

1934

WOULD THE
APOSTLE PAUL
Be
HEAD MASTER
of the
CYPRUS ACADEMIES?
YES! or NO!



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Published by the Congregation.
Free. How Many?

THE SITUATION

Report of action of Synod on findings of Committee which had to do with mission work in Cyprus, *Covenanter Witness*, July 5th, 1933, made up as stated from notes taken by Rev. C. T. Carson, recorded inferences with which all might not agree. As no article on the nature of work in our Academies, Cyprus, had been allowed in the *Covenanter Witness* since the death of Dr. John H. Pritchard, the undersigned requested opportunity to present his view. Presently he received a letter from the Secretary of Board of Publication, dated August 26th, 1933, in which he stated that the Board had passed a ruling that nothing further on the matter would be admitted in the Church Paper at the present time—"THE CLOSED SHOP"—and not all are "UNION." The Board defined the matter as "The discussion between the Foreign Board and yourself." The Board has made doubly sure that in the Cyprus Mission work no criticism of teaching English, French, Arabic, Turkish, Armenian, Commercial Law, Commercial Correspondence, English Conversation, (making students proficient in speaking English) Geometry, Physics, a full Academic Curriculum and with no small part of the faculties heterodox, WAYS AND MEANS OF MISSION WORK UNKNOWN TO CHRIST AND HIS APOSTLES—and the work conducted not in the language of the people, but in English, a language unknown to probably 95% of

the population, SHALL REACH THE CHURCH THROUGH THE CHURCH PAPER. The Board has mounted guard over the lines of communication. It seems to be true that said Board ruled out discussion which aimed to keep our Cyprus work in line with Covenanter doctrine and on Scriptural basis; and on January 3rd, 1934, published a long article called "Covenanter Chymes" of six one-half columns which tended to destroy faith in the Standards of the Covenanter Church. In the Cyprus matter it is believed the Board acted on insufficient, biased and misleading information.

Furthermore, to carry out what appears to be a determination to allow no discussion or criticism, the Synod of 1933 seems to have disregarded a Rule of Order which reads—"Members of the Court have direct and immediate access; other members of the Church have access to superior courts only through the medium of inferior courts! (B. of Dis., p. 80). When a member of the Court, in regular standing, arose to present a matter, the Rule was "steam-rolled" by a standing vote. No member, no subject under discussion, is safe in a court that disregards its Rules of Order.

To further clarify the situation, THERE IS NO CONTROVERSY BETWEEN THE BOARD OF FOREIGN MISSIONS AND THE UNDERSIGNED—as those who wish to SIDETRACK THE ISSUE try to make it appear. The Board is not concerned except as it intervenes as Defense Counsel. Declin-

ing to take action on a Presbyterian Minister entering our Cyprus Mission, (which means approving), the Board can do no less than defend the action of the "Mission Council" in engaging said minister as one of our missionaries. But the Board as Defense Counsel in the case, is not clothed with rights superior to those who strive to have conditions, heterodox according to Covenanter faith, corrected

THE SITUATION IS NOW CLEAR

I

The out-standing and final act which seemed to make it imperative to lay the matter before the Synod of 1933 was this:—Rev. Paul C. Jessimedes was called to, and went to our Cyprus Mission September 1932, without appointment by the Board or examination into what he believes.

Mr. Jessimedes is teacher of Bible in Larnica Academy. Report of Board of Foreign Missions, Minutes, 1933, p. 123, fifth line, reads—"The Bible is taught only by evangelicals who are members of our Church." In list of teachers and their religions, sent to the Board, July 1933, Mr. Weir states—"Mr. Jessimedes, ordained Minister in the Presbyterian Church, **TEACHES BIBLE QUITE EFFECTIVELY** for a First Year Teacher; **DOES WELL IN CONDUCTING CHURCH SERVICES**" (cap ours). Mr. Jessimedes, a Presbyterian minister, **TEACHES BIBLE** in Larnica Academy and seems to be a

REGULAR PREACHER in our Covenanter congregations. He is in our Mission work without appointment by the Board, or examination into what he believes.

