: 9-10 reads thus: "For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the Covenant of my peace be removed, saith the Lord that hath mercy on thee."

Or take the rainbow as an emblem of Christ Himself. Rev. 10: 12, "And I saw another mighty angel come down

from heaven clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth." In the prophecies by Ezekiel 1: 26-28, he describes a vision of the throne and the appearance of the likeness of the glory of the Lord; he says "as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about."

The color of an object in nature depends upon several conditions: the character of the light which illuminates it, the phenomena which takes place in the body itself, and the individual peculiarities of the eye which views the body. It has been shown by scientists that ordinary white light may be regarded as a mixture of many colors. White light may be analyzed into parts, each part producing a different color sensation. Recall the description of the appearance of the Saviour on the Mount of Transfiguration that it was white and glistening. How readily the white light can be transformed into the rainbow colors so that we can see Him in the cloud!

When we fear being overwhelmed by the rain, Jehovah shows this seal of His promise for our assurance that we shall not be destroyed. Thus when we are afraid of a flood of wrath for our sins, he removes our fears by reminding us of the Covenant of Grace established in Jesus.

The darker the cloud, afterward the brighter the bow in the cloud. The darkness and storms of Old Testament history grow gradually lighter till the time of Christ and the time when "knowledge of Him shall cover the earth."

As the rainbow is caused by the beams of the sun, so all the glory of the Covenant of Grace and the significancy of the seals, are derived from Christ, the Sun of Righteousness.

When the bow appears in the cloud, it is a sign the storm is over, and the beholder is glad that another opportunity is afforded for the duties of life. So in the Covenant of Grace, new opportunities for a life of love and service are presented to the rejoicing believer.

God looks upon the bow to remember His covenant, so should we that we may be mindful of the Covenant of Grace; that "we are not our own but are bought with a price," and our obligations are surely as binding as His.

The rainbow is attractive; it has the power to draw. Children, invariably, have shown a desire to go to the foot of the rainbow, to get near to it, to touch it, expecting to find something of value. So the power of Christ's atonement draws to the foot of the cross where we by faith see Him lifted up and see His arms outstretched to draw all men unto Him and His promised reward.

“Christ’s open arms like rainbows stand,
To grasp and save a guilty land;
Take us, O Lord, within thy bow,
And all its glories sweetly show.

Each darkened mind with light divine,
Irradiate from that bow of thine;
And may each soul thy covenant keep
And heaven’s eternal glories reap.”

In Christ’s Great Commission, “Go teach all nations” concerning Himself, which is the foundation of missions, He said, “Lo! I am with you always.” As the rainbow is far reaching, so is Christ’s love.

As a rainbow is transitory—fleeting—and soon vanishes from sight, so is the life of a single individual of short duration. The Psalmist says, “As for man, his days are as grass,” “In the morning it flourisheth, and groweth up! in the evening it is cut down and withereth.” Then the Psalmist adds, “But the mercy of the Lord is from everlasting to everlasting upon them that fear Him.”

As the rainbow is perpetual, and is fixed and sure as long as the earth remaineth, so are the Covenant blessings found in Christ’s promises.

As the rainbow never loses its attractiveness or beauty and presents an unchanged appearance year after year, so is the beauty of the King unchangeable. He is the same yesterday, today and forever.

As the bow is set high above us where nothing can intervene to obstruct our view, so the way is open to look to Jesus for the fulfillment of His promises. But as we say to the one who has crept into a darkened room in fear of the storm, “Come and see the rainbow,” so must we say to them who are in the darkness of sin, “Come and see the Messiah.”

As the rainbow indicates security, confidence, peace and a purified atmosphere, so we find in the Covenant blessings are pardoning grace, needful grace, all sufficient grace, comforting grace, restraining grace, persevering grace, reviving grace, sanctifying grace, and dying grace and after grace the glory.

For God the Lord’s a sun and shield;
He’ll race and glory give;
And will withhold no good from them
That uprightly do live.

O thou that art the Lord of hosts,
That man is truly blessed,
Who by assured confidence
On thee alone doth rest.

Darlington, Pa., November 4, 1925.

