Near East Christian Council

Mesopotamia
Persia
Arabia
Turkey
Syria
Palestine

NEWS BULLETIN
OF THE
NEAR EAST CHRISTIAN COUNCIL

Egypt
Sudan
Abyssinia
North Africa
and
Balkans

December 1930

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EDITORIAL.

We were very happy to have Bishop J. H. Linton in Cairo, October 11 - 14. On Sunday forenoon he preached in St. Mary's Church, and in the evening in the American Church. Both messages were very helpful and inspiring.

Monday forenoon he had a conference with the members of the Council who were in Cairo, on the work of the Committee on Evangelism, of which Bishop Linton is Chairman. Then he lunched with the staff of the American Univerity. In the afternoon he spoke to about 70 missionaries on evangelistic work in Persia. It was a most challenging address, which presented not only the great difficulties, but the marvellous success the Church of Christ is meeting in Persia, in that field where he is Bishop.

Tuesday morning he spoke at the English Mission College, and then visited the C. M. S. Old Cairo Hospital. Many have expressed the hope that he may soon return to Cairo where his words have moved the Christian workers to a new enthusiasm for winning Moslems to Christ, and deepened the determination to give more time daily to prayer.

Since the last issue of the Bulletin, the Edinburgh Medical Mission Society has joined the Near East Christian Council. We are very glad to welcome this important Society into our Fellowship. The work it carries on within our area is in Nazareth and Damascus.

On November 3rd, the Officers of the Near East Christian Council met in Cairo. Among other decisions reached was the time and place for the full Meeting of the Council next spring. This is to be at Fairhaven, Alexandria, April 22 - 28, 1931, beginning with an evening session April 22nd, and closing the evening of April 28th.

April	23-24.	Literature Committee meets.
,,	25	Other Council Committees meet.
,,	26	(Sunday) is reserved for worship and rest.
,,	27-28	The full Council Meeting will assemble.

The members will leave Alexandria the morning of the 29th. The Council meets once in two years. The last Meeting being held in Brummana, Syria, in the spring of 1929.

The Officers suggested the following general outline for the work of the Executive Secretary, Mr. Wilder. Up to Christmas, Egypt and the vicinity. January 3-10 American U.P. Mission Association, Assiut, Egypt. About the middle of January attend Indigenous Christian Conference, Beirut, Syria, and visit the Syria stations of the A. B. C. F. M. February and first week in March, visit Algiers and Morocco. Then return to Cairo to prepare for and attend the full Meeting of the Council in April. Early May, Council "follow-up" work. Then visit stations of the A. B. C. F. M. in Turkey. June 17 - 20 Meeting of British Missionary Societies at Swanwick, England.

Readers of the Bulletin are asked to remember in special prayer these conferences and tours, as well as the ordinary work of Council's office.

On the occasion of the Officers' Meeting, the Rev. J. H. Nicol, Chairman of the Council, preached in the American Church, Cairo.

Attention is called to the important report on Evangelism and the Summary of Answers received to the Questionnaire issued by the Committee on Evangelism found on pages 10-16 of the June 1930 issue of the News Bulletin. This fine material, gathered from nearly all parts of the Near East, should be re-read, because of the information and inspiration found in it. Copies of answers to Bishop Linton's Questionnaire can be had in separate form by writing to the Council's office.

The attention of our readers is called to the Universal Week of Prayer, January 4th-11th, 1931. In several parts of our area spiritual awakening was the result of the last Week of Prayer. It is hoped that the coming Week may mean even greater blessing for the Churches and Christian workers throughout the Near East.

Though Dr. S. M. Zwemer has left this area, he continues to keep in touch with all that goes on in our Council. He also retains his position as Editor of "The Moslem World". This Magazine "comes of age" in January 1931, since that will be its 21st year of publication-an anniversary to be proud of, as one looks back at the great store of informative and valuble material gathered together in its issues. Missionaries in Moslem lands can hardly afford to be without "The Moslem World". Will those who do not take this quarterly, consider the advisability of doing so. The cost is $ 2 per year, postage paid.

His friends in the Near East and elsewhere will like to know of this little volume of personal letters by Canon W. H. T. Gairdner (obtainable from S. P. C. K., Northumberland Avenue, London, W. C., or C. M. S. Bookshop, Sharia Imad-el-Din, Cairo, price 5/-). Dr. Merrill of Aleppo writes:

"This summer a group of us have been reading Canon Gairdner's Letters after tea, up on the mountain side, overlooking the Gulf of Alexandretta. Many things interested us, delighted us, touched us. Some inspired us. But I think the climax was the interpretation of Elgar's Symphony at the end. It is wonderfully clear and takes you into the music, so that you feel that you have lived it through, when the description is over."

Mrs. Gairdner is devoting all the profits of this book to the Memorial Fund, so that in making a Christmas present of it to a friend one is also directly helping the work for which Canon Gairdner lived.

It is with a deep sense of loss that we record the resignation of Rev. Stephen Van R. Trowbridge from the Secretaryship of the Moslem Lands Committee of the World's Sunday School Association, which he has served most faithfully for 16 years.

His resignation is due to doctor's orders owing to his state of health.

Mr. Trowbridge was born in Turkey of missionary parents, and brought to his work not only an intimate acquaintance with the Near East gained from boyhood days, but also a love for the people of Moslem lands which few possess.

His use of the Turkish language as well as Arabic gave him a splendid equipment for service in this field.

Our sympathy and prayers will follow him and Mrs. Trowbridge both of whom have meant very much to the cause of Christ in the Moslem lands of the Near East.

We also extend our sympathy to the Moslem Lands Committee of the World's Sunday School Association, which is a constituent member of the Near East Christian Council. It will be very difficult to find the right man to succeed Mr. Trowbridge as Secretary of the Committee.

THE NEAR EAST CHRISTIAN COUNCIL.

(Since it was suggested to the Chairman that a brief review of the history and purposes of the Council might be useful at this time, he has written the following)

In the year 1924 Dr. John R. Mott held a series of conferences in the various countries bordering on the Mediterranean, in the completion of a plan which had been interrupted by the great war, of holding missionary conferences throughout the world. These various Near East conferences culminated in a general meeting in Jerusalem made up of missionary delegates from the countries of Western Asia and Northern Africa.

One of the many results of this Jerusalem meeting in 1924 was a proposal to form a Christian Council for these smaller territories like those already formed in China and India.

At the same time a Co-ordinating Committee on Literature for Moslems was formed whose basis was the work of a committee which already had been functioning in a limited way even before the Jerusalem meeting.

For two years there were preliminary conferences on the whole subject, these discussions resulting in 1926 in the decision to form a Council for Western Asia and Northern Africa. Later, in 1929, in response to suggestions from many quarters its name was changed to the Near East Christian Council.

The purpose of the Council from the very start was the promotion of co-operation between all the missionary forces in countries of Northern Africa (including Morocco, Algeria, Tunis, Tripoli, Egypt and Abyssinia) and Western Asia (comprising Turkey, the Balkans, Syria, Palestine, Iraq and Arabia).

At first sight it seemed somewhat far-fetched to form a Council comprised of so many countries, and yet missionaries in all of these lands have a bond of union in their common opportunity to share their faith with Moslems. Each of the countries taken alone is too small for helpful co-operation similar to the National Councils, but all together the missionary forces constitute a large and surprisingly unified body, the majority of whose problems are common to all.

It was made very clear from the start that the Council was not to be legislative in any sense, but on the contrary its only power consists of "the influence which grows out of the organized soundness of its judgment, the worth of its investigations and the reasonableness of its proposals," nor does any representative in the Council bind even his own society in any way, by his action in Council meetings.

The Council is composed at present of twenty-one members selected as representatives either of the various areas, or from several of the larger missions whose numbers entitle them to a delegate. The full Council meets every two years, with the Executive Committee meeting ad-interim on the alternate years.

It is perhaps too early to speak of the accomplishments of the Council, but its rapid development has surprised even its most enthusiastic supporters. Already about fifty per cent of the missionaries in the territories named, are in fellowship of the Council through the membership of their organizations.

From the very start the Literature Committee has been the most active. In this one phase of the work the influence of the Council is felt far beyond the confines of its particular territory. It was definitely planned from the start that this Committee should be a co-ordinating body for all literature activities in all parts of the Moslem world. Under the leadership of Miss Constance Padwick a tremendous amount of work has been done and very substantial results obtained in the way of gathering up the very best material available and putting it at the disposal of literature groups all over the world.

The other committees of the Council have been slower in getting under way, but each year has witnessed substantial progress. The Committee on Missions and Governments has kept the various missions and the International Missionary Council informed of governmental difficulties in various parts of the Council area, and in some localities members of the Committee have had great influence in maintaining the rights of the Missions to prosecute their work without hindrance.

The Committee on Evangelism has been studying, through intensive conferences in various localities, the methods of approach to non-Christians, and the various suggestions growing out of the Jerusalem conference in 1928. It has also acted as a medium of exchange for information between the various missions.

The Educational Committee has already done a very active piece of work in tabulating the various governmental attitudes toward private education and this has been published in the form of a useful pamphlet. This Committee is now on the threshold of what promises to be a very effective survey of the religious education being carried on by the missionary forces of the Near East. There is a strong probability that an organization in the West, very much interested in religious research, will make such a survey possible. If this is done the attempt will be made to give missionaries a method whereby they can judge definitely the effectiveness of their educational work from the religious standpoint.

In addition to the committee work the Council exercises very extensive influence throughout the whole territory through the personal visits of its Executive Secretary, Dr. Robert P. Wilder. No more acceptable or constructive personality could have been found to lead the Council during its early years. The Executive Secretary carries with him wherever he goes the inspiration of sincerity and devotion. The officers of the Council are very glad to be able to announce that he will continue in the service of the Council at least until the fall of 1932.

Another means by which the attempt has been made to unite the hearts of all the missionaries is through the occasional News Bulletin issued by the Council from its Cairo office. This Bulletin has already obtained for itself a recognized place among all the missionaries on the field, and also among the supporting agencies at home. Every effort is being made to make it increasingly useful as a helpful medium of exchange.

In fact from the beginning, those who have been most closely connected with the work of the Council have felt that its greatest work was to unite the hearts and minds of Christian workers everywhere so that the non-Christians in these territories might not be further confused by the variety of Christian approach, but might be able to see that, whatever the difference in method, the fundamental purpose of all the workers was the same.

As the Council takes its place along with other like bodies, as a full member of the International Missionary Council, we hope and pray that it may, with increasing success give expression to the desires and needs of all ministries of Christ in these lands, and become increasingly helpful to all.

J. H. Nicol.

NOTES FROM THE OFFICE OF THE CENTRAL LITERATURE COMMITTEE FOR MOSLEMS.

One of the great missionary societies of Britain, the London Missionary Society, after a special survey of the whole of its work has just published one of the best, frankest and most business-like reports ever issued by a great mission,[1] under the sub-title "A Critical Review of its Work Abroad". It rejoices our hearts to find this great society making a pronouncement on Christian literature as a part of its missionary task, in words that show a grasp of realities and a determination to handle the matter. When such a statement of policy becomes part of the missionary thinking of all the great societies-American, Continental and British - wonders will be wrought for the Kingdom. We quote the resolution in full:

"*The third great need in all the fields is for more and better Christian literature.* The Bible Societies have rendered immense service in making the Scriptures available, but there are many language areas in which the Society works where the provision of other Christian literature is negligible; further, an appreciable proportion of what exists ought really to be scrapped. There are practically no languages in which the supply is anything like adequate. On the other hand, there is a large and increasing supply of secularist literature. After a certain stage in the development of the church, stagnation and re-action are likely unless the church, and particularly its leaders, have a reasonable supply of Christian literature. If those who read this Report will consider the effect of pernicious literature in this country, or the part played by reading in their own growth, they will see that sound policy requires that the supply of Christian literature shall be increased without delay, and that it shall be kept up-to-date. Movement of thought is rapid already in some parts of the fields and will become more so. The question of literature has received much attention in recent years, and in most fields there is a commitee, representative of co-operating missions, which is endeavouring to see that the demand is supplied; but in nearly all cases they are hampered by lack of missionaries with time and capacity to supply the need, and by lack of funds for publication. In time natives will doubtless arise who can supply the need, but at present the work is largely dependent on missionaries. There are few language areas where such literature can be sold without loss; and while we hold to the view that a charge should be made for literature, we consider that societies should be prepared to incur a loss on sales as a cost of evangelism, if a loss is necessary. There must be many who would make a special gift to provide the cost of publishing a *Life of Christ* or some suitable Christian classic in a vernacular, if they realised the importance of such books.

"There is already co-operation between Societies in regard to literature, but much remains to be done before the interdenominational agencies on the fields are organised so as to make the best use of the resources available. Even then the resources will, in most cases, be miserably inadequate. The provision of men and funds for the work is

(1) Report of the Survey Commitee, 1930. L.M.S., Livingstone House, Broadway, London, S.W.1. Price sixpence.

the common concern of all the Societies in the same language area, but, as is usual, what is everybody's business tends to be nobody's; it seems as though each Society waits for the others, and meantime the need is not supplied. *We should like to see the L.M.S. set aside much more missionary time for literature in each field, and grant substantially more money. We suggest that each of the Society's District Committees should be asked to review its existing work and to consider whether, pending the time when the Society is able, through increasing resources, to make special provision for the purpose, some existing work should not be curtailed in favour of literature.* If they are able to arrange with other missions in their respective areas that they will do the same, so much the better for the common task."

India.

It has been the great pleasure of the Secretary of the Central Literature Committee for Moslems to have a small task for the new co-operative centre for Islamic training and for literature for Moslems in India - the Henry Martyn School at Lahore. This very humble link was the collection of some of the old books by, or concerning, Henry Martyn for the library of the school that is named after him.