Mr. Jessimedes, teacher of Bible in the Larnica Academy, was raised in New York and is a member of the Harlem Presbyterian Church. He graduated in the New York Public Schools; took a College Course in some Carolina Institution; and graduated in Biblical Seminary, New York, Summer of 1932. Just before sailing to Cyprus as our missionary Mr. Jessimedes was ordained by the most NOTORIOUSLY MODERNISTIC PRESBYTERY IN THE PRESBYTERIAN CHURCH—THE PRESBYTERY OF NEW YORK. He is now a constituent member of that Presbytery. According to his profession he believes in swearing allegiance to a Constitution that Rejects Christ and His Law. He believes in Hymns and Instrumental Music in the worship of God. Nor does his profession exclude him from Secret Societies. Missionaries sent by the Board have to furnish certificates of health, of character, of soundness in the faith according to Covenanter Standards. Mr. Jessimedes' beliefs are unknown, except he is a Presbyterian: which, these times, means little.

When a member of Synod rose to lay the matter, reinforced by related conditions before the Court, a Constitutional right, the Court refused by standing vote to listen to the matter; appointed a committee; and intimated to the member of the Court put off the floor,

that if he had anything to say, he could say it to the Committee, a procedure rarely, if ever known in a court constituted in Christ's Name. (Read Acts 15 and see the purpose of a Church Court.) When the Committee Reported, Synod, (according to the published Minutes) "struck out" the whole Report; together with all references in the Minutes in any and every way; so that it may not be known through the Church that anybody, at anytime, ever objected to a Presbyterian Minister entering our Cyprus Mission without appointment by the Board and examination into what he believes. Again—"THE CLOSED SHOP", this time with apparent determination; and by the Court of Christ's House. SYNOD HAS UNDERWRITTEN THE ACTION—DONE IN CHRIST'S NAME!

Furthermore, such sweeping action seems to serve notice that Synod will tolerate no further question concerning any minister, or anybody, who enters our Cyprus Mission without appointment by the Board, or examination into what such one believes. The way seems to be open for a Mrs. Pearl S. Buck, "who proclaims a purified Paganism", and Synod would not allow the matter to come on the floor. So, almost before Synod had reached home, steps were being taken for a Lutheran, a Miss Edna Winter, of Quincy, Ill., to enter our Cyprus Mission without appointment by the Board or examination into what she believes. Yet, according to her profession, she believes in Hymns and Instrumental Music in

the worship of God; in swearing Allegiance to a Constitution which rejects Christ and His Law; and holds "the presence of the body and blood of Christ is in, with, and under the bread and wine" in the sacrament (Hodge)—a doctrine rejected absolutely by the Covenanting Church. Miss Winter, a Lutheran, is one of our missionaries in Cyprus. Yet Synod does not seem concerned and calls for larger contributions. But the "windows of heaven" are not being opened.

II FACULTIES

June 1932, the Foreign Board instructed the Cyprus Academies to furnish each member of the Board, each year, Catalogues, and names of Professors (teachers) and the religion of each. "A Syllabus of the American Academy for Boys", Larnica, 1933, was at last Synod. During the summer of 1933 Professor Weir sent to the members of the Board a list of Professors in the American Academy for Boys, Larnica, and gave their religions. Quotations are from this list and the quotation marks should be carefully noted.

The Larnica Faculty has 21 members, included in the list are the following,—“Mr. A. Faik, a Mohammedan Turk.” Prof. Weir's notation is “In sympathy—does nothing to obstruct the missionary program.” Synod has brought a Mohammedan into the Lord's mission work; and seems to demand that the Holy Spirit shall work through him. “Mr.

Goetcheran—A Gregorian Armenian: brought up in the Academy: a graduate; reads the Bible; takes his turn in leading Sabbath evening meetings: regular in Church attendance." Gregorians parade up the isle with the "crucifix": have Mass as do Roman Catholics; and hold many exceedingly heterodox doctrines and practices. "Miss G. Hourie, A Protestant—No details." Brought into the Lord's mission work, NOT KNOWING WHAT SHE BELIEVES: presumably on the theory that the Holy Spirit is indifferent in the same way.

