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THE WAY OF PARTNERSHIP

WITH THE
C.M.S. IN EGYPT AND PALESTINE

BY

S. A. MORRISON

Secretary of the C.M.S. Mission in Egypt

FOREWORD BY

THE REV. PREBENDARY W. WILSON CASH, D.D.

“How dost thou seek any other way than this royal way,
which is the way of the holy Cross?”—*Thomas à Kempis*

“If any man serve Me, let him follow Me.”—*St. John xii. 26*

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With the C.M.S. in West Africa

The Way of Partnership: Egypt and Palestine

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FOREWORD

IT is a great pleasure to me to be asked to write a Foreword to this book on the Near East, first because it is written by my old friend and colleague, Mr. Morrison, and secondly because I still regard the Near East as the land of my adoption, where I spent the best years of my life in missionary service.

The title—*The Way of Partnership*—is both significant and well chosen, for perhaps nowhere in the whole world is there more need to-day for the interpretation of the Gospel in terms of partnership than in Palestine and Egypt. Palestine, with its warring creeds and race conflicts, presents a baffling problem to the missionary, and the contribution of the C.M.S. to the solution of this is a notable one. The Jerusalem Girls' College in which three societies co-operate, is a good illustration of missionary partnership; but the pupils are an equally good example, for in this college Arabs, Jews, and Christians are studying together and learning to appreciate each other's point of view.

Egypt, with its ancient Coptic Church and its aggressive Mohammedanism, offers another difficult problem, particularly just now when probably a thousand Christians a year are becoming Moslems.

Mr. Morrison is a recognized authority on missionary questions in the Near East, and he tells his story of nearly a century's missionary effort by the C.M.S. with balanced judgment and insight. He reminds us of the days of the good Bishop Gobat, who founded the first Christian school in Palestine with a small class of nine Arab boys, and thus laid the first foundations of an educational system in what was then an illiterate country.

FOREWORD

Medical work is dealt with in the same way, and again we have a picture of Christianity expressing itself in terms of service, the healing of sick and suffering peoples, regardless of creed and race, and the establishment of better social conditions throughout the country. To-day there is a wonderful government medical service, but when the C.M.S. began its work social service, as we understand it in the West, was unknown in the Moslem lands of the Near East.

The impression this book will give the reader is certainly that a new day has dawned in Palestine. The old persecuting laws of Islam are no longer in vogue and the Mandate guarantees liberty of conscience for all. With these changes much of the old-world type of Islam is passing away in both Palestine and Egypt. The Azhar University in Cairo, for nearly a thousand years the centre of Arab culture, is changing with the changing age and new methods and curricula are being adopted. Thus the old gives place to the new. Through years of persecution and difficulty in some places ; through periods of opposition and fanaticism in others, the C.M.S. has laboriously built up small Christian communities in both Palestine and Egypt, and Mr. Morrison rightly centres his message in the fact of the emergence of these Churches. Their significance as evangelizing agencies is brought out clearly and we are given a vision of what may be when Copt and Protestant, Anglican and Presbyterian unite in one Church for the evangelization of the Moslem world.

W. WILSON CASH

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THE FIVE CENTRES OF C.M.S. WORK IN PALESTINE AND TRANSJORDAN

1. GALILEE :

Schools at Nazareth, Shef Amr.

Churches at Haifa, Kafr Yuseef, Shef Amr,
Reneh, and Nazareth.

Congregation at Akka.

2. SAMARIA :

Hospital at Nablus, with out-stations at Burka
and Anebta.

Schools at Nablus, Zebabdeh, Rafeedia.

Church at Nablus.

Congregations at Tul Karem, Beisan, and Zebab-
deh.

3. JAFFA :

Hospital at Jaffa, with out-stations at Lydd and
Sarafand.

Schools at Jaffa, Lydd, Ramleh.

Churches at Jaffa and Ramleh.

Congregation at Lydd.

4. GAZA :

Hospital, school, and congregation at Gaza.

5. TRANSJORDAN :

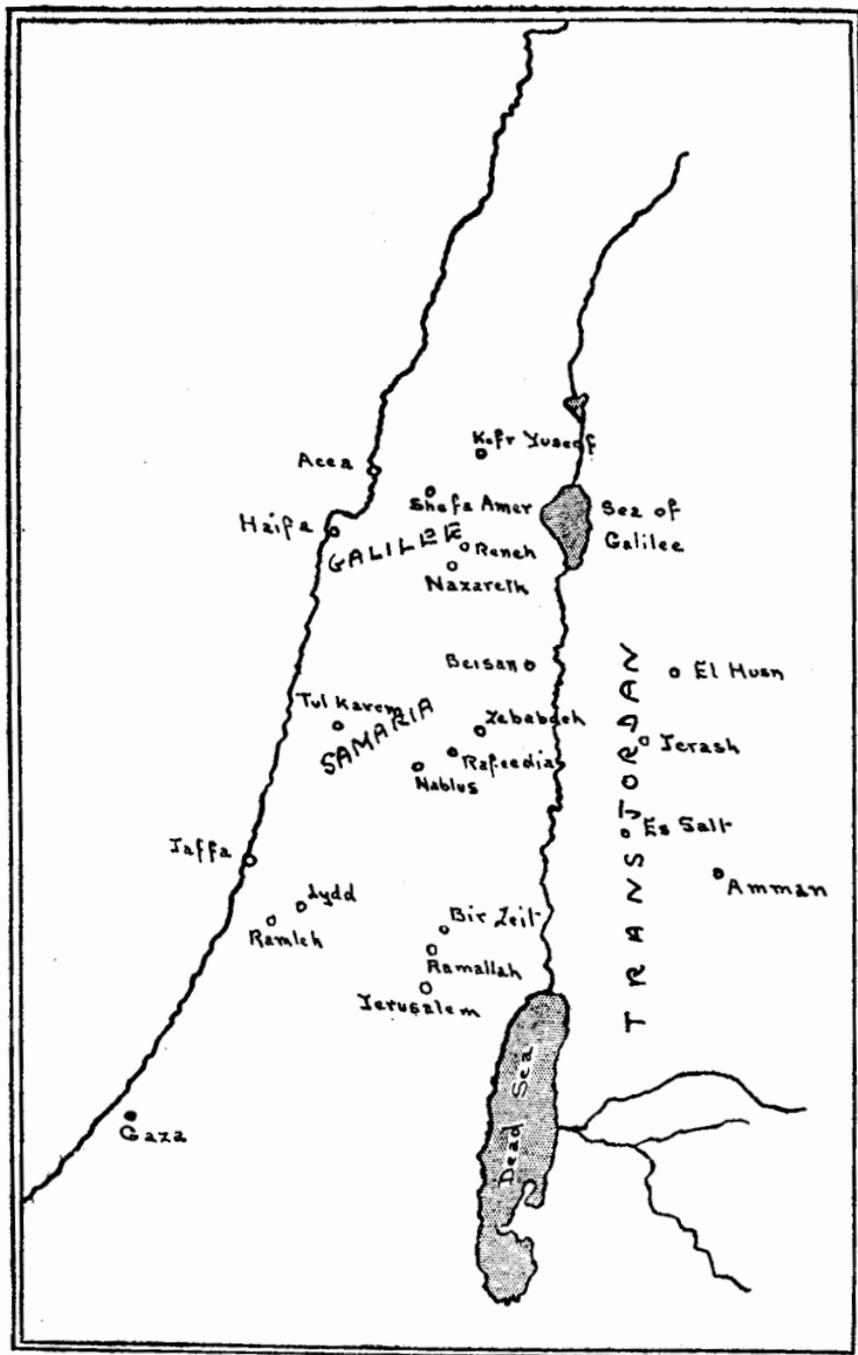
Hospital at Salt.

Schools at Salt, El Husn, Amman, and Jerash.