We in the Near East take great pride in the sister institution, the Cairo School of Oriental Studies, and it is of particular interest to us to know that two members of the staff of the new Lahore School have been to Cairo to study in the School of Oriental Studies - the Rev. L. Bevan Jones of the Baptist Missionary Society (First Principal at Lahore) and the Rev. L. E. Browne of the S.P.G. We take great pride, too, in that other school that does so much to prepare workers to reach Moslems, and therefore it may be of interest to hear from one of the first three students at Lahore something of the start of our sister school. The writer is Miss Greenfield of the Wesleyan Mission in Hyderabad, a corresponding member of the Central Literature Commitee. She says:

"It is some long time since the Henry Martyn School was planned, and there have been many who have longed and worked for the time when it could be opened. Now it is an accomplished fact, and I am proud to have been one of its first students. It has been a great experience - a fitting culmination to the past few years...

I had left the Muslims quite outside my little world, though geographically they were always near at hand. I had no idea whether I should ever learn to love them, or whether I could even be intelligently interested in Islam. The one thing that was clear was that I could not say 'No' to the call that had come, though I knew I was far from fit...

I left Hyderabad in January and came to Lahore for the three months term. My first introduction to the School was a happy tea party and chat in the Bevan Jones' home ... The house is in a quaint old compound belonging to the C. M. S. which dates back at least to the time of Bishop French. There is a Chapel in the grounds; and the high wall surrounding the garden, separating it from the busy world outside, gives it an atmosphere of peace... That opening tea party was quite enough to convince me that the right men had been chosen, and I knew we were in for a great time. The Principal, Rev. L. Bevan Jones, belongs to the Baptist Mission, and has worked for the past twenty years in Dacca, Bengal, where he has had considerable experience amongst Muslims. Rev. L. E. Browne of the S.P.G. has been at Bishop's College, Calcutta, and in Constantinople. The third member of the staff, who arrived in Lahore a few days later, is Mr. Subhan, belonging to the American Methodists. He used to be a Muslim in his youth, and so can give valuable information, as he knows from personal experience what it is in Islam that appeals to those who follow it...

Staff and students met together daily for devotions previous to the lecture. That quarter of an hour's quiet prayer together was the keynote of the whole School. We met both for prayers and for lectures in a little room we called the Library - and there really was a library, a large bookcase full of carefully selected books which it was a sheer joy to dip into.

During the term four evening meetings were held which were open to all Christians in Lahore who cared to come. At these meetings the Staff took turns to open some subject of interest such as, 'Our special message to Muslims', 'Elements of value in Islam', 'Modern movements in Islam', 'Our Line of Approach'. These meetings were well attended, and the addresses and the discussion following were helpful to everyone, particularly so as some who made valuable contribution to the discussion were converts from Islam."

South Africa.

Deaconess Matthews of Capetown, in writing to ask for Cairo courses of instruction for those preparing for Baptism, says:

"At present I have one or two Moslems whose motives for seeking Baptism are very mixed, so they must have a long preparation. I've come to the conclusion that *if things go on as they are,* in another fifty years all the coloured (half-caste) people of Cape Town will be Moslem. They are spreading so fast."

Bulgaria.

Our friend Mr. Hoppe writes:

"I hope you received my last book in Bulgarian, 'Pioneers of culture and Islam'. Already fifteen Bulgarian Orthodox papers wrote splendid articles about it. This, they say, is the right kind of literature to set free by Christ the half million of Pomaks who are still Bulgarian Mohammedans. A second volume in Bulgarian like this is ready for the press. It contains also biographies of converted Moslems."

Here is matter for thanksgiving and for prayer. If the Orthodox Church takes up the burden of the Moslem population in the Balkans, what will it not mean of blessing, not for those Moslems only, but for the ancient Church in which this evangelistic spirit comes to rule with its freshness and joy and sacrifice.

Syria.

Professor L. Levonian of The School of Religion, Athens, writes of an interesting and useful visit to Syria. He says:

"I attended the Pastors' Conference which was held in Aleppo in July . . . I had a good many talks with Mr. Adkins who is in charge of the Moslem work in north Syria. If I can manage, I shall spend one month with him in visiting the centers in north Syria next summer. I had an interview with the Armenian Bishop Papken who is just establishing a seminary near Beirut, to prepare priests for the Armenian Gregorian church. He referred to my book — Moslem Mentality — and showed much interest in the whole question. He asked me to send him a few more copies of my book for their library. Then he said that he was just publishing the Armenian text of a Treatise written in the 16th century by an Armenian Bishop on Islam. That might be very interesting indeed."

Persia.

The report of the Inter-Mission Literature Committee of Persia for the year 1929-30 says:

"Just as every worth-while product to-day must be properly manufactured, financed, and marketed, and each phase is of supreme importance, so the task of our Literature Committee is threefold."

We print in this number of the Bulletin the Committee's account of the "manufacture" of their literature, and hope in later issues to give information on the other two phases of the work.

The "Factory".

"Next to the birth of a human soul, what event can give one a greater thrill than the birth of a book? A good book, like a soul, is immortal, and even one edition can influence generations. Our committee is now revising a Persian Christian book of which the first edition appeared nearly a century ago and the last copies of that edition have just gone out to readers. Only God can measure the influence of that book for Jesus Christ. So the chairman of this "factory" has many a thrill as one book and tract after another are born into the world of Christian literature to begin a useful life.

The "factory" is a busy place these days. The chairman is fortunate enough to have two earnest Christian Persian associates who make his task a pleasant one. Proofs to be read by all three come in constantly from two presses in Teheran, from Cairo by air, from Beirut by trans-desert post, and from Germany across Russia and the Caspian Sea. Back they must go, by the next post if possible, and other work must be shelved until they do. One of the aims of the committee is to arrive at typographical perfection, an ideal which no Persian book has ever attained, and the staff play a game with each other to be first in spotting errors, which lurk everywhere amid the intricacies of Arabic script. The game is worth the trouble, for we know that fine work will not only honor Christ but will set a standard for all Persian literature in its coming new era.

Preparing manuscripts for the press is also a complicated task. A welcome sign is that more and more manuscripts are coming in unsought to the committee. In the past month three have come—one from Tabriz, one from Meshed and one from Shiraz—from three corners of Persia, and two of them were from Persian authors. When manuscripts arrive they are passed on to a committee of Persians to accept or reject, and if the latter fate overtakes them, the chairman has the delicate duty of so informing the author without killing the budding desire of Persians to produce Christian literature, a desire which he is naturally anxious to foster. No manuscript has yet been printed without considerable revision, and this keeps the staff constantly at work. An important book now in the press was gone over carefully seven times before it was finally ready for publication, and four proofs of every page so far printed have seen sent from Germany, where the linotype operators set type in a language they do not know. It is easy to see that it requires time as well as effort to manufacture a Christian book for Persian consumption.

One must pass over the voluminous correspondence on every conceivable phase of the work, the preparation of suitable illustrations, for it is a rule of the committee that all possible publications should be illustrated, and the care of the books when they have been "born". There are many thousands now in stock and there is no good place to keep them. We are waiting for some friend to provide us with funds to build a suitable "home"; in the meantime our publications are scattered in several temporary storerooms which are infested with white ants. Persian white ants are not Christian; at least they have a special appetite for tender young Christian publications, and it has required constant watchfulness to circumvent them.

During the past year the chairman can testify to the "birth" of the following books and tracts:

1. Persian Bible Dictionary.
2. The Splendid Quest.
3. Apolo.
4. The Radiant City.
5. The Perfect Law.
6. Directions for the Christian Life.
7. The Greatest Transaction in the World (two editions).
8. The Appearing of Christ.
9. The Ladder of Life (Revised Reprint).
10. What is Faith? (Two editions).
11. Self Control.

12. What is Sin?
13. Religion and the Modern Man.
14. Honesty (Reprint).
15. The Bad Tree and the Good Fruit.
16. What is the Means of Salvation?
17. Where do you wish to go?

} Tracts of Light.

Five of these publications are major books and the rest may be classed as tracts, ranging from a two-page leaflet to a tract of 30 or 40 pages.

And now the chairman regrets that he must mention how one of the new books "died a-borning". Government censorship has been constantly less restricted and it was with great surprise, therefore, that it was suddenly learned through an indirect source that a whole edition, 1500 copies, of a new book imported from abroad had been seized by the Persian post office and was to be destroyed on the ground that the book was "contrary to religion". There are some plain facts in it, but it is no more controversial than a number of others now in circulation. Every effort has been made to have the books released or at least returned to the printers, but without avail. The Government's final reason for insisting on its decision was that the books came under the international law authorizing the destruction of all "obscene and immoral books"! Truly the ways of government censors are past finding out, and after such an answer, which would have horrified the sainted author of the book, the committee can only take other steps to make the book again available."

China.

Our correspondent, the Rev. Claude L. Pickens, Junior, known to most of us in the Near East as Dr. Zwemer's son-in-law, has been with his wife and babes in "two real battles"—one a military revolt when shells and skirmishes were only the other side of the compound wall, and one a battle of three days against bandits who attacked the city, when the Pickens family had to evacuate their home for a river steamer. In spite of all these interruptions, Mr. Pickens writes cheerfully about his three babes and about the work in Ichang. He says:

"Our Moslem work is going along slowly as far as our own personal contact goes. I do get into touch with many of them in Ichang and try to reach a friendly understanding wherever I do have the opportunity. This past year I have been particularly interested in getting to know of and to purchase the literature put out by their press. So far I have gotten in touch with book stores in Peiping and Yunnanfu and purchased books from them. I am a regular subscriber to five Moslem newspapers. Just recently I have purchased a Koran translated into Chinese which has just been published. We are very much encouraged about the way the little quarterly paper of our Society of Friends of the Moslems in China, *Friends of Moslems*, is being received."

"We welcome the Central Literature Committee for Moslems as a Life Member of this Society. We appreciate all that you have done for us in the way of information and keeping us in touch with what you are doing. Mr. I. Mason has just written to me that he has completed the translation of the tract 'Abdullah' which you sent us some time ago. We hope to have it out within a couple of months."

Books in English by Members of the Central Literature Committee.

During the spring or summer we have had news of the following books by members of our fellowship:

W. H. T. G. to His Friends. Some Letters and Informal Writings of Canon W. H. Temple Gairdner of Cairo, 1873-1928. Pp. vii-173. S.P.C.K. London. 5/-

Of this book a review in the "Student Movement" says:

"I have claimed the heart that enjoys", wrote Temple Gairdner; and his letters abundantly demonstrate the measure with which his claim was granted. What is there that he does not enjoy? The world as it unfolds itself before him in his travels; the ways and doings of his own or any other's children; an opportunity of worship in England, Egypt, America, in temple or village church, it matters not; Greece and all she stands for ('My God! I think half my soul is Greek'); music, books, and rhythmic motion; he rejoices in them all. Even the letters written to friends in bereavement bear consolation rather than condolence.

"O Lady! we receive but what we give'; and because Gairdner gave to every experience so lavishly—a Franciscan love of God and man, a rich imagination, an insight which found a spark of light in the most unlikely place (but there were no unlikely places with Gairdner), and a humour overflowing but faultless—he received so richly and was able to pass to his friends.

'This light, this glory, this fair luminous mist,
'This beautiful and beauty-making-power,'

are Gairdner himself, projected into his experiences."

I. Lilias Trotter, Founder of the Algiers Mission Band. Blanche A. F. Pigott. Published by Marshall, Morgan & Scott, London. Price 6/-.

The writer has used many extracts from the journals of that dear saint and evangelist and friend of all, I. Lilias Trotter. And even in extracts we meet the quality of her spirit, in which love of beauty and love of men and women were fused and blended in her great love of her Lord.

Indian Islam, by Murray T. Titus, Ph. D., D. D. Oxford University Press. pp. 290.

xvi Appendix. Bibliography. Glossary of Islamic Terms. 12/6d.

Dr. Titus has done a great service. The marvel is how such a work could come out of his busy life!

Mr. H. A. R. Gibb of the London School of Oriental Studies (known to some of us in the Near East as a visitor to Cairo and to *our* School of Oriental Studies), says:

"Here we have almost an encyclopaedia of Indian Islam considered in its religious aspects . . . It is drawn from an immense variety of sources which are given in a bibliography extending over more than seven pages, and include a number of Urdu publications upon which no previous English writer has drawn in dealing with the subject of Islam in India . . . Of special interest are the relations between Islam and Hinduism. While on the one hand the influence of Islam upon Hindus is shown by the formation of a number of syncretistic sects, on the other hand the varieties of Muslim belief and customs which are found nowhere but in India must be put down to the imperfect conversion of the natives of the country who carried on into the new faith many of the beliefs and practices of their heathen forefathers. Such syncretism is specially noticeable in the worship of the saints of Islam in India. Saints are reverenced in every part of the Muhammedan world except where the Wahhabis have succeeded in suppressing a practice which they regard as derogatory of the worship due to God alone; but in few countries has saint worship attained such development as in India, and the account given of them by Dr. Titus forms one of the most interesting chapters of his book."

In the Press.

The Rev. E. Miller of Meshed has a book on Bahaism to which we have been looking forward for some time, as it will not only tell of Bahai tenets but of the life and ways of Persian Bahais.

The S. P. C. K. London is bringing out a Course of Instructions for Catechumens (i.e. those preparing for Baptism) on the Life of our Lord. The course is the work of Canon Gairdner and myself, and will be ready shortly.

Canon Sell has just finished his little book on Inspiration for the Indian pastors. It should be a help to have this subject dealt with by one who knows Moslem thought so well. The book may be had from C. L. S. I., Madras.

Constance E. Padwick.

LAMBETH AND REUNION.

It is probably too soon yet to begin writing about Lambeth and Re-union. We need to get farther away in order to see it in its correct perspective. This applies specially, perhaps, to those of us who were so closely engaged in the actual discussions. This article therefore, makes no attempt to deal exhaustively with the subject. There are, however, a few points which may interest readers of the "Bulletin" and it is to these I now chiefly refer.

I The membership of the Committee on Unity.

There were 73 members on this Committee. Some were strong Anglo-Catholics. Readers will readily call to mind the attiude of the Anglo-Catholic press to the South India Scheme in the months prior to the Lambeth Conference. A section of the Church practically theatened to secede from fellowship with Canterbury if the South India Scheme was approved. Well, at Lambeth we had many of the Anglo Cathlic leaders present, and their constituency expected them to see that what were regarded as "Catholic principles" were not jeopardised.

