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The PRESBYTERIAN SURVEY

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Washington as Major in the British Army. Portrait by Peale.
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CONTENTS

Devotional	386
The Campaign	387
Mission Progress in the Near East. James L. Barton	289
"The Spirit of St. Louis"	391
The Great Upheaval in China. Rev. Henry M. Woods, D. D.	392
The World Conference on Faith and Order	393
The General Assembly of 1927. R. E. Magill	394
York Minster's Thirteenth Hundredth Anniversary	395
Our Cover—Peale's Portrait of Washington. Henry Louis Smith	395
HOME MISSIONS:	
Some Candid Thoughts About Home Mission Work. Arthur G. Jones	398
General Missions Conference, Montreat, North Carolina	399
"Prayer Changes Things." Elizabeth Brewster	400
A Fitting Monument. Rev. J. W. Young	401
Judaism and Christianity. S. L. Morris, D. D.	402
A Day's Journey to a Far Country. J. E. Kirk	403
West Virginia Synodical School	404
A Challenge to Christian Endeavorers	405
Brief Notes From Shoulder Blade. Mrs. E. R. Neal	405
Spice Box	406
Book Reviews	406
Sermons on Revelation. A. H. Baldinger, D. D.	407
Knox Creek Work in Abingdon Presbytery, Synod of Appalachia	407
"Love Never Filleth"	408
THE JUNIORS:	
Your Flag and My Flag	409
Echoes From Wigwam Land	409
Junior Home Mission Program for July, 1927	410
Senior Home Mission Program for July, 1927	410
FOREIGN MISSIONS:	
Monthly Topic—Signs of the Times. S. H. Chester	411
The General Missionary Outlook. Egbert W. Smith	412
Senior Foreign Mission Program for July, 1927. Miss Margaret McNeilly	413
What the Cut in the Budget Means to the Work in Africa. Mrs. R. D. Bedinger	414
Some Snapshots of Africa	415
Retrenching. W. M. Thompson	416
The Cost of the Cut in Korea. J. C. Crane	416
Signs of the Times in Mexico. E. C. Murray, Jr.	418
O Hungry Heart	420
Mission Work in Japan Under a Diminishing Budget. W. A. McIlwaine	420
What Has Been the Effect of the Continual Cutting of the Mission Budget Upon the Work in China? Rev. Lowry Davis, D. D.	422
Hidden Treasure	423
The Passing of Miss Kemper	423
Training Institutes for Lay Workers of East Brazil Mission. B. M. Hunnicutt	424
Notes and Personals	426
PUBLICATION AND SABBATH SCHOOL EXTENSION:	
Action of the General Assembly, May, 1927, Touching Publication and Sabbath School Work	428
Read This Letter to Your Sunday School Class	428
A Great Challenge Answered. J. C. Ramsay	429
Phenomenal Growth in Leadership Training. Wesley Baker	430
Rural Sunday Schools of Quincy Church, Florida. Rev. D. J. Blackwell	430
Ammunition	431
MEN-OF-THE-CHURCH:	
Men-of-the-Church Conference, Montreat, N. C.	432
Testimonies With Regard to the Men-of-the-Church	432
July Program	433
GENERAL ASSEMBLY'S STEWARDSHIP COMMITTEE:	
Teaching Stewardship to Children. Rev. E. L. Hill, D. D.	434
WOMAN'S AUXILIARY OF PRESBYTERIAN CHURCH IN UNITED STATES:	
Montreat Through the Kodak in 1927	436
Excerpts From the Fifteenth Annual Report of the Woman's Auxiliary of the Presbyterian Church, U. S.	437
CHRISTIAN EDUCATION AND MINISTERIAL RELIEF:	
The Three Elemental Hungers. Dr. Henry Louis Smith	443
Can You Answer These?	444
"Christos Anesti." William A. Lloyd	445
The Grace of Appreciation. Dr. George H. Morrison	446