Churches at Salt and El Husn.

Congregation at Amman.

Also in *Jerusalem* there are a church and schools, and
churches at *Ramallah* and *Bir Zeit*.



C.M.S. Stations in Palestine and Transjordan

CHAPTER I

PALESTINE—A MINISTRY OF RECONCILIATION

“Jerusalem, as Renan points out, is truly ‘a house of prayer for all nations.’ Equally venerated by the Jew, the Christian and the Mussulman, she is the Holy City of half mankind.”

—*Israel Zangwill*

“There is about Palestine a mysterious quality which makes it on the one hand a hearth of great ideas, and on the other a centre of intense passions.”—*Norman Bentwich*

IN the summer of 1932 two old boys of the Bishop Gobat School in Jerusalem met at the annual prize giving. One was Canon Hanauer, a Christian of Hebrew stock, the other Nasri Effendi el Far, a C.M.S. evangelist of Arab race. Seventy years before, they had entered the school together as new boys, and both had dedicated their lives to the service of Christ. In their common loyalty to Him the difference of race had raised no barrier to a friendship which was firmly established on a basis of equality and mutual respect, and formed a tribute to the reconciling ministry of a Christian school. When set against the background of the post-war history of Palestine, whose peaceful atmosphere has been shattered once and again by the fierce storms of racial passion, this incident gathers a new significance, which in turn is heightened, if we investigate the deeper causes of the enmity that separates the Arabs of Palestine from the Jews. A study of the compound of religious, economic, political, and cultural motives which sways the hearts of the two peoples throws a flood of light not only on the difficulties confronting the Mandatory authorities,

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but also on the conditions which form the setting of all missionary work in Palestine, and on the baffling problems that face the Church of Christ in the Holy Land.¹

Religious Rivalry

Jerusalem, whose name means "The City of Peace," has for centuries been the scene of the most violent religious warfare. Islamic tradition, based on the text of the Koran, holds that it was from the Rock of Mount Moriah that the Prophet Mohammed set out on "the night journey" to heaven, mounted on his steed El-Burak, and therefore to-day Moslems consider "the sacred enclosure" of Jerusalem as second in sanctity only to the holy cities of Mecca and Medina. From the date of the battle of Yarmuk in A.D. 636 down to the year A.D. 1917, Palestine had been continuously under Moslem rule, save for the one period when the Crusaders established the Christian kingdom of Jerusalem; and the Arab leaders of to-day naturally resent the thought of either a Christian or a Jewish form of government. By Moslem law, Jews and Christians alike are tolerated only so long as they pay the poll tax to their Moslem suzerain, and no other political condition was ever contemplated by the framers of the law.

In veneration for Jerusalem, the orthodox Jew yields priority to none. Since the day that Nebuchadnezzar destroyed the Temple, the eyes of Jewry in every land have been turned with passionate longing towards that sacred site. At each Passover festival, wherever celebrated, the aspirations of the nation have been summed up in the words: "Next year in Jerusalem." To the Jew, "the Wailing Wall" symbolizes not only the past glory of Israel, but a perpetual memory of its own divine calling, which has yet to be fulfilled.

¹ In the first chapter, by the word "Arabs" is meant primarily the Moslem Arabs. Of the Christian Arabs, whose numbers according to the census of 1931 were roughly one-eighth of those of the Moslems, more will be heard in Chapters II and III. The majority of them sympathize in varying degrees of intensity with the political outlook of their Moslem fellow-countrymen.

The Economic Struggle

It is, however, not mainly on religious grounds that the Arab raises his voice in protest against Jewish immigration into Palestine. He sees his fellow-peasant forced to sell his patrimony in order to discharge his debts, or deprived of his tenancy, because an absentee landlord disposes of his plot to some progressive Jewish colony. He feels that he is unfairly handicapped in the economic struggle by being pitted without preparation against the European Jew, who has for generations been versed in the arts of western civilization, and he fears lest the large capital at the service of the Jewish associations will ultimately swallow all the cultivable land. He hears on the one hand the Jewish extremists urging their fellow-countrymen to employ only Jewish labour, while on the other there rises before him the spectre of the economic subordination of the Arab race. With consternation he views the new agricultural colonies springing up like mushrooms on the coastal plains, and he watches the spectacular growth of Tel Aviv, Jaffa's Jewish neighbour, which now has a population of over 100,000 inhabitants, all Jews, where thirty years ago there was nothing but a barren stretch of sand hills. He naturally resents the exclusive claims of the Jews to the land of Palestine, and his soul burns with indignation when they tell him that he had better emigrate.

The leaders of Jewry for their part point with pride to the millions of pounds poured by Jewish sacrificial giving throughout the world into the development of the country; to the growing prosperity of the citrus groves, and the springing up of new industries, fed with electrical power from the harnessed waters of the Jordan; as well as to the payment of higher wages on the Jewish farms, which tend indirectly to raise the Arabs' own standard of living. They cannot forget that two thousand years ago the country supported a population at least twice as numerous as that of to-day.

The Political Crisis

Another deeply-rooted cause of Arab discontent, especially with the leaders, is to be found in the political situation. The British Government is accused of treachery in failing to carry out the promises of independence made when the Arabs entered the great war on the side of the Allies, and the people claim that they are just as competent as their neighbours of Iraq or Arabia to govern themselves. The establishment in Palestine of a Jewish National Home which was embodied by the League of Nations in the terms of the Mandate, is denounced by them as a flagrant contradiction of the principle of self-determination, and as wholly inconsistent with the other requirements of the Mandate, which demand "the development of self-governing institutions and the safe-guarding of the rights of all the inhabitants, irrespective of race and religion." The fourfold increase in the Jewish population in 1936 as compared with 1922 is a constant source of disquiet, though the Arabs by the natural expansion of their families still outnumber the Jews by nearly three to one. The more sober-minded Jewish leaders may favour co-operation with the Arabs and disclaim all intention of future political domination, but the Arabs put no trust in their promises and pay heed only to threats of Jewish supremacy.

To the Jewish patriot, born in the ghetto of Warsaw, or bred in the slums of a German city, with the memory of his forefathers persecuted for generations by so-called Christian nations, and he himself shut out by successive waves of anti-Semitism from every honourable trade and profession, Zionism offers the only hope of political freedom. And Palestine is the one country in the world where he feels he can develop his own personality not on sufferance, but as a matter of right. His chief complaint is that the secret sympathies of the British officials rest with the Arab cause, and that contrary to the Mandate, only passive support has been given to the policy of founding a Jewish National Home in Palestine. He also complains that, in times of

crisis, the Mandatory Power has failed in the first duty of government, to maintain law and order.

The Clash of Cultures

The influx of so large a body of Jews from Europe has inevitably had a disturbing effect upon the conservative outlook of the Arab population, whose thought, culture, and social habits had changed but little during the preceding centuries. Their womenfolk, accustomed to the segregation of the harem system and looked down upon as subordinate to the men, are amazed and shocked to see the Jewish women taking an equal share with their male relatives in the administration of the self-governing colonies, or, clad in shorts and shirts, walking arm-in-arm with their boy friends along the main roads. In contrast with their own time-honoured aristocracy of wealth and culture, the Arabs look askance at the voluntary socialism of the Jewish colonies, many of which are organized on an entirely communal basis. No sooner is a Jewish colony founded than a co-education school of the most modern type is opened, with the result that illiteracy is almost unknown in the Jewish community.

The Hebrew language has triumphed over all its rivals as the vehicle of Jewish thought; the humblest colonist takes a living interest in the latest movements of Hebrew literature, art, drama, and music; and the crown of the Jewish educational system is the newly-established university on Mount Scopus, whose staff would bear comparison with that of any English university for the brilliance of its intellectual equipment. The ill-concealed pride of the Jew in his superior training has opened the eyes of the largely-illiterate Arab community to the absolute necessity of education, if it is not to be outclassed at every point.