"Mr. Jaulmes—Teacher of French, Son of a Protestant preacher in France, is indifferent to things religious as far as outward forms are concerned. In sympathy; but not a positive force." Mr. Jaulmes is one of our missionaries in the Lord's work: with the recommendation—"indifferent to things religious:" and Synod expects the Holy Spirit to enter no objections. "Mrs. Jaulmes—wife of Mr. Jaulmes. In sympathy; but not a positive force." She is one of our missionaries.

"Mr. Kakoulas—A Greek Orthodox—graduate of the Academy: Son of the late Mr. George Christefides, who taught in the Academy for more than 20 years. It is his first year of teaching. He is strongly in sympathy with the Christian teaching of the Academy, where he acquired most of his Bible knowledge." Mr. Kakoulas is not a confessor of Protestant doctrine: but he is one of Synod's missionaries. ("Orthodox" does not mean Scriptural: but profession according to the Eastern Catholic

Church—its "Mass", its "Ikons": its "Pictures": its "Holy Fire", etc.)

"Mr. E. Mayrdes—New—No details." His beliefs unknown: but brought into the Lord's mission work. ("Try the spirits whether they be of God" seems to be no longer required by Synod in the Lord's Mission work).

"Mr. E. Peplestone—Protestant: Englishman active in Church work: a positive force for things upright." Presumably of the Anglican Church. In this country he would probably be an Episcopalian. Mr. Peplestone is one of our missionaries.

"Mr. Tingham—Greek Protestant: takes his turn in leading school and chapel exercises; formerly a member of the Mission Council." His Church—if any, is not given. He is one of the Missionaries. Synod should carefully inquire into the beliefs, confession and character of these men: but is apparently indifferent.

"Mr. K. Philippides—A Greek Orthodox: graduate of the Academy: leads in prayer and Bible reading before the students; His knowledge of the Bible was received in the Academy." (Mr. Philippides, alleged to hold 'Fosdick Views,' is the Professor. the Educational Committee of the "Mission Council" refused to recommend for appointment, or for re-appointment.) He was voted against by seven of the members of the Council—one entering his protest. These statements were not accepted by Synod's committee, claiming they lacked corroboration. They are now signed by four people.) Mr. Philippides was put on the Fac-

ulty anyway, and is one of Synod's missionaries. It seems to matter little what one believes to be taken on the faculties of Cyprus Academies. A silent influence radiates from the Greek Catholic, the Gregorian, the Mohammedan, the Protestant of heterodox, or of unknown beliefs, that is absorbed by the communities and which pleases well because THEIR people also have large place on the faculties. Of the 21 Professors, eleven are in the above list. If Mr. Jessimedes and Miss Winter be counted, 13 of the 21 are in the list.

The number of Professors in the American Academy for Girls, Nicosea, and the religion of each have not been furnished the Board. The following notations are for the year ending June 1932. They are not official; but they were probably approximately correct at the time. Of the fifteen on the faculty, five were members of the Covenantan Church. The others were Protestant, Greek Catholic, Roman Catholic, Gregorian, Moslem. Of the 121 students 17 attended our Church worship on Sabbath. Eight of the 17 were children of Protestant parents. The other 9 attended when the Academy was in session. The past year may have changed these figures; but probably not very much.

The criticism that the faculties in our Academies, Cyprus, carrying forward the Lord's mission work, are a mixed aggregation of various religions appears to be justified; and which may be defined as—MODERNISM IN OPERATION IN THE COVENANTER

CYPRUS MISSION: FOR MODERNISTS WOULD SCARCELY ASK FOR MORE.

Miss MacElroy, Head of the Girl's School, Latakia, published that she was led by the Lord to take a trip to Italy during the long summer vacation; and chanced to meet a woman on the ship who could teach French. She immediately hired her as one of our missionaries in the Lord's work. And Synod charges us all to help pay her salary to teach French to Arabic speaking people; and IN THE NAME OF MISSION WORK.