CHRISTIAN ENDEAVOR TOPICS

DECEMBER 13, 1925

Topic: "Bible Principles of Giving." Lev. 27:30; 1 Cor. 16:1-4, 14.

Bible Readings.

Monday—Jesus' principle. Matt. 5:42.
 Tuesday—The law of recompense. Matt. 7:2.
 Wednesday—The tithe. Matt. 23:23.
 Thursday—The whole. 2 Cor. 8:5.
 Friday—A method. Phil. 4:10-20.
 Saturday—The motive. 2 Cor. 9:5-11.

Comment.

Israel's tithe, or tenth of all, was God's. It was not strictly a gift, but a debt to be paid. Shall we be behind Israel?

Be a regular giver. Giving is a part of worship. "Upon the first day of the week let everyone of you lay by him in store as God hath prospered him that there be no gatherings when I come." 1 Cor. 16:2. Our prosperity should be the measure of our gifts, for all we have is from God. Real giving is a fruit of complete consecration.

Practical Questions.

1. What is a steward, and what are his responsibilities?
2. Why should we make our gifts in proportion to our income?
3. How can we increase our society's level of giving?

DECEMBER 20, 1925

Topic: "Why Is Christmas a Time of Joy?" Matt. 1:18-23.

Bible Readings.

Monday—Joy of salvation. Luke 2:25-40.
 Tuesday—Joy of God with us. John 1:1-14.
 Wednesday—Joy because of heaven's interest. Luke 2:8-20.
 Thursday—Joy in God's love. 1 John 3:1-3.
 Friday—Joy in gift giving. Acts 20:35.
 Saturday—Joy in hope. 1 Pet. 1:1-9.

Comment.

We rejoice because heaven is evidently interested in earth, seeking to help men to a higher life. Jesus Christ brought to us the joy of salvation. Without Him we were overwhelmed in sin; with Him we are delivered from sin. His coming into the world is the fulfillment of prophecy and shows God's plan and purpose in working out our salvation.

Practical Questions.

1. What makes a true, happy Christmas?
2. How may we spread the joy of Christmas?
3. How should we improve the Christmas time?

DECEMBER 27, 1925

Topic: "Press on." Phil. 3:7-14.

Bible Readings.

Monday—Go forward. Ex. 14:13-15.
 Tuesday—Press on to Christ likeness. 2 Cor. 3:17, 18.
 Wednesday—To spiritual achievement. 2 Pet. 1:1-11.
 Thursday—To faithful service. 1 Cor. 15:58.
 Friday—To entire consecration. Rom. 12:1, 2.
 Saturday—To Bible knowledge. Psa. 1:1-6.

Comment.

If we would make progress, we must let go of all things that hinder us; lay aside every weight. If we praise the knowledge of Christ, and His presence, we will seek diligently for them till we find them. God has a plan for everyone of us. We should try to find what that plan is, and press forward until we attain to it. Press on to full fellowship with Christ, be partakers of His power, sharers in His sufferings, doers of His work, that we may eventually share His resurrection.

Practical Questions.

1. What progress have we made during the past year?
2. What better work can we do the coming year?
3. What good have we set for the coming year?

 JANUARY 3, 1926

Topic: "How Does God Show His Loving Care?" Luke 12:6-8;
 1 Pet. 5:7; Psa. 23:1-6. (Consecration meeting.)

Bible Readings.

Monday—Noah saved. Gen., chapters 7 and 8.
 Tuesday—Lot's escape from Sodom. Gen. 19:1-22.
 Wednesday—Israel provided for. Gen., chapter 46.
 Thursday—Daniel saved from his enemies. Dan., chapter 6.
 Friday—Salvation for all. John 3:16.
 Saturday—His promises. Gen. 8:22; Isa. 55:8-13.

Comment.

God has not only created the world and its fullness, but preserves it. He has a special care for mankind and expresses his special love for all who serve Him. The man who trusts the Lord is blessed. Guardian angels watch over us, and He has promised that not one hair of our heads shall fall to the ground without His care.

When man lost his right to life, by sin, immediately a way of escape from death was announced. The real manifestation of this love and care is found in Christ Jesus.

Practical Questions.

1. Have we taken God's promises into account?
2. Are God's promises for us?
3. What has He promised believers?

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