The Moral and Spiritual Problem

Accompanying the intellectual fervour of the Jewish pioneers, there may also be observed an alarming tendency to drift away from the moral and spiritual standards of the

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past, and to care for nothing but the accumulation of personal and national wealth. It was this fact that ate into the soul of Bialik, perhaps the greatest Hebrew poet since the Middle Ages, when he cried: "I am deeply grieved to have to note that Tel Aviv and the whole of the Jewish population in Palestine are very sick. There are many symptoms of this sickness. . . . The devilish gleam of gold has blinded our eyes. . . . The worst symptom of all is the terrible spiritual decay of the Jewish people, and the terrible hatred which is among us, who should be brothers, and the spread of division." It is through imitation of their Jewish neighbours of Tel Aviv that the Moslems of Jaffa are developing habits of drinking, loose living, secularism, and free thought.

The Task of Mandatory Government

Seldom in the history of the world has there been focused in so small a compass, in a country no larger than Wales, such a clash of religious, economic, political, and cultural forces; rarely has any administration been assigned so exacting a task of reconciliation. Accepting the Mandate at the request of the League of Nations, the British Government has brought order out of chaos, established justice where before there was bribery and corruption, and striven in every way to promote the material development of the country. It has spared no pains to draw together the Arab and Jewish leaders in joint committees and municipal councils; in their disputes it has exhibited the typical British sense of fair play. It has done its utmost in the face of untold difficulties to maintain "a neutral and impartial attitude between the two peoples, whose leaders have shown little capacity for compromise." It believes that in the prosperity of Palestine there is a place for both the Arab and the Jew. In the Middle Ages the Jews were associated with the Arabs in conserving for western nations the rich treasures of Greek philosophy and science, and to-day there are Jews who cherish the hope that their nation will be the

mediator of western thought and civilization to the Arabs of the East. That the two peoples will merge into a single nationality may prove to be a futile dream, but it should not exceed the bounds of human reason and statesmanship to work towards a relation of co-operation and goodwill between the two nationalities.

And yet, up to the present, neither common material benefits nor cultural considerations have succeeded in bridging the gap that yawns between the two communities, a gap whose width and depth may be measured by the intensity of the spirit of hatred that bursts forth in periods of communal unrest. A dispassionate analysis of the situation serves to underline the truth of the words written by Professor Norman Bentwich, a former Attorney-General in Palestine: "What seems abroad primarily a political question is on the spot a human question. . . . The Problem can indeed find no ready or immediate solution and cannot be disposed of by any formula, because the solution involves a change of mind and heart in two peoples."

The Challenge to the Christian Church

"A change of mind and heart in two peoples." This is the problem that challenges the Christian forces in Palestine, to whom and no other is committed "the ministry of reconciliation," in the very land where our Lord Himself elected to be incarnate and crucified. It is a problem wider in its implications and deeper in its demands than the Jewish author of the words quoted above perhaps himself realized. Its solution will not be found in the field of politics or administration or economics, or even of education. It is a spiritual problem, requiring a spiritual solution. What contribution, we may ask, has the Church of the West to offer to its solution? What help is the Anglican Church in Palestine bringing to a strife-ridden land? What are the other branches of Christ's Church, the Latin, the Greek Orthodox, the Armenian, and the rest, doing "for the

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healing of the nations"? These are questions which the two succeeding chapters will attempt to answer, but before embarking on them it would be well to pause for a moment and take stock of the achievements of the Christian Church, during the past nineteen centuries of its history, in its dealings with the Jewish and the Moslem peoples throughout the world.

In his recent book on *The Relevance of the Church*, Canon F. R. Barry penned the startling charge that: "The one really formidable argument against the truth of the Christian religion is the record of the Christian Church. Again and again it has denied its Lord, distorted His teaching and betrayed His Spirit. Again and again it has taken the wrong side. . . . History reveals with sombre monotony how easily the thought of ecclesiastics drifts out of line with the mind of Christ." As we turn over the pages of Church history, we cannot fail to be impressed by the frequency with which Church Councils in different countries instigated Christian rulers and communities to the persecution of their Jewish neighbours. When Christianity was yet in its infancy, the Jewish leaders had persecuted the apostles, and so, as soon as power fell into the hands of the apostles' successors, they in turn had no scruples about persecuting the Jews. Pogroms, torture, pillage, these to the everlasting shame of our Christian faith have been until recent years the lot of the Jewish people in almost every Christian land.

What then of the Moslems? Had the Church of Arabia, Syria, and Palestine retained its pristine vitality, its original purity of life and doctrine, at the time when the young camel driver, Mohammed, came from the city of Mecca seeking enlightenment of the Christians and the Jews whom he met on his caravan tours, who dare prophesy what revolutionary changes there might have been in the spiritual, as well as in the secular, map of the world? As it was, there burst from the Arabian peninsula early in the seventh century a volcanic force, at once religious and political,



Jerusalem, from the roof of the C.M.S. school



[By courtesy of the R.T.S.]

A street in Tel Aviv, "Jaffa's Jewish neighbour"



The hope of the future : Sunday-school children at Nablus

which swept aside the decrepit Churches of the East as the bulwark of an inferior religion now superseded by the faith of Islam. The Christian and Jewish communities were reduced to a position of political subordination, which has been their portion ever since. When at last, roused by the enthusiasm of Peter the Hermit, the Knights of the West set out on the Crusades, their object was to wrest the Holy Land from the hands of the Moslem unbeliever, not to win that unbeliever to Christ. Their weapon was the sword, their motive hatred and revenge. As a climax, when Jerusalem fell, the Crusaders signalized their victory by massacring every Jew, man, woman, and child, found in the city!

But what of the attitude of the Christian Churches towards each other? Surely here we shall discover the Spirit of Christ. Let us see what lessons history teaches us. There are in Palestine two spots which, above all others, have claimed from the earliest days the veneration of Christendom. The one is the Church of the Nativity in Bethlehem, and the other the Church of the Holy Sepulchre in Jerusalem. They are the sacred memorials of the two central facts of the Christian faith, the Incarnation and the Crucifixion.

For the possession of these sites, the Churches intrigued and fought, until finally the Turkish authorities were obliged to station a posse of Moslem soldiers at the Church of the Holy Sepulchre, to prevent further bloodshed. The rival claims of the Churches were taken up by the Western Powers, the French championing the cause of the Latins, the Russians that of the Greek Orthodox, so that the diplomatic conflict which ensued precipitated the Crimean War. About the same time, the Western Powers lent their support to the nascent nationalist movements of the Near East, and as a result the Turkish authorities were led very naturally to the conclusion that Christianity was the symbol of European Imperialism or of the disaffection of the Christian minorities within the Turkish Empire.

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In the light of past history, of the dealings of Christendom with the Jews and the Moslems, and of the attitude of the different Churches towards each other, it would be no exaggeration to state that, in general, neither the Jewish people nor the Moslem nations have ever had an opportunity of beholding in the Christians of the East or the West the Spirit of Jesus, the incarnate and crucified Lord. Perhaps we ought to say, they have never seen Him incarnate, but only crucified—crucified unwittingly by those who called themselves Christians. Mark the indictment of a great Jewish Rabbi, Stephen Wise of New York, when he avers that: "For eighteen hundred years, certainly for most of that time, Jews have not been given an opportunity to know what Christianity is, least of all to know who Jesus was and what the Christ means. The very ignorance of the Jew regarding Jesus condemns not the Jew, but Christendom." And the same may be said with equal truth of the failure until recent years of the Christian Church to reveal Christ to the Moslems.

