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A NEW YEAR'S FELLOWSHIP.

No distant Lord have I,
 Loving afar to be ;
 Made flesh for me, He can not rest
 Until He rests in me.

Brother in joy and pain,
 Bone of my bones was He,
 Now—intimacy closer still,
 He dwells Himself in me.

I need not journey far,
 This dearest Friend to see,
 Companionship is always mine,
 He makes His home with me.

MALTBIE B. BABCOCK.

The Bulgarian Bible School.

PROTESTANTISM in Bulgaria is over three score and ten years. The Bible Lands Missions' Aid Society of London has the gratitude of the people for the initiative and support of the first missionaries in the country. The missionaries were Americans. From the very start the missionaries have carried on educational work alongside the preaching of the Gospel. And yet we have been until the last year without a Bible School or Biblical College for the Protestant churches and work in the country. The need for Christian leaders is pressing. We

The Gypsy work has been carried on by one man the last few years, with remarkable results, and so on. The crying need is for workers, but where can we send them for a good preparation?

Let it be borne in mind that Bulgaria is the only country in the Balkans where Protestant work is legal and Gospel propaganda free. So the only possible and requisite thing to do is to have a Bible School in the country and for the Balkans.

Such a Bible School was opened last year at the expense and supervision of the Bible



A Village Congregation.

all realise that only a school of Evangelical and Evangelistic tone and enthusiasm can give us just the leaders that will lead the nations living in Bulgaria to the feet of the Master and solve the problem of peace, prosperity and good-will in the Balkans.

Evangelical work is being done on a limited scale among the Bulgarians, Jews, Turks, Pomaks, Armenians and Gypsies, but the reapers are few.

For instance, more than one-half of the Protestant churches and preaching places are without pastors; the few Armenian churches in the country are dwindling and losing because of lack of pastors and Bible women to work among them in their own language; the 200,000 Pomaks are dying in utter ignorance of salvation, and only one worker was sent last year, supported by the American European Fellowship of New York.

Lands Missions' Aid Society. We started with fifteen students in the two departments; the Pastors' Course of three years; and Bible Workers' Course of two years. The first year is past, but we can happily say: "Hitherto hath the Lord helped us." We thank God and take courage.

The new school year has just opened with twenty-five students. Now on our waiting list for free tuition we have: A young peasant, who is both deeply spiritual and strongly enthusiastic for Christ and the salvation of the young in their village. We feel he can be a "soldier of the Cross" and "follower of the Lamb," "conquering and to conquer." A young orphan, Lydia—the modern one—longs to fit herself for a witness for Christ and His Grace. A young daughter of a Baptist pastor begs for admission in the Bible Workers' Course. Her

testimony will gladden the parents' hearts and draw others to the feet of Jesus to learn of Him. A young Macedonian refugee says he burns to give his testimony, but feels himself not sufficiently equipped to work among schooled and unschooled people. Two young men, just graduated from the St. Andrae Bible School, Austria, want to come to us to complete their preparation for more efficient work. An Armenian young man, strongly recommended by all who know him, that he is just for this work for God, says of himself: "I feel convinced God wants my life, my time, my schooling, my all," and so asks to be admitted. One Turk insists on being admitted, but though the fee for him is promised by a Brother in London, the support for his wife and three little children is not forthcoming. Two young Slavonians are very promising and highly recommended as fitted for work among their own people and in their own language. Poverty hinders. If they come and prepare they will be the only Protestant workers among their own people.

These and others like them are waiting and praying, and we are praying, that the Lord may provide at least ten pounds sterling for each tuition fee.

Beyond Jordan.

WHEN the Treasurer, Mr. Harry Fear, and myself crossed the River Jordan some time ago we knew not what awaited us, it was almost like penetrating the great unknown. Once the vast fertile plateau of Moab, coveted by the two and a half tribes, when the Israelites entered the land, still bearing a large population at the time of our Lord and producing vast corn supplies for Palestine and elsewhere, but to-day a wilderness, with here and there a few traces of ancient civilization.

Before the Arab victory at Yarmuk, Christianity flourished in Trans-Jordania of which little remains to-day. At Madaba an ancient Church exists with a wonderful mosaic map of Palestine. There is, however, a strange cult among the nomad Arabs in the Kerak district; outwardly they appear the same as the Moslems in dress and mode of living, but they have a form of Christian belief, their ministers are from among them-

selves, and their churches are just enlarged native tents. It would be interesting to find out more about them, but while they did not disclose any of their particular tenets they begged us to send teachers, even offering a house (?) and food.

On crossing the Jordan the road runs north-east for about 15 miles to Es-Salt, of painful memory, for it was to this place that the Turks had driven a large convoy of Armenian women and children. They had walked and walked and walked. From various parts of Turkey to Aleppo, thence to Damascus, and then as General Allenby was advancing towards Jerusalem news was received that this crowd of Armenians, in utter destitution, were at Es-Salt. A detachment of soldiers were sent across Jordan to bring them in, but the Turkish soldiers in charge were too numerous and compelled them to retire; a fighting force was then sent and in the battle the Armenian women were driven in between the firing lines; however, the Turks were driven back and the Armenians rescued. We had a share in taking care of them at Port Said until the war was over, and then helping them settle in Syria.

From Es-Salt the road runs eastward to Amman the capital. It was here on our return journey that Chief Magistrate invited us to stay the night "*to see the train*" which came in on the next day. Around Amman we found a number of Circassians' settlements. These people were brought here by Abdul Hamid after the Russo-Turkish war of 1878.