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The PRESBYTERIAN SURVEY

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Mission Progress in the Near East

JAMES L. BARTON

IN ORDER not to scatter too widely I will confine this article almost wholly to Southeastern Europe, Turkey and Syria, but with special emphasis on the situation in Turkey. This is an area of mixed races and mixed religions. I know of no similar body of peoples more divided by race and religion into separate groups, almost like water-tight compartments. As a demonstration of this, take the nationalities of the pupils in the Near East colleges which are situated in Bulgaria, Greece, Turkey and Syria. These colleges number among their pupils twenty-nine different nationalities, chiefly Turks, Bulgarians, Syrians, Armenians, Greeks, Jews, Arabs, Egyptians, Persians, Russians and Albanians. When we remember that for generations nationality and religion have been closely identified in the Near East, we can get some conception of the difficulties confronting all religious movements in that part of the world.

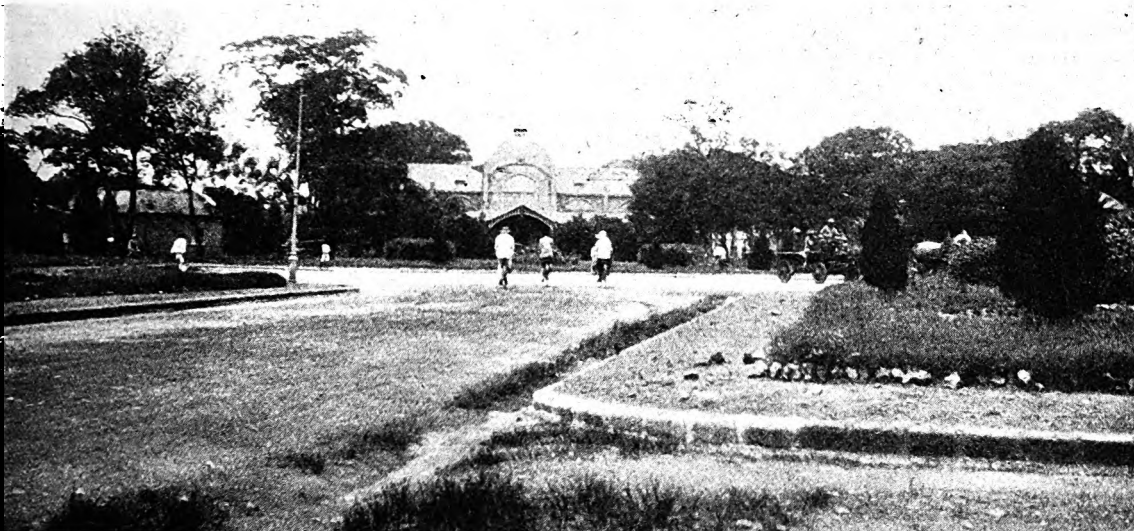
Then, too, we have to remember that the different nationalities have had different political ambitions, with national aspirations, and these aspirations have repeatedly clashed in the past, accentuating differences, and the political and national differences have gone over into the area of religion. These clashes of interests, political and religious, have had much to do in the past with the disturbed conditions in the Near East. This situation was made more intense by the war, resulting in unusual distress and hardship, especially upon the Armenians and the Greeks. The settlements following the war have tended to ameliorate these conditions, and as time passes there seems to be a softening of the traditional animosities and hatreds and an increasing tendency to recognize human rights under more orderly government. This seems to be especially marked in Turkey. The exchange of populations agreed upon in Lausanne has materially aided to this end, in view of the fact that only a small portion of the former Armenian and Greek populations still remain in Turkey and a very small number of the Turkish population remain in Greece. The exchange of populations, while producing great hardships, has tended to unify the populations of Greece and of Turkey, while it has added to the confusion of populations in Syria.