It is with feelings of mingled shame and contrition that we close the story of the past. It is a story of misguided zeal, of the triumph of the spirit of Elijah over the Spirit of Christ, of failure to grasp the inner meaning of the Gospel. That the number of converts from Judaism and Islam in the past centuries has been so small should occasion us no surprise, but rather we should be surprised that there have been any converts at all.

CHAPTER II

PALESTINE—GREATER WORKS THAN THESE

“ I see many knights going to the Holy Land beyond the seas, and thinking that they can acquire it by force of arms ; but in the end all are destroyed before they attain that which they think to have. Whence it seems to me that the conquest of the Holy Land ought not to be attempted except in the way in which Thou and Thine apostles acquired it, namely, by love and prayers and the pouring out of tears and blood.”—*Raimon Lull*

IT was the custom of the mediæval geographers to place Jerusalem in the middle of their maps. To them it represented the centre of the visible world. To us Jerusalem may fittingly be taken to represent the crux of the missionary problem. In this tiny country of Palestine is summed up in miniature, the travail of the world's soul. Nowhere perhaps in the whole earth is there a situation which offers a graver challenge to the Christian claim that Jesus is the Saviour of the world. Can the Church prove the truth of that claim for the problems of Palestine? These, as we have seen, may be stated briefly as the task of effecting “ a change of mind and heart in two peoples.” Here is the measure of the Church's challenge. What, we now ask, is the measure of her present response?

The compass of this little book requires that, in answering this question, we confine our attention in the main to what falls within the scope of the Anglican Church. Even here we may select for detailed description only that part of the work of the Anglican Church which is being done by the Church Missionary Society and by the body which under

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God it was so largely instrumental in founding, the Arabic-speaking community, commonly known as the Palestine Native Church. And yet, in making this selection, we must try to see the work of the Anglican Church as a whole, remembering that through the sister agencies of the C.M.S. in Palestine, the Church Mission to Jews and the diocesan Jerusalem and the East Mission, the Anglican Church is seeking to reach and serve the Jewish and Christian communities as well as the Moslems. We must view it too as part of a still larger unity, of an intricate and complex system of missionary activity and church life, in which other organizations and Churches have their honourable share. And we must all the time aim to focus it against the background of the major issues which our first chapter disclosed.

No words could express more aptly or more cogently the nature of the call that summons the Anglican Church than those used by the Archbishop of Canterbury in his "Draft Instructions concerning the Constitution of the Councils of the Jerusalem Bishopric," when he said: "As persons living in lands sanctified by the feet of the Saviour of the World, or made illustrious by the journeyings of His Apostles, the persons subject to the jurisdiction of the Bishop in Jerusalem shall ever remember their duty towards the non-Christian inhabitants of those lands, which is to do all that they can to bring them to the knowledge of the Saviour; and the Church of England will look to them as the representatives and agents through whom alone she is able to take part in that holy work."

Here then is laid down the vital task of the Anglican Church, which is to bring the non-Christian peoples of Palestine to a knowledge of the Saviour, under the conviction that in Him, and in Him alone, can "a change of mind and heart" effectively be wrought in them. Evangelism, the proclamation of the good news of reconciliation between God and man through Christ, can alone, it believes, pave the way for such a reconciliation between man and man

as will cleanse the springs of human action, and purify all those relationships which at present only serve to sever those whom they were meant to knit together. It is to His Body, the Church, that Christ still looks to continue on earth His work of reconciliation by healing, preaching, teaching, witnessing, suffering, redeeming, that so He may reveal the Father's love to a sin-stricken world, and release a new spirit in the hearts of men. How in five centres in Palestine, the Anglican Church is seeking to fulfil this divine commission, through the ministry of hospitals, schools, churches, evangelists, and other forms of Christlike service, will constitute the theme of our present chapter.

The Ministry of Healing

As many first knew Him in His earthly life in Palestine as the One Who "went about doing good and healing all manner of sickness," so now also it is through the ministry of healing that thousands of Moslems are first brought into living touch with Him.

When the C.M.S. missionaries established their hospitals and dispensaries in Palestine, they were in most districts the pioneers of medical science. They brought relief from pain in places where no medical facilities existed, in centres famous in Bible story : Gaza in the land of Philistia in the south ; Jaffa, the ancient Joppa ; Nablus once known as Shechem ; and Salt in the land of Gilead, east of Jordan. Even to-day, when the Mandatory Government and the Jewish community have opened hospitals, dispensaries, health clinics, and baby-welfare centres, and furnished them with the most modern medical and surgical equipment, there still remain whole areas which would be deprived of proper medical treatment if the C.M.S. hospitals were closed. One example alone must suffice, culled from the pages of the Nablus Hospital report. It reads :—

The peasant women come to us when any complication arises, and great is their joy when they go home with a living

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baby. Sometimes Sitt Malaky and I are sent for to a difficult case in a village, and it is on these occasions that one sees the results of treatment by ignorant old women, which absolutely beggar description. In a remote village one is beyond the influence and amenities of civilization, and one is appalled at the things which are done out of ignorance and superstition.

It was not, however, on account of their romantic association with Holy Scripture that these four places were selected to be the site of the C.M.S. hospitals, but because of their strategic importance as centres of a large Moslem population, and also because of the facilities they offered for itineration among the numerous surrounding Moslem villages. In each of these four districts the medical, educational, evangelistic, and pastoral activities of the Church merge in the one common purpose of showing forth Christ as the Redeemer of human life. Though in Galilee, the fifth centre of C.M.S. activity, the Society has established no hospital of its own, here also the other branches of Christian service are carried on in intimate co-operation with the ministry of healing, which is supplied by the hospital of the Edinburgh Medical Missionary Society at Nazareth. Co-ordinating all is the controlling influence of the Society's head-quarters in Jerusalem.

When Jesus restored the paralytic to health, He said unto him: "Thy sins be forgiven thee," and by this word of assurance in answer to the man's unspoken faith, He brought peace to his distracted spirit as well as new life to his crippled body. And so to-day the disciples of Jesus, as they minister to the needs of sick men and women in the out-patients department, in the hospital wards, in the out-station dispensaries, and in the distant villages, tell in language adapted to the thought-life of their Moslem patients the unchanging story of the love of God, incarnate in Christ Jesus.

Most of the hospitals have on their staff a man and a

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woman evangelist specially for the purpose of giving regular Christian teaching, but better far is it when the doctors, the nurses, and the hospital servants share voluntarily in the privilege of personal witness. At Jaffa, the nurses have shown in recent years a growing interest in the evangelistic side of the hospital's life. To no small extent this has been due to the inspiration of a weekly Bible class, conducted by a missionary friend from the C.M.J., and attended not only by the nurses of the C.M.S. hospital, but also by some from the neighbouring government hospital, who are brought by an enthusiastic Christian nurse trained by the Government. The life of a mission hospital provides a rich opportunity for partnership between the missionary doctor or sister and the Palestinian Christian staff in mingled service and witness, a partnership in which the Palestinian pastor of the local Anglican Church also shares through his responsibility for the spiritual supervision of the hospital.

With rare exceptions, the homes of former patients are thrown open to the visits of the hospital staff, and Moslem friends and relatives gather quietly to listen to the Word. In Jaffa, the markets and shops can be visited without hindrance, and a club has been founded as a medium of fellowship with Moslem young men. Through the dispensary, the welfare centre, and the evening classes at Lydd, the foundation is laid for abiding friendships with numerous families. At Gaza, Moslems as well as Christians attend the weekly prayer meeting, when an evangelistic address is given, and some make their way in the stillness of the evening to a secluded spot on the seashore that they may receive further instruction. Here and there a life is touched, and a sense of sin awakened. "We have seen," writes Miss Evans from Gaza, "women both in the town and the villages convicted of special sins and repenting of them, and as far as they can understand seeking to leave them." Above all, how deep is the joy when a life is surrendered to the redeeming love of the Saviour.