From Amman the road runs due south to Madaba where we found two noble women, bravely facing great odds, among an unfriendly people and living over a stable. Mr. Fear was very indignant, and on his return to Jerusalem he told the Committee in very plain language what he thought of them sending two unprotected women away in the wilds to live under such conditions. He also reported it to Bible Lands Committee and a grant was made to secure land and build a small house.

Miss Best, after nine years service in this town, has now volunteered to go to Ma'an. She writes, "the Pillar of Cloud has lifted and is moving on towards Ma'an and I gladly follow.

Ma'an is six hours by motor south of

Madaba. It is the outmost station, away in its solitude, only reached by a track that was once a road in Roman times, and appears as if nothing has been done to it since. Stones the size of a football scattered everywhere, and the most skilful driver cannot avoid going over a number of them or sink axle deep in soft sand. Mr. Fear said he would not allow a car of his to take such a journey.

Miss Best goes to Ma'an with one native worker. The station has been closed during the summer in consequence of an uproar over the conversion of a Moslem lad. The British officials forced Mr. Breaden to leave as they feared for his life and that the Moslems would get quite out of hand if they did not yield to the demand for Mr. Breaden's removal. So the oldest missionary on the field goes to the farthest and loneliest station.

Iraq.

Relief among Armenians and Assyrians.

WE are grateful to the B.L.M.A.S. for their continued help.

The relief portion of the grant has been spent as in former years—helping the many cases of destitution among the refugee groups with whom the missionaries are dealing. The lack of employment which Iraq shares with the rest of the world has been especially felt by the Assyrian group, who are still accounted by the Arabs as foreigners. Baghdad spent all of its relief money in helping sundry indigent cases, usually in co-operation with the pastor of the Assyrian congregation. Kirkuk used the larger portion of its grant in aiding poor Assyrian and Armenian families to move to other villages where there was work or relatives to care for the needy children. Mosul combined with the Kurdish work in Dohuk to help poor cases in villages. A typical instance is taken from the Mosul report:—

“High in the Kurdish mountains is the picturesque village of Dihi, settled by industrious Assyrians with an energetic leader and reasonably prosperous. But these are years when even the best produce sells for almost nothing, so that while a villager has all the food he needs, he has little cash to

expend on clothes, a few yards of cloth, or an ounce of medicine. In this village is a blind man, and we have given him 10 rupees from our funds, believing that his neighbours will keep him from actual starvation, and that this money will purchase all the other necessities he requires during the winter. I hope we are not too optimistic of the purchasing power of 10 rupees!”

Since the Mission has no funds except the B.L.M.A.S. at its disposal for charity work, this contribution has enabled it to give relief in many cases that would otherwise be unhelped.

Gospel Work.

The entire amount of the evangelistic portion of Mosul station was assigned to Mr. Cumberland in Dohuk. This was used to supplement the salary of the Assyrian colporteur, Robbi Ismael, since he had house rent to pay. Mr. Cumberland writes: “I spent 200 rupees of the grant for Ismael's house rent for the current year. This year the Mission has arranged for a slight increase in salary, but no more than he needs for his living; so we are most grateful for this aid that provides his living quarters.”

He is doing splendid work and we appreciate your helping hand.

Armenian Relief, Salonica.

ENCLOSED we send an account for your last gift of May 2, which we appreciated very much, and which has been of good benefit.

Due to the falling of the drachmes our local fund has raised, but in Denmark the incomes are falling, so that we are in fear that our budget will be diminished. Nevertheless we have undertaken to enlarge our relief work by giving a daily meal to 200 pupils and handwork girls. The coming in of Armenian refugees from the earthquake region and also the pulling down of Armenian huts gives plenty of opportunity to help.

Concerning our spiritual work we are thankful for the good opportunities given to preach the Gospel to many Armenians, our meetings being well attended. God Himself gives growth and fruit, and gives witness that our work in Him is not in vain. Praise to His name!

The Shepherd.

Rev. G. ROBINSON LEES, M.A.

THE distinguishing mark of the shepherd is his rod, "Assayeh."

Sometimes the dress proclaims the man. Occasion may require the need of a scrip. Circumstances determine the use of a staff. The shepherd is known by his rod. It is the sign of his authority, the symbol of his care. The ROD supports, the STAFF defends. When the Psalmist sings: "Thy rod and Thy staff they comfort me" (Ps. xxiii), he realises the providential care and

rod falls and the animal is gently drawn by the leg towards the shepherd.

The poor thing in terror tries to free itself from his embrace, ignorant of his purpose, afraid of his intention. Its struggles cease when it can strive no longer and it submits to the pressure of the strong firm hand of the master. There is a message of unspeakable comfort in this illustration. Many a home and many a man has been overwhelmed by some dark shadow. Diffi-

Psalm xxiii.

"THE LORD IS MY SHEPHERD; I SHALL NOT WANT.

"HE MAKETH ME TO LIE DOWN IN GREEN PASTURES: HE LEADETH ME BESIDE THE STILL WATERS.

"HE RESTORETH MY SOUL: HE LEADETH ME IN THE PATHS OF RIGHTEOUSNESS FOR HIS NAME'S SAKE.

"YEA, THOUGH I WALK THROUGH THE VALLEY OF THE SHADOW OF DEATH, I WILL FEAR NO EVIL: FOR THOU ART WITH ME; THY ROD AND THY STAFF THEY COMFORT ME.