One of the strong agencies that have been operating in the Near East for sound education and for the moral and religious training of youth has been the mission colleges and schools. While all of these institutions were begun through mission agencies, many of them have become independent of mission control under separate Boards of Trustees. They were all established,

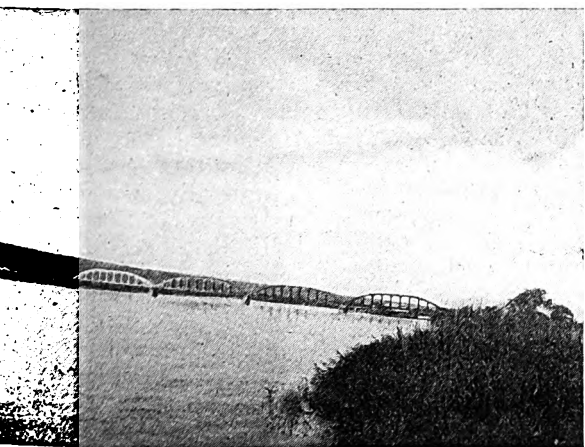
with one exception, long before the war and have been training the youth of the Near East along lines of modern learning for more than a generation. The American University in Beirut, which was within the bounds of the Turkish Empire until the close of the war, is one of the old and established institutions educating youth of Palestine, Syria, Arabia, Egypt and Turkey and sending them out into different departments of life and work and the professions to practice the education and training they have received in the Christian college. Robert College, in Constantinople, with a smaller range of nationalities in its clientele, has had among its students four outstanding races, Turkish, Armenian, Greek and Bulgarian, and has rendered a notable service in preparing the young men of these races and of other races as well for a life of constructive force in the Near East. International College at Smyrna has dealt largely with Turks, Greeks and Armenians, and has been a great force, like its sister colleges, in giving to the young men under its influence a new conception of a high standard of character and of life. In Bulgaria the Sofia American Schools, which are the outgrowth of mission schools for fifty years, have been recently reorganized under a separate Board of Trustees. This School deals almost exclusively with Bulgarian youth in both its boys' and girls' departments. Constantinople College for Girls, another institution growing directly out of missionary operations, is doing for the girls of the Near East, with the same general nationalities as Robert College, what that College is doing for the boys. Anatolia College located at Salonica, formerly at Merzifoun in Turkey, is re-establishing itself as a school primarily for Greek youth, but with its doors open to Armenians, Albanians, Turks, and all nationalities. A new college has started in Athens under Greek leadership, which contemplates the same service for the youth of Greece that these other colleges have given to their mixed student bodies. All these institutions named have separate Boards of Trustees. None are under a Mission Board. All, except the Greek college lately formed, have grown out of the work of the American Board of Commissioners for Foreign Missions. Missionaries of the American Board have had a large part in the building up of these institutions. With the approval of the American Board they have gone under separate Boards of Trustees, although Robert College may be called an exception. Robert College has always had a missionary of the American Board as its President, but it has never been under the control of a Mission Board. All these are institu-

Some Snapshots of Africa

*Taken by Dr. Kellersberger
On a Visit to Elizabethville*



The Belgian Club "Cercle Albert-Elizabeth," at Elizabethville, where Dr. Kellersberger was guest for twelve days and where only French is spoken.



The great bridge over the Congo River at Bukama, some 3,000 miles from its mouth.



Lovely Bougainvillea, a lilac covered climbing vine over a gateway in Elizabethville, Southern Katanga.

"One day I sat at the shores of a river in the Himalayas. I took out of the water a beautiful, round, hard stone and broke it in little chips. The inside was entirely dry. This stone had lain in the water a long time, but the water had not penetrated into the stone. Just so is man here in Europe. For centuries he has been surrounded by Christianity; he has been completely immersed in its blessings; he has lived in Christianity. But Christianity has not penetrated into him and does not live within him. The fault is not with Christianity, but hardness of heart. Materialism and Intellectualism have made the hearts hard. So I am not surprised that many in this country cannot understand who Jesus is."—Sadhu Sundar Singh's Judgment of Europe.