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The Ministry of Preaching

As Jesus passed through the land of Palestine, He sought out all those who were looking for the advent of God's Kingdom. To-day in various out-stations, centring in each case around the hospital or the church, European and Palestinian evangelists are living among the people, visiting them in their homes, and bringing the light of a new truth where "darkness covereth the land, gross darkness the people." Only those who have actually lived among the Moslem women of the villages can appreciate the pathos of their cry: "Why do you come to teach us? We are only cattle." Fear of evil spirits dominates their thinking and their life. Their one hope is pinned to the power of charms and amulets to ward off evil from themselves and from their children, or to the virtue supposed to be derived from rubbing their hands and faces on the tomb of some honoured sheikh. Only those who have actually spoken of the things of the Spirit to the men in a Moslem village can realize how little they understand of what sin means, how formal are their prayers and their fastings, how utterly different their conception of Allah from the loving Father of our Lord Jesus Christ.

If the scribes and Pharisees rejected the teaching of Jesus because they thought "the old wine" of Mosaic traditionalism was better, the Moslems of the Near East to-day are wont to spurn the message of His disciples, because they believe that the revelation granted to Mohammed has superseded that of Jesus. Moslem lands differ in one fundamental and supremely important respect from all other mission fields, in that the common people, ignorant though they are of the inner heart of Christianity, imagine that they already know all about it and therefore have no need for it. The attitude of Moslem men is marked by spiritual complacency, while the women, conscious only of oppression and contempt, consider themselves hardly worthy of any religion.

Whatever the difficulties, the work in the villages can only

be neglected at the peril of the Christian cause. West of the Jordan there are more than a thousand villages, in many of which the preaching of the Gospel has never been carried on except in a desultory way. With wise statesmanship the C.M.S. has recently decided to appoint two new district missionaries, one in Gaza, and the other in Transjordan, and some dream of the day when there will be a training centre in the hills of Galilee for village evangelists.

New doors are opening, and a new day demands new methods of approach. In Gaza and in other stations, illiterate women are taught to read, that so they can study the Gospel for themselves. In the Nablus district, young women gather to learn English, and their text-book is the Bible. Through the branch of the Mothers' Union at Jaffa, contacts are established with new homes, and the needlework classes in the various centres draw Moslems as well as Christians. The growing movement of the Daily Vacation Bible Schools has enriched the lives of the village children by teaching them handwork and hygiene, occupying their idle summer months with useful lessons and healthy recreation, and offering them religious instruction in a wise and interesting way. Whatever the medium, the love of Christ shines through, in the glow of personal friendship and of humble patient service.

The Ministry of Teaching

As part of the fully-rounded evangelistic policy of each district there stands the witness of the town or village school. To many a Moslem boy and girl, it was the Christian school which first opened the door to a knowledge of Christ's teaching, and to a sincere, unfeigned respect for His person. In the year 1847, four years before the C.M.S. entered the country, Bishop Gobat, a former C.M.S. missionary in Egypt and Abyssinia, founded what was virtually the first Christian school of modern times in Palestine. A quarter of a century later, he had opened at

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strategic centres in Palestine and Transjordan no fewer than twenty-five schools, boasting an enrolment of a thousand pupils. By mutual agreement these institutions were transferred soon afterwards to the custody of the C.M.S., which added others of its own. Though confined by order of the Turkish authorities to villages where at least a section of the population was Christian, they attracted a considerable number of Moslem children. An inquiry into the previous history of converts from Islam in Palestine has elicited the interesting and significant fact that by far the larger proportion of them had attended a mission school in their childhood or youth.

To-day, these simple schools supply a Christian education for the Christian children of the land, whatever their Church may be, they bring non-Christians into touch with the living Christ, and they provide a unique opportunity for children of different races and religions to mix together and to form lasting friendships. The drastic retrenchments of recent years have obliged the C.M.S. to close one boarding school and seven day schools, but the Society still remains responsible for fourteen primary schools of this kind. The majority of these are entirely supported by fees or by the generous gifts of missionaries and their friends. In addition the Palestine Church Council maintains, though with serious difficulty, two more schools, intended primarily for the children of its congregations.

We can never afford to forget the continuous, unobtrusive witness of these schools to Jesus as the Way, the Truth, and the Life. Whereas the teaching of the Christian religion to Christian children in the government schools is at times neglected or given half-heartedly, a different spirit guides the purpose and practice of the mission school in its instruction of both Moslems and Christians. It is not merely, or perhaps even mainly, that the pupils are taught in the time of prayer to worship and reverence the heavenly Father, or in the Bible lesson to respect and love the Person of Jesus, but rather that the very life of the school

breathes a spirit of combined discipline and happy fellowship, and that the lessons, the games, and the other activities are designed to develop Christian character as well as to impart knowledge and skill.

As an instance of the Christian service which is given freely out of school hours, we might tell of the Girl Guides, the Brownies, and the Cubs at the Jaffa School for Girls, whose leaders are the Palestinian teachers on the staff, or of the voluntary Scripture Union meeting at the same school, which draws most of the pupils regularly once a fortnight. We might write of the Sunday-school classes and Daily Vacation Bible Schools all over Palestine, in whose direction teachers and senior scholars of many schools joyfully share. Again, we might call attention to the far-reaching influence of the Nazareth Orphanage, whose pupils carry their witness to the numerous villages around, or we might refer to the Christian character and social service of the old boys and girls of the C.M.S. schools. In not a few instances, the schools were started at the express request of the local Moslem population, which acknowledged their educational efficiency, but welcomed still more their emphasis on character training and on a right attitude to life.

From the primary schools of the C.M.S. our story takes us to the supremely important secondary institutions belonging to the Anglican Church in Palestine. So unique and significant is their contribution to the life of the Church and of the community that to them must be assigned a separate section in the chapter which follows.

The Ministry of Fellowship and Worship

As Jesus called a company of twelve to be with Him that, quickened by the inspiration of His life and teaching, and empowered by the presence of His eternal Spirit they might constitute a growing fellowship for worship and witness, so ideally to-day the Church is at once the origin, the instrument and the end of all missionary endeavour. In the indigenous Anglican Church, with its congregations

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established in each of the five missionary districts of Palestine and Transjordan, the Christian workers in hospitals and schools are increasingly finding the source of the spiritual strength they require for the demands of their daily work, and the ordinary church members are catching a new vision of their personal responsibility for service and witness. Some there may be who still hold that evangelism is the function of the foreign missionary society and not of the indigenous Church, and that the primary concern of the latter is the shepherding of its own members, not the preaching to others. But each year the practice of the Church is conforming more closely to the ideal set before it in the new Church Government Scheme for Palestine, which lays down that the object of each local congregation is not only "to promote in the . . . district the spiritual and material welfare of Christian people, especially those who are in communion with it," but also to support "all endeavours for the conversion of the non-Christian people."

In 1934 the Palestine Native Church Council arranged an evangelistic campaign in three towns in Transjordan, and in 1935 another in three towns in Samaria. It is usual for clergy and laymen to pay visits to Moslem homes, especially in times of bereavement and at festivals, and not a few of the church members make use of the opportunities afforded them in their daily business to carry on quiet personal work among their Moslem friends. For several successive years a night school for illiterates was organized voluntarily by members of the Jaffa church, and we might tell of many other social and evangelistic enterprises.

Laymen contribute with unstinted generosity to the support of the Church, and to the erection of new church buildings. The three congregations at Jerusalem, Jaffa, and Haifa are not only self-supporting, but they make liberal donations to assist the poorer congregations. A new church was erected recently in Haifa, the ever-developing gateway of the Near and Middle East. It is the largest church in the town as regards seating capacity, and by its

expression of the thought and worship of the Palestinian members is a real contribution to the Christian life of the land. The cost was met by funds raised almost exclusively in Palestine.