"THOU PREPAREST A TABLE BEFORE ME IN THE PRESENCE OF MINE ENEMIES: THOU ANOINTEST MY HEAD WITH OIL; MY CUP RUNNETH OVER.

"SURELY GOODNESS AND MERCY SHALL FOLLOW ME ALL THE DAYS OF MY LIFE: AND I WILL DWELL IN THE HOUSE OF THE LORD FOR EVER."

rests under the shadow of the Most High. Experience has taught him trustfulness and restfulness.

The tender care of the shepherd detects any sign of ill-health, it discovers any wound. And while it may not be possible to devote the necessary attention in the wilderness, the sick or injured sheep is not neglected. As soon as the fold is reached at night, he places his rod across the doorway and every sheep goes UNDER THE ROD. It is a time of critical inspection, of eager scrutiny. His tender gaze, his watchful eye is over each one. When the sickly sheep appears the

culties and trials hard to understand, and still harder to bear, have settled like the rod over the Christian. "I will cause you to pass under the rod" (Ezek. xx, 37) is a gracious promise of the Almighty God. "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord" (Lev. xxvii, 32). "He that spareth his rod hateth his son" (Prov. xiii, 24). "The rod of correction" (xxii, 15), a rod for the back of him that is void of understanding. "The rod of the wicked shall not rest upon the lot of the righteous"

(Ps. cxxv, 3). Whether it is the rod of affliction or the rod of correction, the hand that bears it is the hand of God. His eye watches in lovingkindness and tender mercy the sad condition of His people.

The man of "little faith" cannot look beyond the rod. When it falls he feels its weight and rebels against its affliction. His spirit strives, and though a sense of impotence appals him, he obstinately refuses to accept the burden as a part of the Shepherd's care. When the grace of submission moves his heart he understands, and will exclaim with Eli, "It is the Lord, let Him do what seemeth Him good" (1 Sam. iii, 18).

Among all the winsome names by which the Christ is known is none more precious to the heart of the believer than the "Good Shepherd." The shepherd calls, he leads, he feeds, he keeps. Each in its own order, first the calling then the leading. "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice" (St. John x, 4).

When the sheep are brought to the drinking place several flocks become mixed together, afterwards they had to be separated, first one shepherd stood up, and then another, and called, "Tahhoo, Tahhoo"; the sheep lifted up their heads, and for a time there was a general scramble, until long lines of sheep, extricated from the common flock, slowly followed the retreating footsteps of their respective guides. They knew their shepherd's voice; it had so often sounded in their ears they were familiar with its tone. Should another use the same cry, "Tahhoo," never a sheep would follow. "They know not the voice of strangers" (St. John x, 5).

Association begets confidence, and a personal attachment almost unconceivable in this prosaic and practical country of England springs up between the shepherd and his sheep. He knows them all. Amongst the number, some by peculiarity of feature or deportment or character specially attract his attention, and the conspicuous appearance of particular members of his flock suggest descriptive names, "Brown-ear," "Black-leg," etc.

Every detail of pastoral life illumines the Word of God, and breathes into it a vital force that illustrates the page of Holy Writ,

and guides the diligent student into fellowship Divine.

"He calleth His sheep by name" (St. John x, 3). He knows each one. The weakness and waywardness, the wilfulness and the wantonness, every feature of every character, every detail of every life, He knows, and calleth His own sheep by name.

Clouds of sorrow may gather and hide His face. The gloom of the valley of doubt may keep me from His side. Trials may beset me, and ties of earth draw me from Him. I may question or repine, and the gate of death may strike terror into my soul, but if I discern that Voice, when expectant of its call, I shall hear it when perplexed, in the day of trial and temptation, when doubt assail and drive me to despair; and even at the mouth of the tomb. "He called by name." "Mary stood without at the sepulchre weeping," "saw Jesus standing and knew not that it was Jesus" (St. John xx, 11-14). But when she heard His voice saying, "Mary," she knew it was the Master. He calleth by name the sorrowful, the bereaved; and the tenderness and sympathy of His accents bring joy and peace.

"He calleth by name"—"Philip," the questioner, "Peter" who denied Him, and "Thomas," who doubted His resurrection. They knew His voice. They had become accustomed to its tone in their ordinary daily intercourse with the Master, and in the night of doubt and sorrow it calls them unto the brightness of eternal hope.

He calls to lead, and leads before He feeds. He called Peter and Andrew his brother when "they were casting a net into the sea," saying, "Follow Me . . . And they straightway left their nets and followed Him. And going on from thence, He saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and He called them. And they immediately left the ship and their father, and followed Him" (St. Matt. iv, 18-22).

"And as Jesus passed forth . . . He saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow Me. And he rose and followed Him" (St. Matt. ix, 9).

"And He said unto another, Follow Me. But he said, Lord, suffer me first to go and bury my father . . . And another said,

"I will follow Thee but" (St. Luke ix, 59-61).

To the rich young man He said, "If thou wilt be perfect (i.e., complete) . . . follow Me . . . he went away sorrowful" (St. Matt. xix, 21, 22).

There are others who follow according to circumstances. When the Christ is marched to judgment, when Christianity is unpopular, they follow "afar off."

When the shepherd goes forth and his sheep follow him, the pastures are far from home (Gen. xxxvii, 12-17).