Then there were those of us who were vitally connected with Reunion problems in South India, Persia and East Africa; and others who have problems coming forward, e. g. in China, and West Africa. There were also others, not immediately implicated in local schemes of reunion, but taking a strong part on the side of reunion, such as some of the English and Colonial diocesan Bishops. There were many who were hoping for a far greater liberty in the matter of Inter-communion both at home and in the mission field.

Now, if you can visualise all that you will soon begin to feel the "tug" that was inevitable at times in that Committee! Clearly some miracle of the Holy Spirit had to happen if open cleavage was to be avoided. Probably, too, until we met at the Conference, few of us had adequately grasped just how great was the problem from the point of view of those from whom we differed. And as we went forward in the discussion the problem kept facing us from ever different angles and emphases. There were times when a "Synthesis" seemed almost beyond hope. Our Chairman, the Archbishop of York, had an almost superhuman task trying to hold together in one Committee all these very diverse elements, and from their varying ways of looking at the problem produce a Report which should not be just a watered down least common measure of the whole;or still less, be am ambiguously worded compromise, which would be read in one way by one group, and quite differently by another.

2. Another side of the problem. And that was not all the problem before us. We had what practically amounted to "negotiations" with other Episcopal Churches as well as with South India, and these were looking to us to hold out the hand of fellowship to them. If we made a compromise on essentials in order to meet South India, were we to sacrifice for ever the hope of ultimate re-union with the Orthodox Churches of the East? These sent the most influential deputation from their Church that our Church has ever received, and under the Chairmanship of the Bishop of Gloucester—to whom the whole re-union discussion owes so much—the sub-committee on this section met with the Eastern delegation

and got right down to close quarters. In making statements of belief in the matter of the Scriptures, the Sacraments, the Creeds, and Episcopacy, these two groups had ever to be kept in mind, viz, the Orthodox Churches of the East, and the non-episcopal Churches in South India and elsewhere.

Now, I wonder whether this has given you some glimpse of the problem with which we faced? Those of you who know me and my outlook will realise how hard set to it I was at times! and how some of us had to stand out where we could, and with all the power we had, to secure as far as possible what we stood for; and to ensure that we were not compromising principle in other directions in order to get it. Then remember that those from whom we differed were from their side honestly and sincerely doing the same. How did we ever get through to the point reached? I am absolutely convinced that God, in answer to the prayers of thousands of His people all over the world, just came down upon us and did the impossible.

And if you are disappointed because more was not accomplished along certain lines – well, I must confess that I too, had hoped for much more. But, in view of the possibilities which we all soon realised to be present, that we ourselves might simply split hopelessly asunder, let us thank God for what has been accomplished in some matters, and for sign posts indicating the line of progress in others.

3. The Eastern Churches. (a) In the Report, pages 138, ff is a Resumé of the discussions which took place between the Patriarch of Alexandria with the other Orthodox representatives on the one side, and the Bishop of the sub-committee of Lambeth on the other. Explanations as to method of procedure in the Orthodox and Anglican Churches on matters of Faith and Discipline were offered on both sides. With regard to ordination, the Anglican Bishops stated that in Ordination a special *Charisma* is given to the person being ordained to fulfil the duties of his ministry, and that we stand by the statement in the Preface to the Ordinal that from Apostolic times, there have been these Orders of Ministers in Christ's Church, - Bishops, Priests and Deacons.

(b) The much discussed expression "the Historic Episcopate" was thus explained: "When we speak of the Historic Episcopate, we mean the Episcopate as it emerged in the clear light of history from the time when definite evidence begins to be available... Whatever variety of system may have existed in addition in the earlier age, it is universally agreed that by the end of the second century episcopacy had no effective rival." The whole section should be read in the Report: it is too long to quote here, and too important to summarise, and it goes on to say: "When, therefore, we say that we must insist on the Historic Episcopate but not upon any theory or interpretation of it, we are not to be understood as insisting on the office apart fron the functions. What we uphold is the Episcopate, maintained in successive generations by continuity of succession and consecration, as it has been through out the history of the Church from the earliest times, and discharging those functions which from the earliest times it has discharged."

This explanation of the term "Historic Episcopate" may not appeal to all readers of the Bulletin as entirely satisfactory! I am quoting it here from the Lambeth report as being the explanation that satisfied the majority of the Bishops who were on the Committee on Unity.

The purpose, as I understand it, of the statement on Episcopacy is, that while maintaining these preambles just stated, we do not say that we believe the Episcopate to be an exclusive channel of grace. We definitely make clear our belief in the spiritual reality of ministries now exercised in non-episcopal communions; and we do not venture to pass judgment on either the ministry or sacraments of those who are without Bishops.

(c) Concerning the Holy Communion, in answer to the Eastern delegation as regards our belief as to the Presence of the Lord in the Sacrament, our Committee quoted the various statements in our Articles and Catechism and in the Holy Communion Service. On the one hand we had to guard against any materialistic theory or magical power in the Sacrament. We repudiate the doctrine of Transubstantiation. But we do believe that the Body and Blood of Christ are verily and indeed taken and received by the faithful in that Sacrament, and that the means whereby it is so taken and received is faith. The further statement of our Committee as to the Consecrated Elements remaining "sacramentally the Body and Blood of Christ" after communion, was one that some of us found difficulty in accepting. I suppose it is capable of some satisfactory theological explanation!

(d) The Conference gave its reasons for not being able to issue a formal statement on the subjects referred to in the Resumé, but was prepared to record its acceptance of the statements therein as a "sufficient" account of our teaching and practice. Further, Conference asked the Archbishop of Canterbury to appoint representatives of the Anglican Communion to meet with representatives of the Orthodox Church to prepare a joint statement on the theological points about which there is difference and agreement between the Anglican and the Eastern Churches.

4. The Armenian Church. With regard to the Armenian Church, Bishop Tourian stated that while officially intercommunion between their Church and ours was not recognized, yet it was practised on both sides when the need arose. It did not appear possible at present, for political reasons, to recommend further advances between the two Churches. Readers who know the very difficult circumstances of the Armenian Church at this time will appreciate the reasons for this.

Political and other conditions also appeared to make it impracticable to do much at present in the way of furthering relations towards inter-communion with the Assyrian and West Syrian Churches or with the Coptic Church in Egypt.

5. The subject of **Inter-communion with non-Episcopal Churches**, was very thoroughly discussed. Quite frankly, many of us hoped for a much greater stride forward in this matter than the Conference felt justified in making. As we listened to the Anglo-Catholic Bishop stating their case, too, we had to try to appreciate their point of view, so entirely different from that of some of the rest of us. The situation in places like Persia and East Africa had great influence with the Conference and it is largely due to this that Resolution 42 was passed. This Resolution does not give us nearly as much as we desired or hoped for, but at any rate it does go a good deal further than any previous Lambeth Conference had gone in this matter. There are barbed wire fences and thorn hedges and stone walls guarding every clause, but, notwithstanding, it does for the first time recognize the possibility of Bishops of the Anglican Communion exercising their discretion in certain exceptional circumstances. For example, in Persia, where the Church in the South is Episcopal, and the Church in the North is non Episcopal we have always felt that the only possible course open was to give our members who travel north a letter of introduction to the Church where they go, asking for them the hospitality of that Church, including the Holy Communion. Similarly we always welcome members from the North who come to our area. This is now sanctioned, and very largely just because our circumstances in the mission field made any other course unthinkable for those who are members of one Body. The word "encouraged" should be noted in this Resolution. It makes a distinct advance. But further, granting all the barbed wire etc., the Bishops of the Anglican Communion will not question the action of any Bishop, who may, in his discretion exercised in accordance with the terms of the Resolution, sanction an exception to the general rule "in other special or temporary circumstances."

That, as I understand it, covers such special occasions as the late Jerusalem Conference, or similar gatherings where under the influence of the Holy Spirit, the Spirit of Unity in the Lord is so manifest that nothing short of participation in the Lord's own great act of fellowship could be felt adequate to seal the existing Unity of the Spirit. This gives no sanction to indiscriminate or purposeless inter-communion. Where there is a "will to schism" it seems incongruous to ask for this act of fellowship. At the same time many of us have proved this act of fellowship to be itself a factor in producing and sealing the "will to unity" and it is vain to ask us to deny our experience. But God is a God of Order, and order in His Church is essential.

6. South India. It is impossible to do more than refer to this at the end of this article. One feature of the Scheme that strongly commended itself was, that the Scheme did not envisage the formation of any fresh Church or Province of the Anglican Communion under new conditions, but was a bringing together of distinctive elements of different Christian Communions in a distinct Province of the Universal Church, on an Episcopal basis, and in such a way as would give, in South India, the Indian expression of the Spirit, thought and life of the Church Universal. And so, without committing itself to any final judgment on this and other novel features in the Scheme, Conference says: "We express to our brethren in India our strong desire that, as soon as the negotiations are successfully completed" the venture should be made and the union inaugurated," and the Conference proceeded to give its "general approval" to the suggestions contained in the Report of its committee with regard to the proposed Scheme for Church Union in South India.

This is very inadequate as a resumé of what was the spirit of the Conference with regard to South India. Readers should certainly get the Report and read it. Of course, it is to be remembered that the last word is not with Lambeth, but with the Churches in India, and we look forward with eager anticipation and prayer to the future, for we "believe in the Holy Ghost, the Lord and Giver of Life."

7. The Persia Proposals. The situation in Persia is probably understood by most readers of the Bulletin. We have the American Presbyterian Mission working in North Persia and the C.M.S., and the B.C.M.S. in in South Persia. The C.M.J. has work both in Teheran and Isfahan The Church in the North is organized on a non-Episcopal basis, though it is not quite accurate to describe it as "Presbyterian." The Church in the South is Episcopal. At the Inter-Church Conference held in Isfahan in 1927, certain proposals were drawn up as a possible basis towards a United Church. I was asked to present these proposals to the Lambeth Conference. The situation in Persia was clearly not understood by many of the Bishops, but the proposals were most cordially received and some of those who had, prior to the Conference, written or spoken adversely as to our aims, gave their willing support to the action of Lambeth on our proposal.

The Archbishop of Canterbury, in a personal talk with me expressed his own sympathy with the desire of the Persian Church to be freed from external control, and indicated the degree of progress in the Church of Persia, which he would feel to be sufficient to warrant him in relinquishing his control. He also graciously promised to give me a letter on this subject to be read to the Persian Church. When the whole subject of Church Unity in Persia came before the Committee, it was again received with evident sympathy, and the following paragraphs were unanimously passed:—

"We have received the Proposals for a United Church of Persia as approved by the Inter-Church Conference held at Isfahan, July 23rd—August 5th, 1927.

We rejoice to hear of the growth of this Young Church in a Moslem land, and its zeal in the evangelisation of Islam, and desire to express our sympathy with the fervent desire of the Persian Church to be organically united.

We note that the Church in Persia is, for different reasons set forth in the proposals, not yet ready for formal Union. We encourage the Church in Persia, however, to go forwards towards this goal, carefully studying present movements in other parts towards Church Unity, and in particular, the Scheme for a United Church of South India:

We regard it as essential for the Unity of the Church, that the Historic Episcopate, in a constitutional form, should be definitely aimed at as the Order of the United Church of Persia. By this we do not mean that it should be an Anglican Church; indeed we hope that the Church of Persia, developing along the lines of its own genius, will have some particular contribution of its own to bring into the Catholic Church. But we urge that, if the Church of Persia is to be a vital part of the great Re-united Church, it should go forward along the lines of the three-fold historic Ministry of Bishops, Priests and Deacons, on which lines the Church is so clearly moving to-day.

We sympathise with the Church in Persia in its natural desire to be independent of external jurisdiction, and we look forward to the time when it will be completely free to develop according to its own national genius as a Province of the Church Universal. In the meantime, while steps are being taken to reach this goal, we gladly place at the disposal of the Persian Church all the experience that the Anglican Communion has gathered during the course of its history.

We have given sympathetic regard to the proposal that, at future ordinations in the two divisions in the Church, prior to the Consummation of Union, two ordained ministers from the Northern (Presbyterian) Churches join in the Laying-on of Hands at the ordination of an Episcopal minister; and similarly that the Bishop should take part in the Laying-on of Hands at the ordination of a minister in the Presbyterian Church. We recognise that there are inherent difficulties in this proposal, but recommend that in view of the situation existing in the Church in Persia, due enquiry be made with a view to discovering whether some Scheme of Joint Ordination be possible, always providing, on our part, that the essentially Episcopal nature of the ordination be properly safeguarded."

The Conference passed a Resolution giving general approval to these paragraphs. The whole subject will come before the Inter-Church Conference to be held D.V. at Teheran in 1931. For this we pray that we may be guided in all things into the mind and will of God.

J. H. Linton,
Bishop in Persia.

A VISIT TO ALBANIA, BELGRADE AND ST. ANDRAE.

The ancestors of the Albanians were the Pelasgians, who came from the mountains of Asia into South Eastern Europe. A great part of the country is mountainous, but the majority of the people live from farming, since one-third of the area of Albania can be cultivated. Durazzo was once a great city. Its walls were built by the Romans before the time of Julius Caesar, and on them as foundations were erected other walls in the time of the Venetian Republic of which Durazzo was a part. Not far from this city can be traced the camps of Caesar and Pompei, which recall the bitter struggle between those ancient warriors. During the Roman occupation the Via Egnatia, with two branches, crossed Albania. Undoubtedly the Apostle Paul travelled along the Eastern stretch of this road near Salonica in Greece, and he may have also walked on the Western portion when he visited Illyricum.

The people in Albania were once Christians. When the Turks in 1431 captured Janina the Islamising of the land began in earnest, but under Skanderberg 1443-77 the country was independent. After his death Albania became a Turkish province and many of its inhabitants became Moslems, but they are more open-minded than most Mohammedans. The present King, Ahmed Zogu I, is a Moslem, also some 71% of the population are Moslems, but there are 200,000 members of the Orthodox Church, chiefly in the south, & 85,000 Roman Catholics, mainly in the north near Scutari, where there is an Archbishop, many priests and a Jesuit college.