A Missionary was asked—"Are students of the Larnica Academy required to attend their own church services every other Sabbath?" He answered—"Yes!" (See Catalogue '32). As Synod is answerable to the Head of the Church for what is done, Synod requires the Greeks (nearly all the students are Greeks) to go to the Greek Catholic Church, with its "Pictures;" its "Ikons;" its "Mass;" its "Holy Fire", every other Sabbath. The Gregorian students are required to attend their equally God-dishonoring services; and Moslems and Jews, if any, are required to go to services where Christ is rejected; and all this by commandment of Synod, in the name of mission work of the Lord Jesus Christ. Such methods will not bring Cyprus to Christ in hundreds of years, if ever.

Larnica and Nicosea have fairly good Public Schools. The Gospel is what Cyprus needs. The Covenantan Church has been sent of God to preach the Gospel to Cyprus and call THE

PEOPLE TO REPENTANCE. After 37 years we have one lone Foreign Missionary, a Minister, who has learned the Language and can preach the Gospel to the people—JUST ONE! And by order of the Board he has been directed to teach in the Academy Nicosea, part time.

Furthermore, the work in the Academies is not conducted in the language of the people, but in English. 'Come to our academies if you want to learn English.' Miss McCrea, Head of the American Academy for Girls, Nicosea, recently published: "Our work is not in native languages of the people; but in English." (Covenanter Witness, Feb. 28, 1934). Is it remarkable that after 23 years of school work but few, very few Greek students have turned Protestant, and united with the Protestant Church? Of the thousands who have attended in the 23 years how many? And we have almost 40 missionaries working in the Academies. (The membership in the two congregations, about one hundred and twenty all told, now divided because the Greeks and Armenians could not agree, is made up in no small measure of Protestants who fled to the Island during the World War.)

III

Again, while EVERY ONE in the Home Church is suffering through financial conditions, and missionaries cannot be returned; and some come home; and no money to send greatly needed new ones: yet, FOUR NEW

TEACHERS, missionaries, have gone from the Home Land to Cyprus Mission since the Synod of 1932—AND NOT BY THE APPOINTMENT OF THE BOARD. Two of these are mentioned above. Furthermore, board-appointed teacher-missionaries working in the Academies do not receive their salaries from money collected by the Academies. (See Minutes 1933.) Tuitions are used to hire teachers. The Home Church so STRAITENED pays the Board-appointed teachers and \$1,075 DOLLARS AS "SCHOOL EXPENSES," in addition; (see minutes 1933) while tuitions—which must be a large sum—are used to add to faculties and enlarge curriculums. The last year, because of financial conditions on the Island some curtailment has been necessary; but not because of changed view. The small beginning with probably a faculty of three or four 23 years ago, has been *added to, and added to*, until the faculties in the two Academies and Annexes number well up to 40; and Curriculums have been *enlarged and enlarged* until they include nearly everything fastidious students could ask. There are Covenanters and Covenanters who cannot give their children education such as the Church is aiding Greeks, Gregorians, and others in Cyprus, to receive; and with *fewest exceptions*, they remain Greeks and Gregorians still; but educated by the Covenanter Church. Our Church has money for Typewriting, Bookkeeping, Shorthand, Geometry, Physics, Chemistry, English (The Acad-

emies are conducted in English, a language unknown to probably 95% of the population). French, Greek, Armenian, Turkish, Commercial Correspondence, English Conversation (MAKING STUDENTS PROFICIENT IN SPEAKING ENGLISH), Enlarged Academic Curriculums, etc., etc.; while our Missionaries, laboring in the Gospel on the high field, are fast reaching the point where they will cry unto God for bread!

IV

HONORING GREEK CHURCH IDOLATRY

The "DAYS" on which our Cyprus Academies "CLOSE" are not Government appointed "HOLIDAYS"; but "DAYS" set apart by the Greek Catholic Church. So far as is known there is no Established Church on the Island. If there were, it would be THE GREEK CATHOLIC (The Island is about four-fifths Greek) with its "IKONS"; its "PICTURES", its "INCENSE", its "HOLY FIRE COMING DOWN DIRECT FROM GOD"—an inexcusable lie; and practiced through the Island every year! The "DAYS" are appointed by the Greek Catholic Church. One of the "DAYS" is celebrating "THE ANNUNCIATION OF THE VIRGIN MARY," and our Academies "CLOSE" They "CLOSE" on "KATAKLMOS DAY—A PAGAN FEAST"! The Larnica Academy "CLOSES" on "SAINT GEORGE'S DAY—THE PATRON SAINT OF LARNICA."