But no ambition on the part of the indigenous Anglican Church to be financially independent must be allowed to blunt the edge of its evangelistic spirit. Small though the Church is, with only thirteen churches (seven congregations possess as yet no church building of their own) and nine ordained clergy, to it is given, we believe, a divine commission to take the lead in the evangelism of the non-Christian people of the land, and to find its fullest life in the service of others. If its leaders keep their minds open to all aspects of Truth, and give a central place in the life of the Church to worship, "which is the source of re-birth and of all creative activities," it will have a part to play in the history of Palestine out of all proportion to its size and numbers.

The Ministry of the Written Word

In yet one other way, Jesus, the Incarnate Word is revealed to the mind and heart of Palestine, and that is through the skilful use of the printed page. As education spreads, and the number of people who can read, or read a little, increases, the value of Christian literature, at present the Cinderella of missionary methods, rises by leaps and bounds. Children cast round for stories to while away their leisure hours. Young people devour avidly tales of adventure and imagination. Mothers eager for modern homes welcome books about hygiene, homecraft, and the care of the young. "Many young people of the educated and semi-educated classes," writes Miss Coate, "are eagerly reading rationalistic literature and also modern novels that are based on a non-Christian psychology." Their secret longing is for literary signposts to guide them through the morass of their intellectual doubts and perplexities. Each group and each class has its own peculiar need, and in order

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to meet it the S.P.C.K. Council for Egypt and Palestine, whose story we shall tell later, has prepared a small, yet invaluable library of books and pamphlets.

Time and time again we find that it was a portion of Scripture or a Christian booklet which first touched the springs of a Moslem's heart and evoked deep searching longings for a personal Saviour. The life story of Sheikh Bulus Fawzy, a Palestinian convert baptized in Cairo, reveals the significant fact that what first drew him to the Christian faith was the reading as a boy of a copy of *Sweet Firstfruits*, which he found by accident on a shelf at home.

Results

In spite of difficulties and in spite of failures it can truly be said that the Anglican Church in Palestine has sought, during the past hundred years, through the sacrificial service of missionaries and of Palestinian Christians working in happy fellowship, to carry on, however imperfectly, the work of our Lord Jesus, as Healer, Preacher, Teacher, and Friend, and to reveal Him, the Incarnate Word, as the only Saviour for the individual and the nation. In each of the five districts of Galilee in the north, Samaria in the centre, Jaffa by the coast, Gaza in the south, and Salt, El Husn, and Amman east of Jordan, patient and faithful witness has been borne to the love of God revealed in Jesus Christ. Difficulties undoubtedly there have been, due in part to the nature of Islam itself, in part to the heritage of the Church's past history. To them we must add the latest troubles that spring from political unrest or from the deliberate rousing of religious fanaticism. Dr. Evelyn Pigeon writes :—

The recent political disturbances have had an unsettling effect on every one. . . . Preachers in the mosque in Nablus urge their people to refrain from attending a mission hospital and sending their children to a mission school. In spite of these warnings, we are thankful to say that patients continue to come for treatment, and children to attend our schools.

In general, hospitals and schools seem to have suffered little from such propaganda, and may even have benefited by the unsolicited advertisement.

What, then, in the face of these difficulties, has been the result of all the long years of faithful service and witness on the part not only of the missionaries and indigenous Christian workers of the Anglican Church, but of the other missions and Churches too? How many disciples have been won for Christ after a century of missionary endeavour? If we make our measurement solely in terms of the number of Jews and Moslems who have openly avowed their faith in Christ as Saviour, the sum total seems tragically limited. It is estimated that in the whole of Palestine to-day there are only between seventy-five and one hundred converts from Islam, of whom about one half are members of the Anglican Church. The pitiful smallness of the total number is a sore trial to those who have walked the way of the Cross to win them, though some comfort may be found in the words of Dr. Morden Wright, who writes: "It still requires a very brave man to turn his back on Islam and become a Christian."

The Problem of the Christian Convert

During the nineteenth century the Western Powers with great difficulty extracted from the Turkish Government promises of religious toleration throughout the Ottoman Empire; but the connivance of local officials at breaches of the law, added to the stranglehold of social antipathy, made the position of the convert so intolerable that he was almost invariably obliged to flee the country. Even now, when the Mandate for Palestine gives legal recognition to missionary work and guarantees absolute religious freedom for all faiths, fear of expulsion from the family circle and the possibility of losing employment, friends, and even life itself act as an effective deterrent to many. Nor, unfortunately, are all those who profess an interest in Christianity invariably sincere in their intentions. A missionary writing

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from Jaffa says: "We have been getting a number of inquirers who have come for regular teaching. Their motives are very mixed."

Because in the past several have proved unsatisfactory, the Christian Church, instead of being, as it should be, a home for young Christians where they will be nurtured in the faith, is tempted to regard them with suspicion, and even hostility, so that the convert is acceptable neither to the community which he has left nor to that which he has joined. The very rigidity of Moslem political conceptions, which draw a sharp line of distinction between the Moslem population and the non-Moslem, serves to develop in the Christian Church as well a strong sense of communal loyalty, and to discourage freedom of faith. The strain involved in the mental and spiritual upheaval of conversion has proved too great for some; many have become spiritually numb, while others have finally relapsed into Islam. The spiritual re-birth of a soul is surrounded by serious risks, and converts in Moslem lands are neither easily won nor easily held.

Because of the obstacles that block the path of the Jew or the Moslem who wishes to become a Christian, and because of the small number of baptisms, the erroneous deduction is often made that missions to Jews and Moslems have proved a failure. When such doubts creep into the mind and threaten to stifle faith and energy, it is well to remember that the sowing of former years is being rewarded with the promise of a harvest, small and belated though it be. Where before the missionary was met with open hostility or sullen apathy, to-day Moslem men and women show a willingness at least to listen to the message, even if they do not accept or obey it. Everywhere there are signs of the work of the Spirit of God, revealed in changed lives and spiritual progress. In Palestine to-day there are here and there secret or avowed believers, whose lives have been truly transformed by the power of the Holy Spirit.

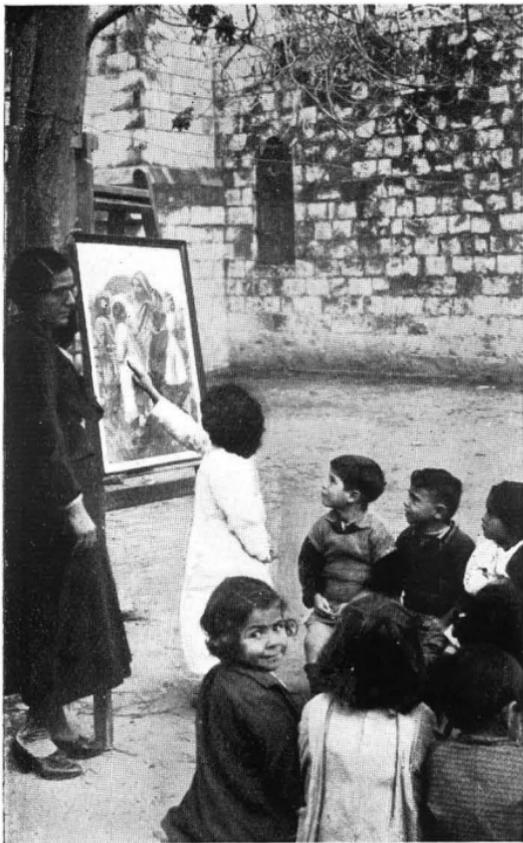
Not many years have passed since several Moslem families