On May 29th I entered Albania from Greece via Florina, visiting first Kortcha, a city of about 20,000 inhabitants, where the Rev. and Mrs. Phineas B. Kennedy have an American Mission School with 61 boys and 63 girls, of whom 16 are Moslems. There is regular Bible instruction in school and a fine spiritual atmosphere. So far as I could learn it is the only educational institution in Albania where the Bible is taught. Mr. and Mrs. Kennedy have been 20 years in Albania and are so advanced in years that they are seeking for a young married couple to come out from America to assist them. The work was once under the A. B. C. F. M., but some years ago the Board withdrew its support owing to the lack of funds for carrying it on. The work is now independent and is supported by friends who appreciate its great value.

While in Kortcha I visited Tege Turan to call on Baba Dede, who is the head Baba of the Bektashi Dervish sect. The founder of this order was Hadji Bektash, who was born in Korassan Neshabur, Persia, 1249 A. D. He was a descendant of Mohammed through Ali and Fatima, Mohammed's daughter. He moved from Persia to Anatolia, Turkey, in 1284. Ever since that time Anatolia has been the headquarters of this sect, until the Ghazi Mustapha Kamal drove all Dervish orders out of Turkey.

The present head, Baba Dede, was 28 years in Anatolia, which he only left when all the teges in Turkey were closed. It is significant that he should choose Albania as the headquarters of his sect. He claims 200,000 followers in Albania and 7,650,000 in all Moslem lands.† Mrs. Kennedy interpreted during my interview with this most interesting old Moslem leader. He said that all his followers are Shiahs, who respect all the 124,000 prophets, among whom are 28,000 prophets who are higher than the others, and the four who are the very highest of all are Moses, David, Jesus, and Mohammed. He admitted that Jesus never sinned, and that according to the Koran Mohammed did sin. He said, "We find God in the person of some good man." He believes in the transmigration of human souls: "A good person's soul comes back after death in another good person. Evil persons may appear again in stones or animals. Paradise and Hell are in this world. Possibly many of the evil will ultimately become good."

Mr. & Mrs. Kennedy also took me to call on At Vasil Marko, who has been the acting head of the Orthodox Church in Albania, and took a prominent part in making it autocephalous. He told of the peril his church faces in the strong desire of Roman Catholics to make it a uniate church. The immediate need, he said, is the establishment of a Theological Seminary in Albania to train Orthodox priests, but the church is not at present financially able to start such an institution. Italian influence in Albania is strong and is growing rapidly owing to a large loan which the Italian government has made to the Albanian government, and owing to the number of Italians in the country.

Kortcha impressed me as a strategic centre of great importance from the missionary point of view. There is a mosque which was built 400 years ago and an important Moslem community. It would be nothing less than a calamity if the Kennedy's work were not continued. Besides speaking in this city nine times, I attended the service in St. George's Orthodox Church, and called on Athnas Sinas, who has translated the Bible into Albanian —a monumental work.

On June 2nd I left Kortcha and travelled in the post automobile 200 kilometres to Kavaja, over beautiful mountains but along wretched roads. There are no railroads in Albania. Kavaja is a town of 7,200 inhabitants. It was once the centre of European pottery making. Here I was the guest of Mr. & Mrs. Kenneth Reeves. He is the Director of the Albanian-American School of Agriculture, which has been in existence four years. The Albanian government has given the school 112 acres of land surrounding the school buildings, and in addition 150 acres elsewhere; also the government has provided several scholarships. There are 92 boys in the institution, and 7 teachers, of whom 5 are American. There is a four-years course of study. The Bible cannot be taught in this school because it receives a grant from the government. The same is the case with the Albanian-American School for Girls in Kavaja which I also visited. In this institution there are 47 girls, with a four-years course of regular academic work to the 9th grade, also a course in weaving, basketry, etc. Both these schools have the same board of management in America, under the leadership of Dr. Erickson.

On June 4th I left Kavaja for Tirana, the capital of Albania, which is 26 miles southeast of Durazzo at the foot of the Dajti mountains - a truly beautiful situation. While here I visited the Albanian Vocational School and shops which were erected in 1922, using funds provided by the American Junior Red Cross. There are 285 boys in the school, following a five-years course. They enter at the age of 14 or 15. On graduation they have reached about the same standard as one who graduates from a technical high school in America. The Albanian government provides the buildings and furnishes funds for classroom work. I went over their buildings, printing press, carpentry shop, chemistry laboratory, repair shop, farm and ice-making plant. The school is very well equipped. Its Director is Mr. T. Fultz of America.

While in Tirana I called on Vissarion, Patriarch of the Orthodox Church of Albania. He said that there could be no union of the Orthodox churches of the Balkans until the Greek Orthodox Church in Greece was willing to keep its hands off Albania. He desired further information about the NearEast Christian Council and its work. I was glad to send him copies of our Bulletin.

Near Tirana is the Kyrias Institute with 150 girl pupils, of whom more than half are Moslems. Of the Christians about half are Orthodox and half are Roman Catholics. There are no Protestant pupils in the school. The course covers seven years, corresponding with the French Lycée and the German Gymnasia. There is a normal department where specializing in education begins after the third year of Gymnasium and continues for two years. Here teachers are trained for the primary public schools. 72 out of 150 pupils are in this department. The head of the school is Miss P. D. Kyrias, M.A. Oberlin and B.A. Woman's College, Constantinople. Mr. Christo Dako, whose guest I was, is the General Administrator of the school. He is a Protestant and worked for a time in connection with the A.B.C.F.M. His wife founded the mission school in Kortcha. In the Kyrias Institute are two nieces of the King, Zogu, and several members of other leading families in Albania. Here, as well as in the Albanian Vocational School, the Bible is not taught in the classes, but one hopes that the lives of the teachers and the ethical courses are helping the pupils.

On June 8th I left Albania for Belgrade. It was my purpose to also visit Novi Sad, but the mission school in that city had its closing exercises before I could reach it. In Belgrade I was the guest of James W. Wiles of the British and Foreign Bible Society, who brought me into contact with prominent

† These figures are evidently exaggerated. Hasluck in his book "Christianity and Islam under the Sultans", page 161, estimates the Bektashis in Albania at 80,000 and estimates the total number at 3,000,000.

leaders in the University and Government. Unfortunately Mr. Sitters of the Y.M.C.A. was not in Belgrade, but I learned from Mr. Taggart a good deal about the work carried on by the Association. The work of the Bible Society is most encouraging. In 1919, 4,000 Scripture portions and Bibles were circulated in Yugo Slavia; in 1929 40,000. The sacred Scriptures are now in all the great prisons of the country, and there are two new translations in Serbian—one in Latin type for Dalmatia and Croatia made by Dr. Luigi Bakatitch (a cabinet minister), and one in Cyrilic for Serbia made by the Orthodox Professor of New Testament Exegesis, Dr. Stephanovitch.

On June 18th I arrived at the S.E. Europe Bible school, St. Andrae, Austria. For some time I had wished to visit this school, which was established eight years ago by Mr. Eberhard Phildius to provide a spiritual training centre for the young men in South-Eastern Europe, who after graduation will work in their own lands as Christian leaders. The territory which the school plans to serve extends from Vienna to Constantinople. St. Andrae is near Villach, not far from the southern boundary of Austria and near Yugo Slavia. The school is international and interdenominational. During the past year among its 24 students were 9 from Yugo Slavia, 9 from Bulgaria, 1 Greek, 1 Austrian, 2 Hungarians and 2 Germans. The plan is to have the Bulgarian students work in Bulgaria, the Yugo Slavians in their country, and so forth. Since 1922 there have been 34 graduates of the school, who have been labouring as ministers, evangelists, Y.M.C.A. workers and colporteurs; e.g. two who were trained at this school have been labouring among Moslems in Bulgaria. During the three years in St. Andrae the students engage in Christian service at 14 stations in the neighbourhood of the school, thus accumulating practical experience in winning souls to Christ. Besides the teaching staff of three, there is a matron who manages household affairs and teaches English and German. Nearly all the teaching is done through the German language. It would not be possible to employ all the languages of South-Eastern Europe. There are great possibilities before this school, which is evidently a vine of God's planting.

The 3½ million Moslems in the Balkan States present a great problem to the Christian Church, as do all Moslems. The old Islam regarded Jesus as one of the greatest prophets and acknowledged His sinlessness, as well as His virgin birth, though denying His deity and atoning death. The New Islam denies His sinlessness and virgin birth, and quotes from the writings of infidels and destructive Bible critics in its attempt to prove the Bible to be composed of myths.

In a recent automobile journey from Damascus to Nazareth I sat next to the driver, and in the back seat were three Moslems whom I thought at first to be Arabs; but on hearing them use Hindustani, I addressed them in that language. One was a graduate of a College in the Punjab, next to him was his old Moslem father; the third was a Moslem servant. The graduate said :—"We have been to the Moslem sacred cities of Baghdad, and Damascus, and are on our way to Jerusalem. Then my father and our servant will go on to Mecca, and I shall journey to Paris to have a good time." Many of the younger generation of educated Mohammedans seem to have little interest in any religion, but are increasingly captivated by our modern, materialistic, secular civilisation. But when Jesus Christ is adequately presented to such, His drawing power is effective with them also.

Robert P. Wilder.

NOTES FROM SYRIA.

Many of the churches this year made a thorough study of PENTECOST and its meaning. The weekly Neshra contained a number of articles on the subject, and printed daily devotional topics with scripture readings. It is our prayer that we may have evidences of a perpetual Pentecost.

Also the **Week of Prayer**, in the first week of the New Year, is perhaps observed by all of our Churches. It is not natural for people to pray for great causes, without doing something for them. No doubt the value to the members of our Churches that comes from observing the Week of Prayer, is very great. They realize that they are a necessary part of a vast army, scattered over the world, all praying for the same things, at the same time.

A number of visits have been made during the year to **Turkish-speaking villages** in north-west Syria, by Rev. L. J. Adkins of Aleppo. Also Miss E. Metheny of Alexandretta has continued her visits to Turkish-speaking villages, where she is most welcome; the people ever eager to have her relate Bible stories.

The attendance at the **Reading Room** in the Moslem section of Aleppo the last few months has doubled.

One Mission reports that the outstanding incidents this year in their **work among Moslems** have been the baptism of two blind young men, and the implied admission in the case of a young Moslem woman enquirer that liberty of action, both in civil and religious matters, is accorded to girls and women over the age of eighteen.

"One of the lads is of Muslim birth, from a Lebanon village. The other, a young man of about twenty two years of age, was a Sheikh of the Nuseiri sect. The latter was a specially interesting case, having reached full initiation and being thoroughly dissatisfied with the result . . . His desire is to live and work for the enlightenment of his own people. In spite of much opposition he has held firm, and we have hopes that a way may be open to him for further training and usefulness.

The case of the young woman, however it may turn out in regard to her personally, and one would hesitate to claim her as a convert in more than an intellectual sense, has to my mind great value as to throwing light on the position of women in such matters. She claimed freedom primarily on social grounds to avoid an unwelcome marriage, but made no secret of her intention of applying for admission to the Christian community. The case was openly upheld by officials, Moslem, Druze, and Maronite; each admitting her rights as being legally of age, since over the age of eighteen.

We can, perhaps, hardly call it a test case, as no legal steps were taken in opposition, but it certainly looks like the beginning of the breaking down of barriers".

It is reported that there have been several recent cases of converts to the Roman Catholic Church from among the Nuseiri ; in one village a sort of "mass Movement".

From all over the field reports come, telling of opportunities in cities, towns, and villages for direct evangelism. A missionary writes :— "There are individuals in schools and homes, whom one would not hesitate to reckon as changed in heart and life. But we long for an open confession on a wider scale, both for their own sake and that of others. Two or three circumstances strike me as hopeful. There is certainly a general impression that this is a time of greater religious liberty. The old hopelessness of a change is passing away. This must lead to greater boldness. Then there are many who can remember the days when even their prayer lists were indefinite. The names of enquirers, let alone converts, were few. To those at all in touch with such matters, this is now far from being true. We only need time and perseverance to use this new outlook more effectively. But there is a new cause for hopefulness and patience in the case of the spiritual growth of these individuals. Apparently every enquirer and convert is a problem to be lovingly studied and sympathetically dealt with".

We look to other mission fields of the Near East that have had more experience and success in dealing with these great questions, for the advice and encouragement they may give us. We need your prayers.

Mention should be made of the visit of the **Rev. Papazian** of California to Syria this year. Mr. Papazian is a graduate of Central Turkey College of Aintab, Turkey—he received his seminary work in America, and has served for years both in the eastern and western part of the United States Mr. Papazian visited Syria, as well as other countries of the Near East. His presence and his strong preaching, with the note of evangelistic fervour and of hope, greatly encouraged the members of the Armenian Churches.

We greatly rejoice in the freedom allowed in the conducting of our **Mission Schools** ; especially as we read of the restrictions imposed upon Mission Schools in some countries to-day. In most of our Schools, non-Christians are as much interested in Bible Study and Chapel talks as are the Christians. We cannot begin to measure the far-reaching influence that is going out from our schools where there is very evident Christian environment.

A Teachers' Institute was held at Brummana in September, with an enrollment of over 100.

The **Brummana High School** is attracting a considerable number of students from Iraq, mostly Moslems, but also some Jews and Christians. Until Iraq has sufficient time to build up a complete educational system of its own, it is necessary for those who wish to be highly educated to pursue studies out of their own country. Naturally they find it to their interest to get degrees from England. "It may be said that Brummana is both literally and educationally on the road from Baghdad to Birmingham". This School has just completed a school year, in which the first attempt has been made to prepare a class for an English examination which gives exemption from the entrance examination at most of the Universities.

The **North Syria School for Boys**—(High School under American Presbyterian Mission) in Aleppo graduated its first class this year, consisting of five members. Sites outside Aleppo for future development have been secured by this School and by Aleppo College.

The **Junior College** for Women in Beirut is developing very fast; proving that there is a real desire for higher education of women in Syria. A new site for the College will soon be secured.

With **fewer Day Schools** connected with our Mission program in Syria, the churches are faced with the challenge to do more for the Religious education of the young. The *Bible Lands S. S. Union* for Christian Education with headquarters in Beirut, is rendering a fine and efficient service. A splendid library and many helps are to be found there for the religious education program.