The Academies "CLOSE" on "THE FIRST DAY OF LENT," so-called Protestant; and again, the "FIRST DAY OF LENT," so-called Greek. (Last Spring they chanced to fall on the same day.) These things in the Cyprus Academies seem to indicate that Synod is not concerned with strides into APPLIED MODERNISM.

AND SYNOD IS PREPARING TO RE-NEW THE COVENANT! !

V

CONSTRUCTIVE

Would the reader carefully and prayerfully consider the following suggestions—

I—That all teachers and Professors, not members of the Covenanter Church shall be retired at the end of the present school year; and the Covenanter teachers be carefully examined by the Board of Foreign Missions as to their soundness in the faith; their interest in mission work; their ability to learn a foreign language at the outset.

II—That schools and Academies shall make the teaching of the Bible, its conviction of sin; its Cross of Christ; its doctrines, ordinances and laws; its sanctified life, their chief work. Otherwise they should be closed. The Church is on mission fields to make known salvation through Christ, "Whom to know is life eternal." "I determined not to know anything among you save Jesus Christ and him crucified." "I count all things but loss for the ex-

cellency of the knowledge of Christ Jesus my Lord."

III—That attempting to do mission work in a language foreign to the people, as in English in Cyprus Academies, shall be discontinued: as it shuts out nearly all the people from hearing the Gospel, unless they learn the language of the missionary first. Missionaries should learn the language of the people at the outset. Giving the Disciples power to speak with tongues shows that people are to be reached in their own language.

IV—That all monies collected through tuitions shall go into the Mission Treasury; the salaries of all Board appointed missionaries (all are to be Board-appointed) to have preferred claim on said Treasury; and these paid. Synod shall direct how the surplus, if any, is to be used.

V—That schools and Academies shall not "CLOSE" on "DAYS" appointed by the Greek Catholic Church; or on "DAYS" appointed for "Fasts," or on "LENT" so-called Greek or Protestant; or on "DAYS" in recognition of "Saints"; and public testimony against all such shall be maintained by our schools and Academies continuing their usual sessions; as well as by holding forth publicly God's abhorrence of such idolatry. "Ye are my witnesses, saith the Lord." Nor shall students be required to attend heterodox services; but instead, shall be earnestly entreated to attend ordinances as set forth in the Word of God.

Also would the reader, with a roster of the Levant missionaries in his hand, observe that the 'School-method' of mission work tends to eliminate, and *almost* eliminates, the Missionary Ordained and sent by the Head of the Church TO PREACH THE GOSPEL? After seventy years in the Levant, where we have quite a few missionaries, we have but two foreign Ordained missionaries sent to preach the Gospel—one in Latakia and one in Cyprus. The foreign ordained missionary is almost eliminated. "When they had fasted and prayed, and laid their hands on them, they sent them away." (Acts 13-2-3) God in this is not recording an unimportant incident. He is giving direction. "Being sent forth by the Holy Ghost."

Only the wildest, almost distressingly outspoken heretical enthusiast would claim that Greek Catholics; Gregorians; Moham-medans and Protestants of unknown beliefs are, "sent forth by the Holy Ghost." But quite a few of them are in our Cyprus Academies; and one lone Foreign-Ordained Missionary to preach the Gospel to the 350,000 who "sit in darkness" If they do not "sit in darkness" WHY ARE WE THERE?