The sheep country of Palestine is the hill country, the mountainous district familiar to Bible readers in the history of the wanderings of David when he fled from Saul. There are steep hillsides, bare precipitous crags, difficult of access, to be overcome before the green pastures are discovered. There is the "hill of difficulty," then the valley of peace; the toil before the rest; the struggle before the safety. And in every flock some sheep follow in the footsteps of the guide, others, attracted by the rough coarse grass of the way-side, wander from the pathway. And oftentimes the sheep that is apparently left behind rushes in haste to join the flock, or straying further from it, falls down a steep place and is lost in a deep ravine.

"Surely none of the men that came out of Egypt . . . shall see the land . . . because they have not wholly followed Me."

"Save Caleb and Joshua . . . for they have wholly followed the Lord" (Num. xxxii, 11, 12).

The way is rough and the toil is arduous, but the shepherd has trod the path before and knows the road; where He leads we may safely follow. When he counts his sheep and one is missing he will not go to rest at night without first seeking that which is lost.

But none of the ransomed ever knew
How deep were the waters crossed,
Nor how dark was the night that the Lord
passed through
Ere He found His sheep that was lost

And all through the mountains thunder
riven

And up from the rocky steep,
There rose a cry from the gates of heaven,
Rejoice, I have found my sheep

The shepherd feeds as well as leads. "I will feed My flock" (Ezek. xxxiv, 15). He feeds "with judgment" (Ezek. xxxiv, 16). He knows what is best and makes provision for times and seasons, "upon the mountains," "in green pastures," "by still waters."

There is no lack. The staple food, the daily bread, is the "Bread of Life." He gives Himself, and He also varies the diet. The "Bread of Life," the manna from heaven, is supplied every day. But there are times when additional food is given—"bread of adversity" (Isa. xxx, 20), "bread of affliction" (1 Kings xxii, 27), "bread of tears" (Ps. lxxx, 5).

He calls, leads, feeds, keeps.

From "Village Life in Palestine."

Beirut.

The United Schools for Training Pastors and Teachers.

WHILE the removal of the School of Religion from Athens to Beirut has seemed to some of our number, especially to those working in Greece like a backward step, it is good to hear from those connected with the United School in Beirut warm appreciation of the benefits of the move. A recent letter from the School of Theology says: "From our standpoint in Syria the merger means nothing but gain. We are profiting immensely from the larger and more cosmopolitan group of students and from the contribution of the members of the Athens faculty. The students who have come from Athens have fitted into their new environment most admirably. Many things are strange to them, but they seem to have a feeling that the traditions and work of the Athens School are to be carried on here in Beirut, and they are helping without exception to that end. I cannot speak highly enough of the way in which Prof. Levonian and Prof. Michaelides have taken hold of things here. They have both thrown themselves enthusiastically into the task of making our work run as smoothly and as harmoniously as possible from the very beginning."

The new translation of the Book of Psalms in the new Turkish characters has been issued from the press, and is now on sale.

Anatolia College at Salonica.

By **GEORGE E. WHITE, President.**

A GRADUATE of Anatolia College who later became a professor in Harvard University once pointed out that in the days when the world was young, Greeks wandered from their native areas in quest of new homes and established colonies in Asia Minor. There in process of time they came into conflict with the Persians, were defeated and driven back upon their homelands. And the age of Pericles followed!

Similarly, in recent generations, Greeks wandered forth again into Asia Minor, built up their communities, came into conflict with the Turks, and again have been driven back on their homelands. And what will follow?

The expulsion of the Greeks and the

the Aegean. The Macedonia of Philip and Alexander is prevaillingly Greek again with Jewish and Armenian elements, which do not constitute a minority problem, as there is no Armenian or Jewish Government near suggesting interference or intrigue. The Province of Macedonia, again under the Greek Government after an alienation of centuries, has a population of nearly 2,000,000, of whom about 1,000,000, a full one-half of the whole, settled as refugees. The city of Salonica has about 150,000 newcomers since the war, out of a total of 300,000 residents.

Anatolia College was founded at Marsovan, or Merzifon in northern Asia Minor, in the



Spinning Wool.—Note Baby on Back.

Armenians from Asia Minor among the events of the great war storm with the subsequent "exchanges" of populations with the Turks and between Greeks and Bulgarians is regarded as the greatest dislocation of populations in all history. Greece, including emancipated Macedonia, opened the doors for 1,500,000 refugees. It required about 125 years for the United States of America to reach a population of 1,500,000 reckoning from the Landing of the Pilgrims, but these modern pilgrims made the trek in hardly more than 125 days.

And already the refugees are proving an asset on the western and northern coasts of

basin of the Black Sea, in 1886, in a pioneering way. It did good and growing work for about three decades with Armenians, Greeks, Russians and Turks as the national elements principally included among its students and in its constituency. Preparatory and collegiate classes rose gradually in numbers until an attendance of 400 was reached.

All this was changed by the Great War. Students were scattered, many of the teachers perished, and the College was closed by official action of the Turkish Government. The skies were dark; the clouds hung low.

Mr. Venizelos invited the re-location of the College under the Greek Government and

indicated Salonica as the most suitable site. In January 1924 the disembodied college spirit was reborn and began the construction of a new body or material plant in a new city, a new country and a new continent, 800 miles from the old home.

We have had a good deal to be thankful for during this interval. True, our College building is only a refitted casino and our dormitory only a refitted French military hospital; true, there are only 200 students—no room for more, but many of them are literal descendants of adventuring Argonauts, Xenophon's Ten Thousand, Alexander's Macedonian Phalanx-men, colonists returning to the homes of their sires. About one-third represent the unfortunate Armenian race. The Greeks have dealt generously by the Armenians in allowing them the privileges of their country.