In the **Medical Department** there is much to encourage us. The new hospital has been completed in *Brummana*, and the visit of a highly qualified doctor from England has given a new impulse. At present there are more patients than the hospital has ever known in its history.

The medical work at *Deir Ezzore* on the Euphrates is developing. It is hopeful that in the near future it will be possible to break ground for the much needed medical buildings. A woman missionary doctor has been added to the staff, who will be able to do a great deal for the women of that Moslem town and vicinity.

The number of patients treated at the *Kennedy Memorial Hospital* in Tripoli has been increasing year by year. A missionary doctor and his wife (also a doctor) have just been added to the force of workers,

The hospital at *Latakia* has been busy this year under the direction of Dr. R. E. Smith.

Dr. Emily Lytle is ministering to many in *Antioch*.

The **Hamlin Memorial Sanitarium** in the Lebanon is kept very busy, meeting a real need in this country.

The Syria section of the United Missionary Council was held in Beirut, May 7-9. Sixteen of the forty delegates were styled as "visiting delegates", Armenian and Syrian pastors. It is expected that at the united meeting of the Council next year steps will be taken to include this group as regular members. The general subject for discussion was Evangelism. It was brought out that laymen in the Churches have an opportunity to do much in Evangelistic work; and suggestion was made that a laymen's conference be held.

L. M. Witherspoon.

AMERICAN REFORMED PRESBYTERIAN MISSION.

The Co-operative Council.

We have made an honest effort, after much prayer and thought, to carry out the Board's instructions in establishing the Co-operative Council for our territory. In order to save time and confusion the mission submitted a plan for choosing the Syrian Christians who should represent the congregations. Since there were 9 missionaries, we proposed that they should choose 9 of their number, 4 from the Latakia congregations and 1 from each of the 5 village centres where a definite organisation of communicants exists. The first meeting was called November 25th, immediately following the communion service of the Latakia congregation, to which all the delegates were invited. A tentative constitution was submitted to this meeting, and it was adopted after much discussion and many changes had been made. The offices went to missionaries and Syrians alike. Committees of five members each were appointed to assume charge and be responsible for the direction of the work of each department. The missionary in charge of that department of work was appointed as Chairman of the Committee, with the common consent of all.

Each Committee was active during the interval between the first and second meeting, which was called January 27th. Reports were given by each Committee at this meeting. The greater part of our time and discussion was given to the budget which we submitted to the Board for the financing of the work for the year Oct. 1930 to Oct. 1931. In this we were able to keep within the limit which the Board had suggested, namely $6000, and the work was increased in scope by the appointment of an evangelist who is working in the district to the east and north of Tartous. The man appointed is an Alouite who has been a Protestant for several years; was a teacher in one of our village schools; later turned to the world and became a dealer in tobacco; became involved in many debts; remembered that it is better to be a doorkeeper in the house of the Lord than to dwell in the tents of sin: he proved a better evangelist than colporteur and has eventually been employed as such. The results of his work are very encouraging.

One new school is planned for, to be opened this fall. One teacher of many years experience under us was dismissed by the Council because he openly disregarded the Lord's Day in the ceremonies connected with his son's wedding and apparently married his daughter to a leader among the Alaouites against her will. Dr. McFarland was able to visit the village schools quite regularly during a greater part of the year, until he and Mrs. McFarland went home in April. This has greatly increased the efficiency of the teachers and evangelists in those districts.

Our third meeting was called June 2nd and most of the time was occupied in reading and discussion of reports of the various committees with their recommendations. Plans were made and are being carried out to open a bookshop in which school books and supplies, Bibles, Christian Literature and general library and office supplies will be offered for sale. We propose to finance it for the first year from gifts solicited locally, loans from individuals, and organisations locally and funds solicited in U.S.A. We are encouraged by the response and look forward to success. Profits should eventually finance the project or practically so. Publishing agencies, especially the Nile Mission Press, offer us very liberal terms. We propose to have some reading matter on a table for the use of those who wish to come in and read. This we hope to increase to meet the demand later.

The employment of a second evangelist, who will be appointed to the northern section of our territory, is about to be accomplished. This is M. Ibrahim Besna, whom many of us have known and have helped in his training. He was licensed to preach last April. Our future is as bright as the promises of God. May we be bold to enter in and possess the land!

Elizabeth McElory.
Latakia.

PALESTINE.

The Holy Land has during recent months been the scene of various commissions, whose appointment has arisen out of the riots of August 1929. The reports of all these commissions have not yet been published. Thus the Palestine Question is still unsettled, but the aftermath of the riots has probably caused others than those most immediately concerned to take stock and think. In certain respects, as someone has said, "the troubles have somewhat shifted the balance

of work; troops have been brought back to the country; British Police forces have been doubled; Civil Service personnel has been strengthened". This means that missionary work has naturally been intensive rather than extensive.

There have been certain changes in missionary work. St. Luke's Hospital at Hebron is the successor of that of the same name of Haifa, and the transfer has abundantly proved its wisdom, taking place actually during the troubles of last year, though previously contemplated by the Jerusalem and the East Mission.

The Palestine Village Mission, which recommenced work in the early summer of 1928 in the old headquarters of Burqin, has, through a chain of circumstances and hopes, stretching back into the past, been enabled to open work in Janin, the veteran Miss Nicholson having been located there. Travellers to Palestine will realise the advantage of having this place a centre of missionary work, and when locality is combined with the fact that the place is practically Muslim, there is quite obvious cause for encouragement. The same mission has also taken over the station of Kafr Jasif in Northern Galilee, where the C.M.S. had had work for several decades.

The greatest problem against which everyone is 'up', is that of nationalism, once more brought into greater prominence, but simmering previously for many years in this country, by all that happened last year. How is the problem of Christianity and nationalism going to be solved in this country today? One writes that he feels that this coupled with the problem of 'gobbled' and so rather undigested education, is *the* problem of the next decade. That there is a nationalistic strain in the present outlook of Palestine Christianity is undeniable. Another says there are many who feel that "Christianity can be and must be expressed in terms of a Jewish national life, but who are very doubtful about doing anything to help establish what is usually known as a Hebrew Christian Church". In Palestine today "there are reflections of the movement of Jews towards Christ and the New Testament rather than towards the Christian Church", which are in process of 'moving' in Hungary and elsewhere.

An outstanding event of the late summer was the biennial Christian Workers' Conference in Ram Allah. The Conference speaker, the Rev. Marcus Abdul Masih, of Zeitun, Cairo came for the second time, and came too with a message to all of us. About 75 persons registered for this Conference, while some 300 attended the evening meetings in the large hall of the Friends' School. The group discussions on a variety of subjects showed a keen interest on the part of many in the vital matters which concern the growth of our Lord's Kingdom here in Palestine.

Turning to another topic it is interesting to report that the harvest this year in the plain of Sharon has been remarkable, and for the first time for a great number of years cereals are being exported from the 'port' of Gaza to Germany and Scotland as well as to Algeria, where according to reports the barley harvest has not been satisfactory and Palestine is helping to make up the deficiency.

The Christian and Missionary Alliance is also exporting one of its missionary families further a field. The Rev. and Mrs. Paul Allen who have given 12 years service between them to Palestine and Transjordan are making a new home in Mohammera at the north of the Persian Gulf, thus maintaining this mission's reputation for pioneer work. We are glad to understand that they will in some measure retain their touch with us both through their new field of operations being within the "area", and by annual visits to Jerusalem.

E. F. Bishop.

THE PROPOSED BRITISH—IRAQ TREATY.

The draft of the treaty published widely last July provides that great Britain recognizes the "complete independence" of Iraq in internal affairs, security and defence subject to terms of alliance against foreign aggression; the abolition of former treaties and agreements and the withdrawal of British forces from Hinaidi (the air-base near Baghdad) and Mosul and the leasing to Great Britain of three air-ports west of the Euphrates and the Shatt-el-Arab. As it stands it is nothing more than a protocol which will need additional agreements on finance, defence, justice, etc., to define and complete it before the term treaty can be fairly employed. The Financial Agreement has been published and in defining the terms of sale of the equipment of Hinaidi the term of five years from 1932 is fixed when Britain shall withdraw from it, indicating that there is not to be any hasty withdrawal.

Before the treaty can come into force it will have to be approved by the Iraq parliament and then sanctioned by the Commission of the League of Nations on A. Mandates. As regards the political situation here, the outlook has been somewhat confused. The elections for the new parliament, which is to convene on the first of November, will be completed soon. Usually it is safe to predict in advance that the Ministry that calls for new elections will remain in power and probably this will be the result this time too. But the opposition to the treaty has been very bitter all the summer by the Nationalist Party, the party of the "outs," and the Kurds have declared for non-participation in the elections on the ground that they see nothing in the treaty for themselves. In addition, the country is in the grip of hard times with world prices against the few exports that bring money into the country which gives the agitators their opportunity to stir up trouble. Without venturing any predictions on the course of politics it does seem safe to say that there will be some lively times this

winter within parliament and perhaps also without over the treaty. Until it emerges in any sort of completed form it is not profitable to pass on its bearing on anything.

As to its being sanctioned by the Commission on A. Mandates, this body showed its critical attitude at its regular session of November 1929. It raised the question of Iraq's admittance to the League of Nations of its own accord. In the discussion it appeared that it was not at all clear which body would pass upon the question, whether the Council or the assembly of the League. Three points were raised whereon the Commission would have to be satisfied: whether Iraq has in fact progressed sufficiently for this step; what will be the effect of this step upon other A. Mandates; and the treaty obligations as regards other members of the League. These are difficult matters and evidently Iraq's coming membership in the League is not so simple a matter as some seem to think. One might stop here to speculate on the chances of the treaty's coming into force but the simpler way is to attend to the realities of the situation.

It is true that the draft treaty speaks of "independence" but since it applies solely to internal affairs, autonomy would seem to be the more correct term. Nor is this merely a verbal distinction. As the Near East is constituted, Iraq cannot stand alone, it must be protected. Not even the most rabid nationalists want Great Britain to clear out "bag and baggage" and this is generally recognized. But such protection does not depend alone on military forces or even mainly so. The main dependence for Iraq's safety is on treaties with the surrounding nations of which Great Britain is the guarantor, so that any measure of autonomy attained is conditioned by this fact. There is further the question of the minorities, of which the largest body is the Kurds. In no sense can the Kurds be said to have amalgamated with the Arab population. Altogether aside from the question whether they ever will, the present temper of this people is to insist on the rights guaranteed them in the Mandate. It is necessary to pursue this topic further, for just as in external relations so there are in internal affairs matters that must condition autonomy for some time to come. Cynically minded persons, when the qustion of 1932 is under discussion, think to give a complete answer by mentioning Oil, or Airways or trade advantage. Be such things as they may, there is still the fact that Great Britain's work is not done here by any means.

In conclusion a new treaty is called for by a wide sentiment in the country and the Mandatory is prepared to draw up a new instrument. Both the Iraq Government and the High Commissioner's Office have been working diligently at this present one. What form it will take finally is not now clear, but when certain sensibilities regarding Iraq's "independence" have been met it will be an instrument of co-operation between the two governments. The writer will not admit that here the wish is father of the conclusion. If under changed relations, we missionaries will have to deal more directly with Iraq officials, we will not fear such a change for the Iraq gentleman is both courteous and fair. It would be ungrateful to let anyone think that we do not appreciate the helpfulness of the British Advisors, however whatever brings us nearer to our people, low or high, is a gain and not a loss.

Fred J. Barny.

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GOVERNMENT AND MISSIONS.

There is little to report under this head in this issue of the Bulletin.

Strenuous efforts were made in England and Egypt to persuade the negotiators of a Treaty between the British and Egyptian Governments to re-affirm Liberty of Religion, which had proved a dead letter in the Laws of the Constitution for Egypt, drawn up and accepted in 1923. These efforts fell with the failure of both sides to agree to a Treaty.

One of the most important duties of our Council is to watch and immediately act, where possible, in removing obstacles which hinder the free course, or a fair run, of the Gospel of our Lord and Saviour, Jesus Christ. In work amongst the child races it may be said that, generally speaking, with few exceptions, the obstacles have been removed, and we now experience what our predecessors longed to see a recognition by some Western Powers of the great civilising force of Christian Missions. The greatest hindrances still exist in those countries where the leaders attempt to introduce Wertern Civilisation without the Spiritual Ideals underlying that Civilisation. We are witnessing, since the War, as never before, the tremendous clash and impact between the races, traditions, spiritual ideals of outlook of the East and West. In this turmoil and upheaval the most active and powerful leaven is the truth of the Gospel of Christ.

Amongst other factors which are causiug disturbances in India, China, Russia, Turkey, Persia, Egypt, deep down in the hearts of men, is this spiritual struggle. One lesson we can learn from recent endeavours to procure a free course for the Christian Faith is this—it can only come about through the Spirit working through the Natives of these countries. It cannot be superimposed by Foreigners of another race. Vitalising Christians must come out into the open and witness for the Faith within them and win, as the saints of old through "peril, toil, and pain," the freedom to live the Christ life and liberty to win others to the Christian Faith.