VI

A CALL TO PRAYER

In these days when Modernism is making such serious inroads on many mission fields; when insidious beginnings are made

by turning attention to EDUCATION AND SOCIAL UPLIFT; when conditions have reached SUCH MISSION-WRECKING, GOD-DISHONORING PROPOR-TIONS that earnest, God-fearing minis-ters, elders and members of the Presby-terian Church have felt it imperative to or-ganize "The Independent Board for Pres-byterian Foreign Missions" TO RE-CARRY the Gospel to mission fields: (The Moderator and others of the General Assembly pro-claim that they are liable to censure. Yes? A proposition for a Judicial Commission, not so distantly related, was put before last Synod by our Foreign Mission Board) let those seriously concerned Pray—

I—That God would awaken His church to see; and those who go as missionaries to see, that God does not use Shorthand; Typewriting; Geometry; Physics; Book-keeping; Chemistry; English; French; Ar-menian; Turkish; Academic Curriculums; culture, etc., etc., TO SAVE MEN —MODERNISTS KIND OF MISSION WORK, BUT THE GOSPEL ONLY. The Church is on mission fields for the purpose of making known Christ: of calling men to repentance and offering them, by God's commandment, salvation through the blood of the crucified Son of God. "The seed is the word, "and this is the word which by the Gospel is preached unto you." "Do men gather grapes of thorns, or figs of thistles?"

II—Pray that mission work everywhere may be delivered from the great load of secular education—except such as would teach parents and children TO READ THE BIBLE—always and everywhere a duty. God has not given the *least intina-tion* that His messengers to the lost should prepare the way for regeneration by set-ting up great Educational Institutions. One does not have to know Chemistry, or Ge-ometry, or Physics, or Commercial Law, or be cultured or even to know Letters, to understand forgiveness through the blood of the Lamb of God. Once, "Born again" they become enlightened, and soon learn to read THE BIBLE.

III—Pray that God will pour out His Spirit and make the GOSPEL the "Power of God unto salvation"; that conviction of sin may lead many to seek forgiveness through the blood of the cross. Regenera-tion is not in the hands of men, God quick-eneth whom he will. He uses the Word to do this. "Born again, not of corruptible seed; but of incorruptible, by the word of God." "The words that I speak unto you, they are Spirit and they are life." "And when they were at Salamis, they preached the word." "When the Jews of Thessalon-ica had knowledge that the word of God was preached of Paul." Paul dwelt two full years in Rome. "PREACHING THE KINGDOM OF GOD, AND TEACHING THOSE THINGS WHICH CONCERN THE LORD JESUS CHRIST."

NO ONE NEED HAVE THE LEAST DOUBT how God directed the Apostles and the Apostolic Church to do mission work. It was not by establishing EDUCATIONAL INSTITUTIONS AND ERECTING GREAT SCHOOL BUILDINGS (the astonishment of poverty stricken people; and which make them feel the missionaries represent great wealth); BUT BY PREACHING THE GOSPEL.

An editorial in the S. S. Times, some-time back, says—*"The curse of present-day Christianity is looking away from Christ to seats of learning of our own make."* The continual drift, in educational institutions, from the Gospel: the ever increasing list to more heterodox teachers which often includes those who deny Christ, as demonstrated in Beirut, Istanbul, our Academies in Cyprus, China, Japan, seems to increase the seriousness of the question—*"Should the Academies be closed: the property sold and the interest from the proceeds be used for direct evangelization of the Island by the Gospel "the power of God unto salvation."*

VII

FOR THOUGHTFUL AND PRAYERFUL CONSIDERATION

a) The battle with heathenism is gradually DYING DOWN BECAUSE TESTIMONY IS DYING DOWN. Idolatry has ceased to be an abomination. It is now REGARDED AS HAVING MANY GOOD

POINTS. This view became articulate at "The Jerusalem Conference." It was thundered forth in "RETHINKING MISSIONS." As a result, testimony to the Divinity of Christ and His sacrificial blood is being gradually given up for EDUCATION AND SOCIAL UPLIFT. "Collaborate with non-Christian religions" is now affirmed to be the duty of missions. Discard God's word "Heathen," for they are not so bad. 'Romans—I is an unjustified condemnation of good people.' Recently Professor Dr. Duncan B. McDonald, of Hartford Theological Seminary, published an article in THE MOSLEM WORLD," Dr. Zwemer, Editor, in which he urged missionaries, in dealing with Moslems, to avoid "ARID AND USELESS DISCUSSIONS OF THE NATURE OF THE TRINITY." 'IF YOU WOULD WIN THEM!' (Win them to what?) Instead, says Dr. McDonald, "Seek out and emphasize the points in common held by Christians and Moslems." Yield up the Divinity of Christ and His sacrificial blood, and the battle immediately stops; and the so-called missionary will be writing home of wonderful success in "Reaching Moslems." And the same is true of other religions. Such missionaries pretend to go out to proclaim forgiveness through Christ's blood, and then deliver Him up to be crucified!