True, the library, the laboratory, the classrooms and the living quarters are most meagrely equipped, but what they do offer is really worth while and is not neglected. True, many of the students being impoverished refugees, have neither father nor mother nor home, but they are willing to work their way and the Self-Help Department gives the chance of doing so to as many as possible. True, the loss of the old teaching staff was a stunning blow, but discriminating visitors bear witness to the capable administration, sound educational aims and fine Christian spirit among the teachers, most of whom are both new and young. A School for Girls of high school grade, with one hundred fine pupils, has been merged in administration with our Junior College of four preparatory and two college classes for boys.

Already the refugees are becoming an asset in the land of their adoption. Great reclamation projects let to American engineers are turning swamp land into truck farms for 100,000 settlers. Macedonia has not hitherto produced all the food needed to keep the people from going hungry. Salonica is developing into an important commercial centre with air planes every day, trains all across Europe, and shipping reaching seven seas and then others. Athens and old Greece have naturally built and developed in advance of Macedonia.

Macedonia is pioneering over again from the beginning. From 1430 to 1912 this

region was under alien control. Now under republican Greece, there is a government of the people, for the people, and by the people. There is gratitude for the service of the Red Cross, the Near East Relief, the Refugee Settlement Commission. It is in conditions such as these that Anatolia College is relocated, rebuilding and upbuilding.—*News Bulletin.*

A Divine Fountain.

A BREAKFAST party, held on May 5, 1854, and presided over by the Hon. Arthur Kinnaird, was the first step towards the establishment of our Society. On July 3 a public meeting was held in Exeter Hall, when the Earl of Shaftesbury became the president and Lord Kinnaird the treasurer. Later the Hon. Arthur Fitzgerald Kinnaird, M.P., succeeded to the title and continued the treasurership as well as various offices in many other societies filled by his late uncle.

His energy and sympathy knew no bounds and at the time of his home-call Lord Kinnaird was associated with over sixty societies, from Shoeblocks and Working Lads to the Lock Hospital, while his enthusiasm for the uplifting of peoples of other nations led him to extend his labours on behalf of the Zenana Bible and Medical working among the women of the zenanas of India and to help in the Relief and Missionary efforts in the various countries at the eastern end of the Mediterranean comprising the Bible Lands.

When the Earl of Shaftesbury died a fountain was erected to his memory in Piccadilly Circus, London. A beautiful piece of work from the standpoint of art and the water it supplies quenches the thirst of the sparrows or provides their morning bath. To-day one seldom hears the title of Shaftesbury Memorial, everybody seems to refer to it as "Eros."

There is a proposal on foot calculated to provide a fountain of another kind. A suitable building has been found, the main portion of which will be occupied by the Palestine Exhibition and developed into a Biblical Museum.

Rev. Samuel Schor, who used this Exhibition many times when lecturing in various parts of the country, writes under date of

September 1931 that "he dreamed of an enlarged Exhibition which should include every discovered relic, in cast or illustration or photograph, side by side with the corresponding passage they illustrated and confirmed. The vast collection would form an overwhelming confirmation of the truth of Sacred Scripture, and would silence all objectors, except those who have no wish to believe."

It would certainly be a mine of Biblical wealth, witnessing the integrity of the "Word of God," maintaining its authority and providing an abundance of proof of its Truth.

There can be no question of the value of the Exhibition, which has been displayed hundreds of times throughout Great Britain



SHAFTESBURY MEMORIAL FOUNTAIN
PICCADILLY CIRCUS.

and visited by hundreds of thousands. It provides Water of Life to thirsty souls.

The Educational Authorities recognise the value of the Exhibition from an educational standpoint by granting attendance during school hours shall count as a school attendance.

We shall be glad to hear from friends who would be interested in helping forward such a proposal. Those who have helped in the Exhibition before and could offer an afternoon or evening each week would be welcomed.

No appeal has yet been made for money. To carry out the scheme in its entirety about £20,000 would be required but we believe if this is the will of God He will provide and many who really love God's Word and desire to uphold its Truth and integrity will desire

to help and take a share in this wonderful opportunity of Bible Witness.

Among other important items that are available are the following:—

THE PANORAMA OF JERUSALEM.—The largest oil-painting of the Holy City in the world, 40 ft. long, an exhibition in itself.

THE TENZ MODELS.—Jerusalem as it was at the time of our Lord.

The Tabernacle, Solomon's and Herod's Temples, Church of the Holy Sepulchre, Sea of Galilee, the Parthenon at Athens and several smaller models.

EGYPTIAN ANTIQUES.—A unique collection of interesting objects.

THE MISSIONARY SECTION will have Curios from the Congo, West Indies, Japan, etc., together with 23 full-sized Wax Busts—natives of various Mission Fields.

The New Bishop in Jerusalem.

ANGLICANS generally approve the appointment of the Rev. G. F. Graham-Brown (Principal of Wycliffe Hall, Oxford) as Bishop in Jerusalem. His general training and his knowledge of Palestine and the East—he was born in China—have encouraged the belief that he will promote the happiest arrangements with the Churches of the East.

The new Bishop is an Evangelical and at the last meeting of Convocation took a definite line in the discussions on Reunion, which appealed to the members. During the war he was wounded on active service.

Strange as it may seem, his proper title is not Bishop of Jerusalem but Bishop of the English Church in Jerusalem.