L. H. Gwynne,
Bishop of Egypt and the Sudan.

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SUDAN AND ABYSSINIA

There is little to record regarding the state of Mission work in this area since the last issue of the Bulletin. During three months of this time all schools have been closed and during the remaining months they have been either in process of closing or opening. However it may be said that the school year closing with either May or June as the case may have

been, has been a successful year. The schools have been generally well attended and few difficulties have arisen from any quarter. The work in Abyssinia has at times and places been a bit disturbed owing to more or less political agitation in the country due to rival parties over the matter of who was to succeed the late queen. This seems to be finally settled in favor of Ras Taffera Makonen who is soon to be crowned Emperor of Ethiopia. The future contest in Abyssinia will be between the Hierarchy and the ruler of the country. The present ruler is progressive while the Hierarchy is retrogressive and reactionary and sooner or later there must come a time when it will be clearly understood that either the Hierarchy or the state rules in Abyssinia. We do not believe that the present state of affairs can long continue when the mere whim of some ignorant priest can close a school opened for the enlightenment of the people. In the Southern or pagan area of the Sudan Mission workers have good reason for rejoicing that the government is working with them in the education of the native people without restrictions as to religious teaching. In the Northern or Mohammedan area the government tolerates Christian Schools but cannot be said to encourage them. Restrictions are still imposed on religious teaching and all boys educated in non-government schools are discriminated against in the granting of government positions. For this there seems to be no good reason. Why a Sudanese boy's salary should be less because he happens to have been educated in a Mission school is rather hard to comprehend. Why one Sudanese boy with an equal education is not as fit for the same government position as another in the eyes of the government, or why he should receive a smaller salary for the same work, seems a trifle puzzling. All subjects are supposed to be equal in the eyes of the government. All government schools in the North are Mohammedan in their influence while all Mission schools are Christian. The natural conclusion to be drawn is that the government prefers Mohammedan influenced boys to Christian influenced, although the latter be also Mohammedans.

The Mission hospitals and clinics are wielding a strong influence upon the people and one that must tell in the development of the people. While there may be little difference in the actual treatment medically between mission and government hospitals, there is a vast difference in its effect on the individual mentally and spiritually.

On the whole the general attitude of the public toward mission work is better today than it has ever been and there seems no reason why government restrictions should still be placed on those who have been working successfully among Mohammedans in the Sudan during the past twenty five or thirty years.

G. A. Sowash.
Am. Mission, Khartum.

THE NEAR EAST RELIEF.

Following the downfall of Smyrna in 1922 the Near East Relief took from Asia Minor into Greece nearly eighteen thousand children, most of whom had lost both their parents.

At first the children were housed in Government buildings in different parts of Greece. More than one thousand boys were quartered in the Zappion Exhibition building in Athens, and several hundred girls were domiciled in the Old Palace in Athens. The Near East Relief later built its own orphanage buildings in Syria where three thousand children lived. All of the children taken into Greece by the N. E. R. have now been placed out of the orphanages except a few hundred who are receiving special training in Syria. In 1923 a group of forty Armenian girls were brought to Egypt where there is a large Armenian colony. So well did these girls fit in, that to-day there are more than eleven hundred N.E.R. girls in Egypt where they are living in Christian families under supervision.

In 1924 one hundred Armenian boys were brought to Egypt from Greece, and placed in a Working Boys' Home in Cairo. The boys lived in the Home and were taught trades and business out in the city. When the boys became sixteen years of age they left the Home and went out into the city to live under supervision, and self-supporting, thus making room for other boys to come from the orphanages. To-day there are in Egypt nearly twelve hundred boys from the N. E. R. orphans in Greece and Syria, all of whom have graduated from the Working Boys' Homes in Alexandria and Cairo; excepting two hundred and fifty who are still under sixteen years of age, some of whom are as young as nine.

The boys who are still in the Homes under fourteen years of age are in school while the others work, and they will go out to earn their living in the city, as soon as they are sixteen years of age.

The boys who have gone out for the most part keep house for themselves in apartments, which they insist must have baths, plenty of air and sunshine. They are working in more than fifty trades and occupations which possess opportunities for advancement; such as tailors, shirt-makers, mechanics, gold-smiths, engravers, and so forth.

Nearly two hundred of the girls have married, and have homes of their own: several of the boys have married N. E. R. girls, and quite a number of the N.E.R. boys and girls are engaged to each other.

More than one hundred of the boys and girls have found their mothers in Turkey, and through the kindness of the Egyptian Government, they have been brought to Egypt where they have made homes not only for their own children, but for other N. E. R. boys and girls as well.

In addition to its Working Boy's Homes, the N.E.R. has in Cairo and Alexandria, Clubs for its boys and girls, with night schools, athletics, music, games rooms, library, reading room, restaurant, and social activities. The aim of these Clubs is to help make all the boys and girls good citizens, and men and women who will live in peace with their neighbours and who will contribute to World Peace. The N.E.R. teaches to its boys and girls the Golden Rule, and forgiveness to those who have in any way injured them.

The Egyptian Government has been most kind, and has never refused a request of the N.E.R. for visas. It has given free visas and custom duties, and has accepted the boys and girls as citizens.

The Government has aided the N.E.R. in its work in other ways, and has at all times been most co-operative.

R. M. Davidson.

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EGYPT.

Church Missionary Society.

Amongst the many important subjects discussed by the bishops of the Anglican Church at the Lambeth Conference there was probably none which interested readers of the Bulletin more than that on the subject of Church Re-Union. A letter issued by the last Lambeth Conference ten years ago to all Christian churches marked a real step forward in the way of Christian fellowship. Since then there have been many movements towards closer re-union amongst non-Anglican churches, and the three hundred or more bishops from all parts of the world who were assembled at Lambeth this summer were faced with two or three definite schemes which involved members of the Anglican Church in the mission field. None of us could fail to be encouraged by the general approval which was given to the proposals for Church Union in South India, and to the deep sympathy which was expressed towards the union which is proposed in Persia. It is not possible here to quote at length from the report of the Lambeth Conference, though the report is worthy of careful study throughout. But there is one paragraph in the Encyclical Letter which we believe is deserving of the attention of all readers of the Bulletin. It looks forward to the day when there will be formed a number of churches, which though not strictly Anglican, will yet be in communion with the Anglican Church, and we trust that it may not be too much to hope that Egypt may see ere long the development of such a Church, The paragraph reads :—

"Thus beyond, but including, the federation of strictly Anglican Churches—which is now called the Anglican Communion—there may grow up a larger federation of much less homogeneous churches, which will be in some measure in communion with the See of Canterbury. This federation, however little centralised, would need some organ to express its unity. It is our belief that the Councils of the Bishops were in antiquity, and will be again, the appropriate organ, by which the unity of distant churches can find expression without any derogation from their rightful autonomy. The Lambeth Conference with its strict adherence to purely advisory functions has been, perhaps, preparing our minds for participation in the Councils of a larger and more important community of churches. Every extension of this circle of visible fellowship would increase the power of the Church to witness to its Lord by its unity."

There is a growing recognition throughout missionary circles to-day that the greatest need of our time, and indeed of all time, is for capable indigenous leaders for the church in each country. Some of us have for a long time regretted the fact that there are relatively so few Egyptians working either for missionary societies or for one of the churches in Egypt, who have had an opportunity of studying abroad. We believe that it is only by sharing more fully in the life of the West that these young men will be able to make their best contribution to the life of their own country. We welcome, therefore, the decision of the C.M.S. to send Adeeb Effendi Shammas to Wycliffe Hall, Oxford, for a year's study, and we trust that this policy may prove so fruitful that it will be repeated in the future.

Further recognition has been given to the work of the C.M.S. Hospital at Omdurman by the Government of the Northern Sudan. Through the generosity of the Lee Stack Memorial Fund it will be possible for a new block of out-patients buildings to be erected in the near future, and further important extensions are being planned.

Attention of readers is called to the article which appeared in the October issue of the 'International Review of Missions' on "Evangelism in Theory and Practice". We believe that there is a real need to-day for a much closer study of our evangelistic purpose and method. Advance will only be made when those who have had much first-hand experience in evangelistic work share with younger missionaries the experience which they have acquired. For our part we should like to see this made an essential part of the training of all those whose primary work in the future may be comprehended under the rather wide and elastic term "Evangelism."

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AMERICAN UNIVERSITY AT CAIRO.

College Department. 1929-1930 enrolment is the highest ever reached : 369. Of these 216 were Moslems. Six students received degrees of B.A. or B.S. at the end of the year.

The enrolment for 1930-31 promises to run behind owing to economic depression in Egypt.

School of Oriental Studies. 1929-30 enrolment was 94 as against 85 the previous year, but as many were special students the total number of hours was less. Lectures given by Dr. Enderlin on the Nubians aroused very deep interest.

Division of Extension. The past year has to its credit 63 meetings with an aggregate attendance of 33,699. The Child Welfare work reports 212 days of work with 30,042 treatments. Mr. Ralph Dwinell has arrived as a reinforcement to this Department. Mr. Cleland, the Director, who has been in America on furlough but studying also, is expected to arrive in Egypt about the end of November.

Department of Education. The Journal of Modern Education issued in Arabic by this Department has had a much wider influence than ever before.

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DAILY VACATION BIBLE SCHOOLS

Egypt

The work of the Daily Vacation Bible Schools in Egypt was given a great impetus this year by Rev. Stephen Van R. Trowbridge and Sheikh Mitry Dewairy who published a small booklet giving valuable information and suggestions for the work. Rev. A. A. Thompson, mission inspector of schools, also contributed to the booklet, which contained a complete schedule of lessons in Bible, health, games, songs and handwork for the six weeks session. This booklet was distributed free of charge to all the workers and was very valuable in unifying and strengthening the work of the schools,

The workers were also given blackboards, chalk, books, reading charts and handwork material, provided by a generous gift from the Rev. Robert G. Boville of New York City, the founder of this great work and the instigator of the work in Egypt.

The schools were held in private homes, in school buildings and in churches. Children of all faiths were gathered in, the aim being to enrol children who were not being taught in other schools. They were taught cleanliness, politeness and order and also respect for their country's flag, in addition to the prescribed course of lessons. The Bible stories and memory texts were given the most prominent place in the daily program and who can estimate the harvest that will ripen from the seed sown in these young minds?

The response to the call for workers in 1929 had been very good but the number in 1930 far exceeded it. There were in all 143 young men and women engaged in the work. They conducted 56 schools in 43 different cities and towns. In these schools 2335 boys and girls were enrolled. Of this number 917 were Copts, 505 were Moslems, 407 were Evangelical and 426 belonged to other faiths. There were 935 boys and 1400 girls. Among the latter was a young woman, who had never been allowed by her family to learn to read. She was so eager to learn and made such rapid progress that by the end of the session she had read the entire Gospel of St. John.

The results of the work were most satisfying. The reports given by the different workers before the school gave evidence of the reward which they themselves had received from the work. Their enthusiasm was transferred to many others who hope to share in the work next year. The stories told showed that real good had been accomplished. In the different schools tidiness and order increased as the days passed, fewer quarrels disturbed the progress of the work, children of all faiths enjoyed the Bible stories and joined in prayer, some pupils promised to attend the regular village school, and parents were delighted with the hand-work done by their children and their scholastic attainments as evidenced in the final open program. The complete record of the good accomplished in these schools can be found only in the accounts kept above.

Anna B. Criswell
Pressly Memorial Institute,
Assiut, Egypt.

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Vacation School at Giza, 1930

The average daily attendance at this vacation school, organized from the C.M.S. Boys' School on Rodah Island, was about twenty to twenty five boys and girls. Instruction was given in reading and writing, in simple health lessons, in many kinds of games and hand-work, and in Bible stories. The children thoroughly enjoyed their time at school.

(Extract from report sent by Nageeb Eff. Mishriki).

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Syria.

The January News Bulletin of this year contained an article by Dr. S. N. Alter, on the subject of The Vacation Bible Schools Movement in Syria, 1925-1929. This article told us of the history and progress of this movement in Syria, and pointed out some of the real needs for greater success in carrying on these summer schools. We were informed that a major need is for more experienced teachers, who are able to adapt themselves to work in this kind of a school. It was felt necessary to give more effective training to the teachers. Also it was felt that other needs were more assistance with the music; better supervision of the hand work; providing better district supervision of schools, and securing of more economical supplies for hand work.

Because of the efficient work of the Central Committee having direction of D.V.B. Schools in Syria, along with the interest and co-operation of the workers in the field, much progress was made this past summer in providing more efficient summer schools. Each year new teachers are being trained and worked in, and the the teachers of more experience in this work become leaders and trainers for others. Training schools are held, where it is convenient to gather together prospective teachers and assistants. In Aleppo over 40 attended this training school this year.

More emphasis was placed upon the importance of having efficient schools this year, rather than upon having a large number. A number of new schools were conducted; and the old schools, in nearly every place, report much better conducted schools; better teaching and greater interest on the part of the children and parents.

Some of the workers with imagination and an artistic flare have given most helpful suggestions for the hand work, using more and more the materials that are at hand and avoiding the cost of importing expensive materials from Europe and America. Also, religious drama is being used to real advantage. In the closing exercises of a number of the schools, given to demonstrate to parents and friends what the school has done, the drama has been used with splendid effect. Also the exhibition of the hand work has brought out the fact that there is real talent among the children. A purpose of the school is to discover the talent and help to develop it.

The literature in Arabic for the instruction and guidance of D.V.B.S. workers is a real help.

We may truly say that the D.V.B.S. movement has taken root in Syria. Each year the workers profit by the experience of the past year, the less helpful methods are discarded and better ones substituted. The movement affords a splendid opportunity to young men and women for service. Seed is being planted in hearts of the young that should bring forth a rich harvest in years to come. Families are being influenced, perhaps in a larger measure than we suppose. We all need to give our whole-hearted support to this movement.

L. M. Witherspoon.

A FIRST APPROACH TO NUBIANS IN CAIRO.

September this year witnessed a first tentative approach towards the Nubians in Cairo. They constitute the servant class, speak a variety of dialects unkown to Egyptians, let alone foreigners in Egypt, and are bigoted Moslems hitherto hardly touched by Christian evangelism. The missionaries of the Sudan United Mission in Nubia have grown increasingly concerned for the Nubians in Egyptian cities, where they live in surroundings deeply unnatural to children of the soil, separated from their homes and an easy prey to city temptations. They show little sign of merging in the Egyptian population, for they have set up their tribal organisation in Egypt, retain their own tongues as means of secret communication, and usually go home to be married. The Arabic speech of Egypt is in no wise a real key to their hearts.

So far regular work among them has been impossible. This year, however, it was decided to take advantage of the fact that missionaries from Nubia pass through Egypt on their way to and from their holidays. In this way, several German ladies were to be in Cairo early in September, so plans were made for a party for Nubian women, the arrangements in the absence of Miss Padwick being undertake by some members of the C. M. S.