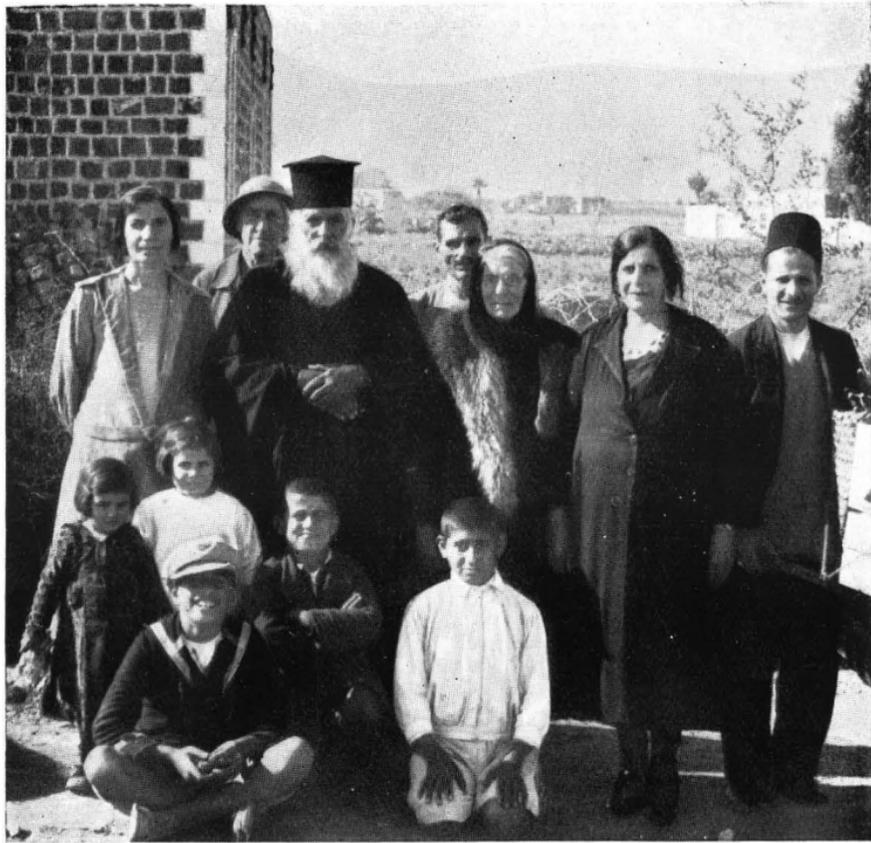
The doctor among the Bedouin



Dentistry on the seashore at Gaza



Scripture lesson in a Palestine school



Friends from Greek Orthodox Church at Beisan

at Shef Amr, in Galilee, agreed to ask for Christian instruction, and though some, under severe pressure, ultimately held back, two families and four other individuals were baptized. This was the climax of many years of persevering evangelism and prayer. Barely three years ago, the hospital at Gaza was made the subject of violent criticism in the local Moslem Press, because a young man, the son of a prominent Moslem, declared his intention of becoming a Christian. We hear of the baptism of a probationer nurse at Nablus, and of two men at Lydd.

And so the story might be repeated in almost every area of interest ripening into faith and confession, and then drawing down a storm of hatred and bitter opposition. For the strengthening of the spiritual life of young Christians, and for the instruction of inquirers, an undenominational fellowship has been formed at Haifa, that so they may lend one another that material and spiritual support which is natural to those who have shared common sufferings and common disabilities. It is quite untrue to say that there are no converts from Islam or that all converts are unsatisfactory.

The Anglican Church and National Life

The intrinsic value of the missionary work undertaken by the Anglican Church in Palestine cannot, however, be measured solely in terms of the number of those who secretly or openly have accepted Christ as their Saviour, nor merely by reference to the changing attitude of the Moslem peasants towards the Gospel. The Spirit of Christ claims control over all departments of human life, over all those relationships which form the warp and woof of the life of the family, the village, the town, and the nation; and so, to the Church, which is His Body, is allotted the exacting, though ennobling, task of mediating His Spirit throughout them all. The story of the contribution which the Anglican Church is making to this vital aim will be told in our next chapter.

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But we must never forget the solemn fact that the Arabic-speaking Anglican Church is but a fragment of the whole Christian community in Palestine, of which it has been said that "it is as completely a microcosm of Christendom as the Jewish community is a microcosm of Jewry." Out of the total of 91,000 Christians recorded in the 1931 census, about 3000 belong to the Anglican Church. Has not the Providence of God a purpose for this larger Christian community? How far, we may ask, is the Spirit of Jesus incarnate in the great Oriental Churches, or able through them to reach the unshepherded multitude of Moslems and Jews? And what is the high calling of the Anglican Church in regard to them? May it not be at once the privilege and the responsibility of this small community to lead them to a deeper spiritual experience, to a renewed zeal for evangelism, and to a more commanding desire for unity with one another in and through the one Lord Christ?

CHAPTER III

PALESTINE—FOR THE HEALING OF THE NATIONS

“ The most significant and far-reaching effect of the meeting at Jerusalem on missionary thought was the clear recognition . . . that the great antagonist of Christianity in the world to-day is secularism. . . . From the new perception and deepened understanding of the gravity of this situation two impulses, complementary and necessary to one another, proceeded and have gained strength in the years that followed. The one was a fresh recognition of the centrality of the Christian message in the missionary undertaking—of the truth and reality which came to the world in Jesus Christ and to which it is the supreme task of the Church to bear witness ; and along with this the impulsion to a more courageous and ardent evangelism. The other was a definite advance in the attempt to relate the Christian message more closely and directly to the experience and activities of men in their ordinary daily life and in their social environment.”—*J. H. Oldham*

WHEN the C.M.S., banned from entrance to the Ottoman Empire, first founded “ a Mediterranean Mission ” at Malta in the year 1815, the object it set itself was the revival of the Oriental Churches as the instruments chosen of God for the winning of the Moslem population to Christ. The home Committee instructed its representatives in the field to avoid all forms of “ proselytism.” It was only after its advances had been met with constant rebuffs from the ecclesiastical leaders of some of these Churches that it found itself obliged “ to provide the means of grace for those who cannot with a

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safe conscience continue in their own communions," and thus to create in Palestine an Arabic-speaking Anglican Church, which was officially recognized by the Turkish Government in 1841. On more than one occasion, a whole congregation wished to detach itself from its Mother Church and to join the Anglican Communion. But its request was invariably refused, courteously but firmly. What the C.M.S. and the Anglican authorities desired was a revival within, not outside, the Eastern Churches, and that, too, not solely for the benefit of these Churches themselves, but as the most effective means of revealing the Saviour to the Moslem world. The goal of their hope was that the members of the Anglican Church, though few in number, would blaze the trail of evangelism for the other Churches to follow.

The ideal which this policy represents has bristled with difficulties then and since. Within the Greek Orthodox Church, racial cleavage drove a wedge between the Greek-speaking hierarchy and the Arabic-speaking priests and laymen. The parish priests, receiving inadequate salaries and in many cases unequipped for their task, failed to teach and shepherd the illiterate masses, whose religious thought hardly differed from that of their Moslem neighbours. As opportunities for education multiplied throughout the country, laymen who held responsible posts in commerce or in government service became increasingly dissatisfied with the ministrations of their own Church, and, if still religiously-minded, wished to attach themselves to another Church, or, if not, sought for satisfaction in the whirl of politics or in a round of pleasure. Lack of spiritual vitality crippled the work of evangelism for more than a century, and now the growing spirit of secularism acts as a brake on any manifestation of missionary enthusiasm.

Church Revival and Church Reunion

Difficult of achievement though the policy of the Anglican Church may be, it is nevertheless the only one

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instinct with hope for the future. The great Oriental Churches are, we believe, the key to the problem of Moslem evangelism in the Near East. The revival of their spiritual life, manifesting itself in the fervour of a new missionary spirit, cannot fail to make its impress felt on the Moslem and Jewish people around.