The New Armenian Patriarch of Jerusalem.

THE Patriarch was Archbishop Thorgom, of Cairo before his promotion. He is "a man of strong character and splendid education," writes Rev. Ernest C. Partridge, of Izmir, Turkey. "He is an author of note, having several books to his credit. He has always taken a deep interest in the preparation of a higher type of men for the ministry of his church."

Constantinople.

CELEBRATING, as we did the other day, the one hundredth anniversary of the Constantinople Station, we think again and again of those whose efforts and prayers have made possible the work of this Mission.

In the history of the Constantinople Station, read at the anniversary meeting, one was impressed by the number of times the Mission has had in the past to go through just such times of perplexity and retrenchment and, by the way, it has each time gone on trusting in God and found its way to fuller work and, one is sure, deeper spiritual experience. It gives us courage to find our way in the uncertainty of the present days. We must all pray for an awakening in the churches in our home lands, that shall consecrate the pocket-books of those who can give.

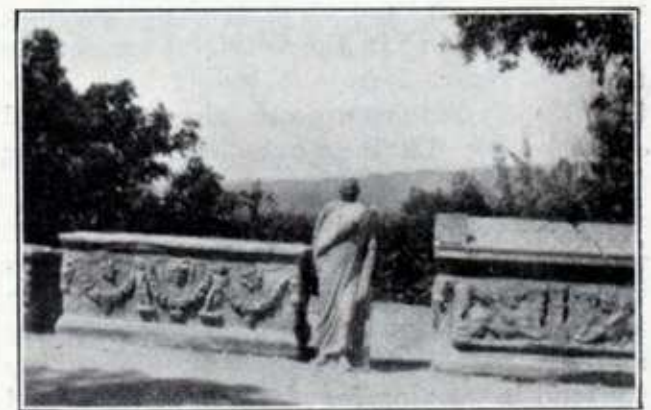
In thus trying to give you some account of this year's meeting we wish to express to you once more our gratitude for the continued interest and generous help that have contributed so materially to the carrying on of work in several places. In Greece the schools and the refugees feel great gratitude for the help that has come from the Bible Lands Missions' Aid Society, while the pastors in the camps have, by your help, been able to continue their work. Anatolia College feels especially grateful for the help to needy students through your kindness. In Syria, again, it has been a comfort to know that the most needy cases have your gifts to which to turn, and the working girls find a home in the hostel provided by your funds. In Cesarea women and children call down blessings on the hand that makes their lot a little easier, whilst the fund for the distribution of the Scriptures makes it possible for many inquirers to receive the Word that might be passed by without help.

We therefore join in sending to the Bible Lands Missions' Aid Society the deepest thanks for the sacrifices and prayers that have made possible these gifts, and add to yours our prayers for the coming of the Kingdom in these countries of the Near East.

Scriptures.

In Aleppo, as you may remember, help has been given for the translation of the Scriptures into the Circassian language. This is a new and important undertaking and we are

glad to hear that the work is progressing with increasing success, although naturally progress is slow. This is a project which appeals very deeply to us all as we are sure it will to you and your Society.



On the Road to Antioch.

I, Old Roman Road; II, Ancient Monastery (Women);
III, Recent Discoveries in Antioch.

The gift you made for the free circulation of the Scriptures in modern Turkish in the new Latin characters was much appreciated and was used up, so that your recent gift

for the same purpose is most welcome. The four Gospels and the Acts of the Apostles have been distributed in the various Stations of our Mission, with blessed results. The Psalms are now being printed and as soon as they are published an edition of the whole New Testament will be begun, which ought to be ready by the end of this year, if not sooner. For the aid given by your Society towards the circulation of these Scriptures we are all exceedingly grateful and trust that you will see your way to help us again.

Aged Widows.

In Cesarea you have been helping a number of aged women who, without your help, would long ago have died in a most miserable condition. Miss Pohl is distributing this aid and is also helping a number of very needy cases in that large city, chiefly Armenians, but also some Turks, many of whom are brought to Miss Pohl by their Armenian friends. These poor people have suffered much and to help them is certainly a Christian duty. Let us assure you that the aid you have given for these poor people has been very carefully and conscientiously used and made to go just as far as possible.

The outstanding feature of this year's Annual Meeting has been the very fine Christian spirit manifested throughout all its sessions. We have felt drawn very closely to one another and to the people among whom we are living, and with whom we desire to work. Signs are not wanting that the spirit of God is moving in the hearts of the people in the Near East, including the non-Christians, and here and there one and another are coming out and confessing Christ as their Saviour.

We recognise fully that in the joy of the coming harvest your Society will share, because of the help you have given down through all the years since your Society was founded. We join most heartily in thanking you and in praying for abundant success and blessing.

On behalf of the Near East Mission.

“Not for the glory of winning,
Not for the fear of night;
Shunning the battle is sinning,
Oh! spare me the heart to fight.”

Beersheba of Ancient Fame.

BEERSHEBA at various times has been smitten with crop failure which is the main cause of their poverty. Having this in mind the spiritual condition is a weak one, yet we believe that in spite of all poverty and distress, “God will work all things for good to them that love Him.” Briefly, I relate the Lord's dealing with the people of the district as follows:—

Church Work.