At first we drew a complete blank. On the advice of Dr. Elizabeth Herzfeld, invitations were limited to the families of men in domestic service, as those in hotels speak a different dialect. But the missionary families through whom invitations were sent replied with one accord either that their servants did not speak the Kinuzi dialect, or that they had no wives, or that their wives had returned to Nubia to get in the harvest.

Dr. Herzfeld and her friends showed not the smallest dismay on being greeted with this dismal tale, on the very eve of the party. They merely said, "Then we must go to the cafés and ask the men," - which they did, with the result that next day fourteen men appeared, among them the chiefs of the Kinuzi tribe in Cairo, and were entertained at the C. M. S. Girls' School in Boulac, by ladies of the American Mission and C. M. S. A second room had been prepared in case any women came, but this was not needed. Materially speaking, the entertainment was of the simplest - fruit drinks and nuts - the real excitement being to meet ladies who spoke Kinuzi. The German ladies sang some hymns, talked, and luckily had ready the Sermon on the Mount in Kinuzi, in Arabic letters. This tract was gladly accepted, and has been treasured by at least some of the recipients. An Egyptian evangelist also gave a little talk in Arabic, telling the story of the Prodigal Son, and showing the pictures by Miss Elsie Anna Wood (the Near East missionary artist) to make the message yet clearer.

The spirit of the gathering was charmingly friendly. Several of the men promised to bring their wives next time—we all were resolved that there should be a "next time." Since then, Dr. Herzfeld has written to say that evidently the fame of the party has spread to Nubia, as several women came to her hospital in Assouan to ask news of husbands and sons, some from a village which had hitherto been quite untouched by the work of the Mission.

So there has been a gain in friendliness, a few doors opend a little wider, a little smoothing of the crooked places in the highway along which the Glad Tidings may be carried to these neglected children of God. "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

M. T. Monro.

PERSIA.

General.

The most recent event of importance in mission circles is the reunion of the West and East Persia Missions into one Persia Mission of the Presbyterian Church in the U.S.A. This took place in July at Urumia, where the first station of the present Presbyterian work in Persia was established nearly a century ago. For nearly fifty years the great distances between the various stations in the Persia field have made two missions advisable, but the recent great improvement in transportation in Persia has removed this difficulty, and after some negotiations delegates from both missions met this summer and approved a new constitution for the united mission. The new organization is already functioning, though some details will not be complete until the first full meeting of the new mission is held in Teheran in the summer of 1931. The union is sure to mark a new period of efficiency and vision in the problem of Moslem evangelization.

Missions and Governments.

The last months have brought forth no instances of any difficulties with the Persian Government and thus far missionary work has found no enduring obstacles as a result of the abolishing of capitulations. One of the new laws of the Government provides for the careful registration of all property, and in some stations inevitable problems have had to be solved in securing clear titles to some of the mission properties. In one case this has unfortunately resulted in the loss of part of a valuable piece of land, and in others rather large cash payments may be necessary to clear titles. Some missionaries feel that Persian officials have been very severe and perhaps unfair in these cases; certainly they have not favored the mission because of its altruistic activities.

The Persian economic situation is at present in a critical state because of the great drop in the value of silver in the world market. The foreign trade of the country is completely disrupted and an attempt is being made to hold exchange at a fixed level pending an effort to stabilize currency on the gold basis. This situation makes the physical expansion of our mission work very uncertain and causes many minor annoyances.

Education.

The American College in Teheran in 1930 graduated a class of nine young men with the B. A. degree. The College conducted a campaign for expansion last year in America with very gratifying results, and the erection of several much needed buildings will soon be begun if local conditions permit.

Among the graduates of the Girls' School in Teheran in 1930 was the daughter of the Shah's Minister of the Court, for years the great power in the country next to the Shah himself. The daughter received her diploma in a complete European costume and made a ringing speech about the future of Persian women.

The opening of the new school year marks the completion of a beautiful new plant for the Girls' School in Hamadan, including main building, auditorium and dormitory accommodations. The new location of the school will enable it to serve the Moslem families of the city far better than before.

Evangelism.

Quiet evangelism is going on in every part of the area without serious opposition. In one city open evangelistic services through more than a week were held for Moslem men, and there was an increasingly large attendance. Frank questions about Islam were asked and answered openly. The meetings ended without trouble, though the Moslem religious leaders tried afterwards to curtail missionary freedom in evangelism. In the same city a series of attacks on Christianity and the New Testament have been made through monthly pamphlets published by Moslem leaders. In Teheran a young man with several followers has been propagating with great zeal the beliefs of the Ahmaddiyeh sect and has made a special effort to reach those in touch with Christianity. Hitherto this sect has not been prominent in Persia, and, in fact, Persian Islam has seemed to be disintegrating without any serious attempt to reform it as has been done in other Moslem countries. It will be of interest to see whether the Ahmaddiyeh movement makes any real headway among Moslems in Persia.

Opposition ought to stir up the Persian church to new efforts to reach Moslems and to guard its own flock. Certainly throughout Persia there has never been a time when people were so receptive to the Gospel message.

William N. Wysham.

"I am on a tour and at present in one of the most distant parts of our field, on the Caspian Sea at the Russian border. We have seldom been able to visit Astara, but our work on this trip has been encouraging. We have distributed nearly all the Christian Literature and sold nearly all the Scriptures that we have. I sold several New Testaments and a number of Gospels today. Some two weeks ago in Ahar I had the busiest day I have ever experienced on a tour. From morning until evening some two hundred men came to our small room in the caravanserai to talk about Christ! It sounds like somewhere else than a Moslem field, doesn't it?".

J. Christy Wilson.

Advance Into Southwestern Persia.

The Persian Gulf area of Persia has been one of the outstanding opportunities for pioneer work in the Moslem Near East in the past few years. The coast line of Persia, stretching for nearly a thousand miles from Basra in Mesopotamia on the northwest to the Baluchistan border on the southeast, while not a political unit in itself is nevertheless isolated from the plateau regions of interior Persia by rugged mountain barriers, and thus geographically at least it beomes a problem in itself from the standpoint of missionary evangelisation. This region is not pioneer in the sense that no missionary effort has been carried on in the past within its borders. In fact, a number of separate attempts have been made by various individuals and societies to bring the gospel to this section of Persia. Its pioneer aspect is due mainly to the fact that no established witness of the gospel has been the fruit of these labors in the past. We speak of it as an unusual opportunity because of the fact that here is an apparent open door among a considerable populaton of Shiite Moslems in a country which has been described by many as the weak link in that chain of Islamic nations stretching full length across the map of the eastern hemisphere.

The Christian and Missionary Alliance has had this section of Persia in view ever since it received the invitation of the Church Missionary Society occupying central Persia, asking that it assume responsibility for the evangelisation of the coastal region. That was some two years ago. It was only this fall (1930), however, that missionaries were appointed to this new work. Mrs. Allen and myself now have the privilege of taking up residence in Mohammerah, located at the head of the Persian Gulf a few miles south of Basra. In this city of perhaps 10,000 people of varied races and tongues, we hope to have some ministry among the Arabic speaking people with whose language we are somewhat familiar, while we take up the study of Persian. Large centers of thriving industry such as Abadan and Ahwaz are in close proximity to Mohammerah, and may be visited without difficulty. Already we anticipate reinforcements in our ranks. A young couple from America has applied to our Board for work in this section, and are now under appointment to join us some time in 1931. They will perhaps be taking up residence in Bushire or another of the cities farther down the coast.

We invite God's children everywhere to join with us in prayer for this new advance of the Gospel into regions where Christ is not named.

P. S. Allen.

EXTRACTS FROM THE NARRATIVE OF THE EAST PERSIA MISSION.

Evangelistic.

"It is interesting and most gratifying to note the increased number of nationals who are feeling the responsibility of the growth of the Church. Members have gone into the outfield alone and told the Gospel story. Others have accompanied missionaries. Bible-women in Resht and Teheran have done faithful and effective work in school and hospital as well as in homes. In Hamadan many members have volunteered for some form of religious service and in Meshed groups have been formed for prayer for the conversion of some friend or acquaintance. In several of the meetings exclusively for Christians, from time to time different members have occupied the pulpit. In the hospitals, nurses and other helpers, both men and women, have witnessed for Christ not only in sympathetic and conscientious service, but in reading and praying in the wards for the patients. Sunday Schools and Friday Bible Schools are increasing the influence of churches among the young."

Educational.

"The problem of adjustment to the new government regulations has been perfectly solved this past year, though it has meant the expenditure of much patience and some effort. Co-operation with the government in their efforts to establish a better standard for education, has had its compensations as well as its difficulties, and though several of the educational missionaries have been obliged to spend days and even weeks sitting on the examining boards, it has had a certain element of pleasure and satisfaction to see the way the students of mission schools have stood on their own merits, conducting themselves honourably in all cases. The training in character given the student in our school is telling. For that reason the daughter of the Supervisor of schools in Resht is sent to the mission school. In Teheran in a scholastic contest between the sixth classes of our school and one of the leading Persian schools, the principal of that school told a company of teachers that his school won in the subject contests but the American school won in character.

The ethics classes have continued throughout the year, not without results. In some schools Bible classes have been held also for the non-Moslem pupils, while in other schools, these pupils together with some Moslem students, have attended the Sunday or Friday Bible Schools."

Literature:

Quoted from the Annual Report: After years of preparation and nearly three years of press work, the most ambitious publication yet undertaken by the committee was finally finished last winter. This is the illustrated Persian Bible Dictionary containing 1000 pages and handsomely bound in half leather. Rev. J. W. Hawkes, the translator. the senior missionary in Persia, has been many years preparing this great work, . . Its publication is a blessing to the Persian Church.

During the year 17 new works issued from the press, five of them major books including the Dictionary, and the rest tracts, ranging from a two page leaflet to a tract of 30 or 40 pages. These with others previously bound have been sold in all parts of Persia and the 47,550 copies testify to the efforts of the distributors. This number does not include some 10,000 of the Scripture Gift Mission tracts distributed from other centers than this depot.

"The Word of God is not bound" and these little books go to many places where the teacher cannot go.

EDUCATIONAL NOTES.

The Institute of Social and Religious Research has asked that the Near East Christian Council's proposal for a survey of the character and religious educational effects of our schools be reworded with special attention to methodology. Prof. Myers, head of the department of religious education of Hartford Seminary, has kindly consented to revise the proposition for presentation.

Dr. Stuart Dodd, of Beirut University, wishes to get in touch with any studies or surveys of social conditions that are being made in the area.

Prof. H. B. Young, American College, Teheran, wishes to get in touch with any who are working at the problems of teaching English.

Prof. W. P. Daggett, 228 West 72nd St. New York city, has developed some phonograph records by outstanding actors like Walter Hampden for teaching proper English enunciation. The records give material mostly from the Bible and Shakespeare.

Miss Elizabeth Clarahan of Constantinople Woman's College would like to get results of all achievement testing which has been carried out in Near East mission schools.

The reports of the studies of educational problems carried out this past year by the Turkey Educational Council and by the Egyptian Church of England schools have been sent to educational chairmen in all areas. These studies included character testing, student loyalties, teaching citizenship, school purposes, a religious education program, evangelism and teachers' devotions. The chairman of the sub-area educational councils are as follows: I. G. Boyce, American College, Teheran, for eastern Persia; Bishop Linton, Stuart Memorial College, Isfahan, acting for southern Persia; B. I. Stoltzfus, American Schools, Sofia, acting for Bulgaria; Scott Thompson, Assiut College, acting for Egypt; Finney Markham, Bible House, Constantinople, for Turkey and Greece; W. A. McCall, Tripoli, for Syria; J. H. Carson, Bishop Gobat School, Jerusalem, for Palestine; Mr. R. F. Shields, Khartoum, for the Sudan; and F. J Barney, Sheriyat el Sinak, Baghdad, for Iraq and the Arabian Peninsular. If any studies or reports are known to any workers, will they please send them to the Educational Committee chairman in Smyrna so that later these also could be put at the disposal of the sub-areas chairmen. Any study of any phase of our educational or social problems would be much appreciated.

The educational library at Council headquarters has gotten under way with one book. "What is Christian Education" by George Coe. By the time the bulletin appears in print it is hoped that some books on chapel services and worship for youth will also be available. The Y. M. C. A. Association Press is sending out a number of sample study books. The regular book concerns are being approached this fall to furnish sample books and maps. The chairmen would appreciate any word as to types of books which would be of greatest service for our schools.

It is requested that if any individual, school, or mission prints a text book which is gotten out with Near East conditions in mind, that a sample copy be sent the educational chairman, of International College, Smyrna. He in turn will send them along to Cairo. This would apply to any type of book in English or other language if printed for school use.

It is of interest that many educational and religious books can be obtained from India cheaper than from Europe or America. Such presses as the Association Press, 5, Russell Street, Calcutta, or the Oxford University Press, B. I. Building, Nicol Road, Bombay, and various mission and other presses sell a large variety of books in English.

TURKEY NOTES.

Work in Turkey on more Co-operative Basis.

The Turkish Department of Education has shown in a number of ways this last year its desire to co-operate with the American schools. For some years no building permits were granted any foreign schools, but this year the girls' school in Smyrna received permission to erect two new buildings. Further an English grammar prepared by Miss Greene of Smyrna and Mr. Nilson of Caeserea has been accepted for the public schools.

Finally a most serious situation arose through a gifts tax law of 35% which the department of finance wished to apply to mission subsidies. The department of education took the mission point of view that our deficits did not fall under the operation of the law. The mission point of view was finally upheld by the Turkish Council of State. Since this tax was so severe that it would have virtually closed mission institutional work, this decision is a most definite illustration of the Turkish desire that Protestant mission work continue.

The medical mission work has been expanding also and finding a much more co-operative attitude on the part of the Turkish medical profession.

Re-Evaluation in Turkey and Greece.

The American Board Mission in Turkey, Greece and Syria has had a re-evaluation committee at work for some time and this summer the mission adopted several principles as a result of these studies. One was that the future development of the mission would be in Anatolia. Another was that since eighty per cent. of the population is rural its line of future development would be in the rural field. A strong rural life committee was appointed and several rural projects were outlined.

Rural Extension and Education.