b) The battle against Rome is gradually dying down BECAUSE TESTIMONY IS

DYING DOWN. Her idolatry; her image-worship; her prayers to the Virgin Mary and to saints; her Purgatory, are regarded with comparative complacency. She is now called "A Sister Church." The Pope's claim that Christ has appointed him His special representative, to speak and command and judge for Him, has ceased to be seriously offensive to the Protestant world.

c) The Battle against the Greek Catholic Church is gradually DYING DOWN, BECAUSE TESTIMONY IS DYING DOWN. Greek Catholics are NOW brought even into our Covenantarian Mission work in Cyprus; as are Gregorians and Moslems. Taking experience of many years and in many countries as guide, testimony in Educational Institutions against heresies and sins is SOFTLY SPOKEN; because professors and students would leave. There are the fewest educational institutions which do not *at once* compromise, and presently the Christian religion is just one among others. Viscount Bryce in his book on South America, speaks of Mission Schools in LA PAZ as being popular and successful (?) "BECAUSE THEY TREAT ALL RELIGIONS ON EQUALITY." Successful in what? A Publishing House in U. S. advertizes that its Sabbath School Helps "*offend nobody!*" ...Nobody ...but—Christ!

d) "Contending for the faith" has so far DIED DOWN IN THE CHURCH that

an "APOSTATE COMMISSION" dared to publish "RETHINKING MISSIONS"! and it declared that the time has come to put missions on a new basis; i. e.—On the basis that Christ is not the son of God. (God lied about Him being His Son, and we know it!); that Christ did not die to save sinners; that there is no such thing as salvation—we don't need any!; THERE IS NO HELL! 'Christ lied about the Rich man going to such a place' THE HEATHEN ARE NOT LOST! 'Everybody is going to heaven! and God can't keep us out!—all of which sound much like the Devil's words to Eve—"Yea, hath God said—?"

If missions* had been true to the Gospel, instead of turning to Education which in nearly every case brings in heterodox teachers, "Rethinking Missions" HAD NOT BEEN POSSIBLE. The book shouts out the unfaithfulness and shame of the church of God; and calls in trumpet tones to RETURN TO THE GOSPEL! "Remember therefore from whence thou art fallen and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." (REV. 2-5). When Christ as the Divine Son of God and the sacrificial blood are rejected the Spiritual candlestick has already been removed, and the devil's emissaries occupy the pulpit, however pompous the service and tall the spire.

VIII

Would the Apostle Paul become Head-Master of our Cyprus Academies? Well, if he did, some of the teachers would leave and leave quickly. Others would have to step up to the high standard of the Word of God "without hypocrisy." The curriculums would suffer such radical change that they would not be recognized. They would be so full of salvation through the crucified Son of God; of what is sin; of call to repentance; of Christian life and service; of Divine worship; that the schools, if continued at all, would become great centres of evangelization. But it is more than probable that he would immediately remove the school-method with its accumulated and its accumulating property; and would go through the Island as he and Barnabas did when "sent forth by the Holy Ghost"—now more than 1900 years ago, preaching the same Gospel, "the power of God unto salvation."

* * *

As Synod refused to hear these seriously important matters; or to allow them to be so much as mentioned in the Minutes, "striking out" everything, even the appointment of the Committee; presuming to "strike out" on Tuesday, June 13th, action taken by the Court on the preceding Thursday, June 8th, disregarding Rules of Order which require Reconsideration; and as the Board of Publication ruled that nothing on the matter would be allowed in the Church Paper; no apology is offered for this effort to reach ministers, officers and members of the Church in this way.