We are glad to say that there is a great deal of unity among Christians. Moslems also have come to understand the Spirit of Christianity and are participating. We believe that this has had something to do with the true influence of Christianity upon the people. While the preacher was away, and no one to take over the work on Sunday, the young people gathered together and held a song service with a simple reading of the Scripture like family worship; this attracted some Moslem girls to join them. I know of five Moslems who came to the meeting so often and attentively heard the messages and read the Word that two of them asked to be taught the Salvation Plan; they are willing to be true to Him even if it costs them much.

Sunday School.

During the early part of the year between fifty and sixty girls and boys, mostly Moslems, attended. Their conduct was very good and the way they listened is something to praise God for. Some of the Moslem boys and girls are quicker to learn and recite the Scriptures than the Christians. It is interesting to hear some of the Moslem boys sing at home the hymns they learnt at Sunday School.

Reading Room.

The reading room has been closed for the lack of new supply of reading materials. The few books which were there years ago are mostly read over and over. Many of the young men asked me, rather begged me, for new supply, but sad to say their request could not be attended to. I cannot deny the real benefit the young men get through reading the books. I believe that books do reach hearts where human activities may fail. (Bible Lands Missions' Aid Society has arranged for a new supply to be sent them.)

Town Work.

Three shopkeepers are quite interested in the Word of God, they read the Gospel and discuss with each other the meaning of the Word, in the best way they could. The result of the Town work this year is five persons, Moslems, were brought to believe Christ; two of them are policemen, and the others are shopkeepers.

Wednesday is a market day. Many people from various places come to Town, mostly Bedouins, for the purchase and sale of their flocks and cattle. We reckon such gatherings

brought lately to the Redeeming Saviour and was willing to declare openly his faith.

Bedouins in general are not opposed to the hearing of the Word, yet it is hard to win them to the knowledge of Jesus Christ. Fifty-five camps were visited at the district of Beersheba. These camps were visited a number of times. Usually when you speak to a group of these you will soon find out that all of them are listening attentively, but hard for them to grip the spiritual part; yet I do not ignore their gift of long memory. Praise God many have heard the Word. Few



Washing Clothes at Hot Water Springs.

good opportunities to preach the Gospel and distribute tracts. One hundred New Testaments were recently distributed, three hundred portions to the Bedouin camps and ninety to the houses of different people. May I ask you to remember them in your prayers.

Cave Dwellers.

We are dealing with two kinds of people—Villagers and Bedouins. Of the villagers we have what we call cave dwellers. These are very poor and scanty, yet are very ready to hear the *Word of God*. I have special interest in them, as two of them have inquired and steadily grew in the knowledge of Christ.

Others are very fanatic. Three times I was chased out and more than half a dozen times hushed to silence, yet in spite of all opposition the two men proved to be faithful, not only to the teaching, but a great change was wrought in their lives. Another fruit of the Road conversation, a man of Hebron was

are growing in grace, one of these indeed loves the Lord Jesus. He often comes to the Mission House to hear the messages.

The Women's Meeting.

The real aim of the class is to call Mohamadan women to come to learn, and, of course, there are always regular meetings after the class to give the *Redemption Messages*. The women have fine attitude, they work freely with the intention that the little profit we get may be distributed to the poor who can hardly find food for their children. I am glad of the spirit to help others and feel with them at such trying times.

Prison Work.

This is another new door opened at Beersheba. A semi-official permission has been granted to go into the prison and speak to the prisoners. Praise God for that!

Athens.

Relief.

FIRST, as to Relief: The B.L.M.A.S. has been our main source of help during the past four or five years. It is this money that enables the Bible women to help out in extreme cases and opens the door of many hearts to spiritual contact. The need this year is certainly going to be more, in view of the economic depression. There is so much under-nourishment, both among the children and the adults. A few days ago Mrs. Marden

and Bible women. The two pastors are continuing their regular service in spite of the fact that we could promise no salary, so that I hope very much that we will be able to do something for them, specially as they have rendered in each case faithful service for more than 25 years.

Third, may I remind you again of Mr. Demirjian's case? [the blind pastor.—Ed.]. We have been able to adjust our budget so as to carry on Mr. Renjilian and Mr. Demirjian another year, depending on some contribution from you. In view of Mr.



Begging Bread for the Children.

and I went out to one of the summer camps in the hills where people are living under the pine trees with little or no shelter. I found one of the Bible women there and she was so much distressed by the amount of sickness she found there.

Refugee Pastors.

Second, I think I wrote you that we have been obliged to discontinue the regular salary of two of our preachers in view of the 30 per cent. cut this year. You know we have no fund for insurance or pension in such cases. We try to give some bonus as our resources will allow. In the past you have contributed to this fund for pastors

Demirjian's handicap we are very much at a loss to know what we could advise him in case our resources are further reduced. If half of his salary could regularly be provided for from some source, then I think that his future would be reasonably safe.

Fourth, you have been kindly providing Mrs. Dombalian's salary. Could we count on this this coming year?

The world situation is such that it is going to take our combined effort to prevent serious damage to our general work this year. Your Society so generously assisted us in the past, we naturally feel that we could present our most urgent needs to you and

that we could count on your sympathetic consideration of them.

Evangelistic Work.

We have had a year of difficulties and problems and yet of much joy and success in meeting them. We feel that we have been guided step by step. The spirit of our workers, their fine co-operation under loss, their loyalty to the Cause, their readiness to sacrifice, have been outstanding and endearing.

The work of the four evangelical Armenian churches in as many different refugee settlements has gone on in a most interesting way.



A Good Load.

Clothing Leaving our Stores for the Armenians.