Dr. James L. Barton, for many years senior foreign secretary of the A. B. C. F. M. is touring the Near East examining possibilities for rural work on a co-operative basis between the Near East Foundation and mission institutions.

The Near East Foundation drawing from the constituency whose gifts made the work of the Near East Relief possible, hopes to make its distinctive contribution in the realm of village improvement. This will be both by adult education and by various experiments in rural school work. The work these next few years will be exploratory and experimental. From the research carried on at the home end, and the experience gained from the projects in the Near East, much data should be gathered of value to all our rural schools and other forms of rural work. The Foundation wishes to maintain an exchange for experiment, ideas, and information, by which it can render a unique service to all Near East rural work. Projects are being undertaken in Albania, Bulgaria, the Caucasus, Greece, Iraq, Palestine, Syria, and Turkey.

Lee Vrooman
Smyrna.

AMERICAN STANDARDIZED TESTS IN THE AMERICAN SCHOOLS OF TURKEY.

Do standardized objective tests developed in America have any value for the administrator or supervisor working in the American schools of Turkey? The following account of a testing program carried out in Bingham Hall during two school years is a partial answer to this question. This account should not be regarded as a formal report, and any results or conclusions stated should be regarded as tentative findings since the testing carried out represents an attempt to find the way in a new situation by trial-and-error method rather than by scientific program.

In 1928, the writer was a new-comer to an educational situation quite new to her, inasmuch as the medium of instruction (except for Turkish and French literature and composition) is a language foreign to the students. Three problems of immediate importance to the school presented themselves for solution:—

1. The problem of finding an objective basis for classification of students in English and in the social and natural sciences according to their comprehension of the English language.

2. The problem of finding some adequate measure by which the possible progress of the students might be gaged.

3. The problem of finding some standard to serve as a guide in the selection of texts and other reading materials.

Inasmuch as no tests or scales specially constructed for use in Turkey were available, the following American tests were used in an attempt to solve these three problems:

The Thorndike-McCall *Reading Scale* Forms 3, 4, 5 and 6; the *Stanford Achievement Tests*; Form A., for Reading, Language Usage, and Arithmetic; and, the Orleans *Achievement Tests*, Battery A, Forms 1 and 2. These tests were chosen for the following reasons,—they have been widely used over a comparatively long period of time, consequently the age and grade norms are fairly well established; there are several forms of each test, consequently the tests may be used periodically to measure progress; the situations described are more nearly universal in their significance than are those described in many similar tests, and the language is simple, consequently these tests may be used with foreign students to determine the degree of mastery achieved in their study of English. Helpful manuals have been prepared for all these tests. These manuals contain full directions for administering and scoring the tests, and carefully prepared tables showing age and grade norms.

For example, The *Thorndike — McCall Reading Scale* has been constructed on the principle that "reading is reasoning". It has been used generally in America for approximately ten years. This means that it has gone through a process of refinement that gives validity to its scores as measures of comprehension. The selections are graduated in difficulty, varied in content, free from technical terms; representative of both school and outside reading materials, aud of both rural and urban interests, and they describe situations not definitely American.* The questions are clear; they test ability to get mere facts from the text, to make comparisons, to draw simple inferences and inferences by contradiction, to make application of general information, to interpret figures and analogies, and to do creative thinking. The answers required are brief and easily scored; lists of acceptable answers are given in the manual, and, also, lists of answers not acceptable, though found frequently on students' papers.

Many of the statements made about the *Thorndike—McCall Reading Scale* are true of the reading test in *Battery A*, also. This battery is composed of five tests, a reading test, a language usage test, a dictation test, and two arithmetic tests. All these tests are primarily achievement tests The reading test differs in form and method from the Thorndike test. It contains exercises of the following kinds:— multiple choice; question and answer; completion; and interpretation of figures and analogies. The language test contains exercises in the choice of correct grammatical forms, the insertion of correct and sensible words in sentences, and the choice of correct expressions. The three tests—reading, language usage, and dictation—together make a very satisfactory test of achievement in English.

The arithmetic tests, one in computation and one in reasoning problems, are well constructed on the whole to serve as a measure of achievement in arithmetic. The computation test takes account of specific difficulties that students must overcome,—zero difficulty; certain well-known, difficult addition combinations; subtraction difficulties, such as zero in minuend, vacant space in subtrahend; carrying in addition and in multiplication; placing of decimal point; certain difficulties with fractions; typical errors in percentage. The reasoning test provides for testing the student's ability to solve simple one-step and two-step problems as well as involved problems, concerned with buying and selling, measurement and costs of construction, applications of percentage, and questions of saving. It is a well graded time test. These two arithmetic tests contain several U.S. money problems, and twelve problems in denominate numbers out of a possible one-hundred-twenty-four exercises. It is a simple matter to substi tute for the money problems; and tables may be given for the problems involving denominate numbers or students may be told to omit these problems, since few students are likely to solve all the problems given within the time limit. These two tests together constitute a fairly satisfactory test of achievement in arithmetic.

The separate scores for the five tests in *Battery A*, and the total score, also, may be transmuted into grade placement scores by inspection and graphs for each student may be made quickly by using the table and the "Individual Survey Chart" on the cover page of each folder. Generally speaking, *Battery A* may be used safely as a guide in classifying students in English and in arithmetic. And, since there are now five forms of this test, it may be used to measure progress of both individual students and classes either annually, or by semesters.

Because of the situation already described and because of the nature of the problems growing out of it, it seemed wise to check scores made on the *Reading Scale* and *Battery A*, against scores made on *Stanford Achievement Tests*. So, at the close of each year Forms of Stanford tests were given to the A and B classes The fact that Stanford score equivalents in "Educational Age" and "Grade Placement" have been worked out very carefully in tabular form gives these tests value for such checking.

* In Form 3 there are but two questions out of thirty-six that assume knowledge definitely American in character. No. 8 assumes Saturday as the school holiday; No. 28 assumes world wide knowledge of Edison, Whitney and Morse as inventors. These questions appear not to have troubled our students, however, though found frequently on students' papers. The manual of directions contains clear and definite instructions for giving the tests, and it contains tables giving the scores and their equivalents in terms of reading age and grade placement.

Results of Testing.

Since this is not a formal report, tables showing scores and comparative results will not be given, though all records have been kept on file carefully and are available. Only tentative conclusions based on two years' practical experience will be offered. It appears that,

1. Students may be placed in classes with reasonable hope of success in carrying courses offered in the English language according to scores as follows:

	Thorndike-McCall.	Orleans-English.
Sub-Freshman	164	220
A Class	150	201
B Class	144	174
C Class	132	149

2. Students may be placed in classes with reasonable hope of success in courses offered in mathematics according to the Orleans arithmetic tests as follows:

A Class 89 (This class begins the study of algebra).
B Class 80 („ „ completes the study of arithmetic).
C Class 67.

3. Texts for class use in the several classes may be selected as follows:*

Sub-Freshman Class,	High school texts.
A Class	Junior high or eighth grade texts.
B Class	Texts for seventh grade.
C Class	Texts for sixth grade.

The scores made on these two tests were checked against each other, and against scores made on the two intelligence tests in an attempt to estimate the language handicap of the two classes. While this piece of work was not satisfactory, as a result of the whole series of tests and of practical experience in the class-room during the past year, it appears that students entering school this fall will suffer from language handicap, so far as intelligent reading of English subject matter is concerned, approximately as follows:

Sub-Freshman	one year or less.
A Class	two years.
B Class	two and a half years.
C Class	three years or more.

The successive scores made on the several forms of the Thorndike and Orleans tests seem to indicate that foreign students in Bingham Hall, when they are ready to enter the C class, may be expected to make surprisingly rapid progeress in the mastery of English so far as silent reading and written composition are concerned, if they are encouraged to do much reading of suitable materials and encouraged to report on what they read.

* The vocabulary of text books published by good publishing houses in America since 1921 have been checked against the *Thorndike Word List.*

Questions have been asked about the reaction of students and teachers to these standardized American tests. The students have been greatly interested in their scores, and seem to have welcomed the idea of objective standardized measures. In May, 1929, one student expressed the general thought in this way—"These examinations find the girls who use their own minds." In June 1930 the students appeared to accept classification on the basis of scores as given above without thought of discrimination because of their own experience and observations during the year. They recognize that comprehension in English comes with much reading, if one may judge by the summer librarian's report of the number of books taken out by students hoping to score high enough on a new form of *Battery A* to warrant re-classification this month.

The teachers, both old and new, have welcomed the use of standard tests because the values are immediate and practical, and because they open up the way for improvement in teaching. The following quotations from the reports two different teachers made in May 1929 appear to describe the attitude of the teachers.

"This case is a puzzle to me. A..... is a splendid student, thorough, efficient, and conscientious. Her November score was high in comparison with the others. I think that I can help her raise that score by next fall by directing her to books. She will want to make a gain, and I think she can.....

These explanations are only attempts to find out what the trouble is, and I don't know that I have helped much. In the cases of A, B, and D, I'm very much disturbed. I can't get excited over D, though professionally I should be and I will try to be....."

"This certainly does make teaching in the Preparatory Department an interesting task."

This trial-and-error attempt to solve pressing problems in a new situation by the use of standard tests has made it possible to organize the classes for September 1930 on a fairly sound basis to the satisfaction of teachers and students, and to provide texts in English that are reasonably satisfactory for use in these classes; it has suggested the possibility of rapid progress, and of sending our secondary school students out prepared to enter the Freshman Class in any American college.*

A study of the results obtained from these tests have revealed specific and immediate needs of American schools in the Near East,- i. e. the need of Intelligence tests suitable

* The outgoing Sub-freshman class passed a group of tests in literature and science for secondary school students making scores comparable with scores made by classes in the senior year of an accredited American high school.

for use in Turkey; the need of texts in English literature and the social sciences constructed for use in the American schools of Turkey; the desirability of careful consideration of the methods of teaching arithmetic in Turkey and of the content of arithmetic texts. It is the opinion of the writer that no other subject in these schools, aside from methods of teaching correct speech, needs consideration so much and so immediately as arithmetic. This statement is based on a careful diagnostic study made during the past year.† But that is another story. This study has suggested, also, the possibility of improving the quality of instruction through the use of supervisory tests.

A program of testing such as described above has little practical value except for the school in which it was carried out because of the comparatively small student body, and because of the selective character of the students. To have more than suggestion-value for other American schools in Turkey, such program should be extended to include a much larger number of students, both boys and girls, from both the interior and the coast cities and towns. A carefully considered and inclusive program similar in character to the one described above would open up the way to other studies of the school situation in the Amerian schools in the Near East. Such studies should contribute greatly not only to effective teaching, but also, to satisfaction in the teaching profession.

Elizabeth Clarahan.

Constantinople College
September 1, 1930

PREVAILING PRAYER IN THE NEAR EAST.

"We are out for real definite spiritual conversion, issuing in conduct, and so when we have people who come to us professing to accept Christ we take all the pains we know how, to put it before them that accepting Christ is not just accepting a creed, but that it involves life and conduct, and that it is through the life and ronduct of the Christian Church (I am refercing to converts from Islam) far more than through missionary effort that their own country is to be won for Christ".

"A missionary told me that he was literally besieged from morning to night by enquirers. Many would haunt his house till after m'd-night in order to get talks with him.

The result was his own quiet time was being encroached upon, and the only thing he could do was to flee from the town and go out into the wilderness—just as our Lord Himself so often did. He would go out and spend two or three days in a garden in order to take in fresh spiritual supplies for himself before he could tackle this situation. He is one of us who are trying out in our work the principle of setting apart 2½ hours a day—one tenth of your time—for definite close spiritual contact with God. He was one, who like myself, had said that it was impossible when the suggestion was made—but he found that it was not only possible, but he wrote to me that "life has been going on ball-bearings ever since." But he found that he simply could not get his time with so many people crowding round, and he had to leave the crowds and get away into the wilderness and get his time with God."

One man who has just recently been converted was a highway robber. His whole life was spent in highway robbery, and then he got worried about it. Now that is a remarkable thing. No contact with missionaries. No contact with Christians. No contact with the Bible. No external contact that we know anything about, but apparently direct contact with God. Then he went to a Mohammedan priest to tell him about it and ask his help, and when he came away from the priest, he said "At any rate I am a better man than you because I know I am wrong, and you don't." Then he came into contact with that Christian dervish, and he led him straight through to Christ.

Another is the son and grandson of two highway robbers, and that fellow is the leader of the Y.M.C.A.—out with a group of other converts winning educated young men for Christ. He himself printed a handbill and had it circulated through the whole of that town. "I....., son of ....., grandson of....., will tell at a meeting on....., how and why I became a Christian," and that fellow set to and publicly told that meeting how it was that he had come through: how the grace of God had triumphed over environment and heredity, and how to-day he was living a life of real victory".

† Miss Ryan used the Brueckner diagnostic tests and planned remedial exercises to correct habitual errors revealed by these tests. The Orleans Achievement tests given at the close of each semester demonstrated fully the value of her work. Brueckner work-books containing series of diagnostic tests and remedial exercises for grades 3 to 8 may be secured from Winston and Company, Philadelphia. These work-books appear to suit needs of schools in the Near East better than the usual text books.

"And to-day it is just all over the country—little sprouts bursting through the arid soil: some with no contact with missionaries but direct contact with God. And we missionaries feel that we have just got to get down to this and be quite sure that we are not going to hinder it this time.

Now that is one of the reasons why so many of us are trying out this experiment of really putting into practice what we all believe—that prayer is much more important than activity. You know everyone of us accepts that and believes it. We have talked about it and given addresses on it, and have said all sorts of things about it, but have not done it. And we are trying to do it."

PRESENT MEMBERSHIP OF COUNCIL

Membership.

	(To serve until 1931)	(To serve until 1933)
PERSIA.	Rev. W. N. Wysham. (East Persia Presb).	Rev. G. Lynn Browning (Area)
	Bishop J. H. Linton (C.M.S.)	
MESOPOTAMIA AND ARABIA.	Rev. E. E. Calverley, (Area)	Dr. S. M. Zwemer, (Area)
TURKEY AND THE BALKANS.	Mrs. G. H. Huntington, (Area)	Rev. E. Pye. (A. B. C. F. M.)
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