In each centre there have been day-schools five days a week, Sunday-schools, boys' and girls' clubs, Christian Endeavour societies, devotional meetings, and in two places evening or night schools, with classes in English, Arithmetic, Greek and dress-making.

The five Bible women, my special department, have continued their work with marked success, working in fourteen different localities. These consecrated women go into the homes, show friendliness, always leading the conversation into religious channels, and having a devotional hour with a gospel message and a helpful talk. By means of this branch of service, many have been drawn into a definite Christian experience. These women are from widely separated regions of Asia Minor and yet most of them know both the Armenian and the Turkish languages. Being deprived of religious services and church privileges, they eagerly welcome the weekly visits of the Bible-reader, and listen to her message. One said, "Here we are in

these little huts with no church, no school for our children. We are discouraged and in despair, but when Mrs. Takouhie comes we gather together, and as she speaks to us we feel that we are Christians again."

The Greek neighbours are often invited in and three such have come into a real experience of the love of Jesus, one of them rejoicing in His salvation in her dying hour, after a short illness last winter. One busy dressmaker is ready to put away her work for two hours on Wednesday afternoons to attend the meeting where she is an eager listener. The Bible woman does all and more than any friend could do, advising them, comforting them, rejoicing with them, and always leading them out of their distresses into a spirit of overcoming faith.

This work was cut 50 per cent. last winter, and feeling it must go on I made an appeal and funds came in sufficient amount to keep it going. One friend, who visited here and had seen the work, wrote in her letter in which she sent a cheque, "It is a pity that these women should be cut, those who receive the least and who do the most." We need help again for this coming year, and hope and pray that it may be forthcoming.

Remodelling the Population Map.

WHEN, through the War, Turkey was reduced to her present frontiers, she did not complain much of the loss of so many provinces. If being a conglomerate of races had been the weakness of the Ottoman Empire, the strength of the New Turkey was to be her unity; and the criterion of that unity was to be the acceptance throughout the country of one culture, itself outwardly expressed by the use of Turkish as the mother-tongue. A campaign was launched at Istanbul a few years ago summarised in the appeal "Speak Turkish, citizen!" and directed against the 180,000 Non-Mussulmans, who in the old capital continued, and still continue, to make use in public of their particular tongue. Things were, however, much more important in Anatolia, where non-Turkish populations of Mussulman faith territorially and linguistically remained attached to their tradition, a situation which culminated in the two

main Kurdish insurrections, and has not changed much since.

The Bill which has now been laid before the Great National Assembly aims at solving this question, at the same time relating to foreigners. The whole of Turkey is to be divided into four categories of zone. In the first the population is to be prevalently Turkish. Into the second will be transferred and mixed up with Turks, nomads to be settled and, generally, all non-Turks to be assimilated. In the third immigrants of Turkish origin, and possessed of sufficient means, will be able to establish themselves, and as to the zones of the fourth category, they will be evacuated for any military, sanitary, or other reasons. The properties belonging to tribes will be confiscated and distributed among Turkish peasants or immigrants. Populations whose mother-tongue is not Turkish will not be allowed to constitute new villages or special work associations, and the Minister of the Interior will be authorised to break up those which are already in existence, the enforcement of this decision being, however, subject to the approval by the Cabinet Council. Turkish populations also are likely to be

transferred from one place to another if scarcity of ground or other unfavourable conditions show such a transplantation to be expedient. The expense for this new exchange of populations is computed at thirty million liras, and is to be spread over a period of fifteen years. As to foreigners, their number is limited to one-tenth of the total population of the towns in which they are living; they will not be authorised to reside in villages.—*Near East and India.*

Mr. and Mrs. Henry Riggs and their daughters and Miss Jillson took a most interesting trip during their holidays, going by car through Sidon, Zarephath, Tyre, Haifa, Nazareth, Cana, Tiberias, Capernaum, Nain, Jezrael, Megiddo, and back to Beirut. They report the excavations at Megiddo as intensely interesting, and furnishing startling confirmation of the historical accuracy of the Book of Kings. The city built by Solomon (1 Kings ix, 15) has been unearthed, and his favourite method of building a wall, "three rows of hewed stone and a row of cedar beams" (1 Kings vi, 36) appears here also.

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- Tree Spireas (pink), Lilacs, Laburnums, Hydrangeas, Cactus Crasselas (lovely scent), Oak Leaf Geraniums, Ice Plants, Hellebares... .. (each) 9d.
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"Then shall thy light rise in obscurity, and thy darkness be as the noonday."—Isaiah lviii, 10.

One of the channels through which you can share in the above promise is by supporting the Armenian Industries. The goods for sale in this department make

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SPECIMEN OF TYPE

Johanan recovereth Ishmael's captives

3 Ish'mā-ēl also slew all the Jews that were with him, even with Gēd-ā-lī'āh, at Mizpah, and the Chāl-dē'āns that were found there, and the men of war.

4 And it came to pass the second day after he had slain Gēd-ā-lī'āh, and no man knew it,

5 That there came certain from Shē'chēm, from Shi'lōh, and from Sā-

JEREMIAH, 42

Kā-rē'āh, and all the captains of the forces that were with him, then they were glad.

14 So all the people that Ish'mā-ēl had carried away captive from Mizpah cast about and returned, and went unto Jō-hā'nān the son of Kā-rē'āh.

15 But Ish'mā-ēl the son of Nēth-ā-nī'āh escaped from Jō-hā'nān with eight men, and went to the Ammon-



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