Through numerous avenues of service, direct and indirect, the Anglican Church is placing its resources at the disposal of these great Churches. Hundreds of children from them pass annually through the mission schools, as well as through the Anglican Sunday schools, and so, catching a new spirit of witness and service, not a few offer later to become teachers in the Sunday schools of their own Church. Of the workers in mission schools and hospitals a very large proportion retain their membership of an Oriental Church, and carry back to their own people the benefits of the training they have received in a missionary environment. At the annual conference held to prepare teachers and senior scholars for the conduct of Daily Vacation Bible Schools, there are present even more representatives of the Oriental Churches than of the Anglican Church.

Again, the recently formed Diocesan Educational Board has as its aim not only the co-ordination of the educational policy of the various Anglican societies at work in the country, but also co-operation with the Eastern Churches in the development of their schools and the training of their teachers. Conferences have been arranged for Christian teachers of all denominations, when the basic subject for study has been the place of the school in the life of the Church and of the community, and a Teachers' Fellowship has been founded with a view to drawing together the staffs of all the Christian schools in the country for social, intellectual, and spiritual fellowship.

These are not the only ways in which the Anglican Church is extending the right hand of Christian fellowship to its sister Churches. At Jaffa a C.M.S. missionary holds a weekly meeting for women of the Armenian Church. In

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Transjordan the liberality of another missionary in contributing bountifully towards the erection of a church at Jerash and of school buildings at Anjara and Safoot for the Greek Orthodox community has been graciously recognized by the Patriarch himself. In Haifa, it is the Anglican Church which is indebted to the members of the Greek Orthodox community for help in the building of its new church. Not seldom the laymen of the Greek Orthodox Church attend the Anglican services, while still retaining membership of their own Church, and, at some centres, the Palestinian clergy of the two Churches take part, on special occasions, in the conduct of each other's services. Foreign Anglican clergy have even been permitted to share in the training of ordinands in the seminaries of the Greek Orthodox and the Gregorian Armenian Churches, and the hope is still cherished that one day there may be established in Jerusalem a theological seminary in which ordinands and young priests of these and other Churches will be welcomed.

The Anglican Church in Palestine desires to serve its sister Churches, to help them realize "the immense powers which lie latent in them," to foster within them a sense of responsibility for Christian witness, and to work for the day when the ancient rivalries and jealousies of the separated Churches will give place to a new spirit of mutual helpfulness and service, and the unity of the Church be attained. It is a fact, at once encouraging and challenging, that the Anglican Church in Palestine, though relatively small in size, holds a unique and central position in relation to the other Christian Churches.

And, yet, it has been well said that "vitaly important though it is in itself, perhaps unity is in the last resort a by-product." If so, it will be in Palestine a by-product of a new missionary enthusiasm. By welding together the other Churches in the common task of evangelism, the Anglican Church may promote more effectively the cause of Christian unity than by any appeals based on Christian obligation or worldly prudence. Revival, evangelism,

reunion—these constitute the watchword of the Anglican Church in its relations with the other Churches in Palestine, and in serving them it promotes its own primary policy of winning the Moslem population to Christ.

The Day of Opportunity for Christian Education

Of all the avenues of service by which the Anglican Church is seeking to refashion the life of the Church and of the community in Palestine, none commands greater respect than its contribution to higher education. When we consider the implications of the statement that¹ “apart from the Zionist schools, which cater for Hebrew-speaking Jewish pupils only, all the secondary education for girls, and a large part of the secondary education for boys” is in the hands of the Christian Churches, and when we remember that of the missionary high schools by far the larger number belong to the Anglican Church, we may begin to realize something of the unique opportunity committed to its trust. Enjoying as they do “a large measure of social prestige and popularity,” the Anglican schools are attracting an increasing number of pupils from the better-class families, Jewish, Moslem, and Christian, who desire for their children “a character-building education . . . in which the pupils are directly under the influence of Christian English men and women.” Altogether there are three Anglican high schools for girls situated respectively at Haifa, Jaffa, and Jerusalem, and three for boys, of which one is at Safed (soon to be transferred to Haifa), and two in Jerusalem. Of these the C.M.S. is responsible for the administration of the Bishop Gobat School for boys in Jerusalem, and it shares in that of the Jerusalem Girls' College.

For yet another reason, the Anglican schools in Palestine are faced with a unique opportunity. In the neighbouring countries of Turkey and Iran, and to a lesser extent in

¹ The quotations in this section are taken in the main from the recent writings of Miss Warburton, Miss Coate, and Canon Danby.

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Egypt also, there is a dangerous trend towards the control by the State of the whole life of the community, with the grave consequence in the field of education of "a lessening of freedom for educational experiment . . . and, in some cases, the elimination of all religious instruction in the schools," so that in the minds of the student classes there is created an attitude towards religion "which at the best is indifference, and at the worst contempt."

In sharp contrast, Christian education in Palestine still enjoys not only "freedom to pioneer in methods of education," but also liberty "to build up a system of Christian education which will be a standing witness to the ideals for which Christian education, as opposed to secular education, stands." In this comprehensive system of Christian education, each school, whatever its location or its grade, "will make its contribution as an experimental station . . . and be helped to become in itself an example of what a Christian school can mean in the life of a community." And so to the Christian schools of Palestine is granted the privilege not only of helping to determine the trend of thought and life in Palestine itself, but also to influence in some measure the development of educational policy in nearby countries.

Christian Education and the Churches

To the Anglican schools in Palestine the Oriental Churches gladly acknowledge their indebtedness. Not only are "the Arab Anglican clergy themselves products of the missionary schools," but "many of these Orthodox laity who show most loyalty to their own Church, and are most actively concerned for its welfare, have been educated in these same missionary schools, where they have been strengthened in their allegiance to their own Church." Here they were provided with "training in worship" and taught to approach Christian doctrine "with open-minded reverence and a desire to discover the truth at all costs." It was here that they were encouraged and trained to serve

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their Church through Sunday schools, Daily Vacation Bible Schools, and other forms of Christian service. It was here that, associating in class and in chapel with Christians of diverse nationalities and diverse denominations, they began to "realize the universality of the Christian Church, an important lesson in Palestine, where differences between Christians suffer from exaggerated emphasis." And so leaders are being trained "who can give a reason for the faith that is in them, leaders of intellectual as well as of spiritual power, laity as well as clergy."

But beyond this immediate aim of building up a strong Church, there looms another equally pregnant. "The most pressing problem of the moment," we read, "is the education of the Christian pupils, but in planning this the Christian aim must be kept clear. Our motive is not a desire to strengthen the Churches for their own benefit, but in order that they may be such a witness to the power of Christ as shall be effective in drawing others to Him." While every pupil is taught the duty and privilege of personal testimony, the truth is recognized that "even more important than the personal witness is the corporate witness . . . the whole life of the school must be a clear and unmistakable expression of the Christian ideal." Thus once again, spiritual growth, Church reunion, and a dominating evangelistic purpose are the hall-mark of the Anglican Church's policy in its relations with the Church at large.

Christian Education and the Community

To the community, as well as to the Church, the Christian schools in Palestine have rendered yeoman service. It was the opening of schools by Bishop Gobat a century ago which first challenged the Turkish Government and the Eastern Churches to devise their own educational policy. It was "in the educational institutions of the Anglican Church that the leaders in many walks of life received their education."

After the war, it was the graduates of mission schools in

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government service who proved an invaluable mediating factor between the Mandatory authority and the mass of the people. To the Jerusalem Girls' College, whose course for teacher training is now being raised to a higher standard, the officials have for long years looked to supply them with some of their best teachers in government service. And now a course of training for village teachers is being planned, possibly in connexion with the C.M.S. Orphanage at Nazareth.

Besides furnishing the community with leaders and faithful servants, the Anglican schools have performed another notable service "in promoting that friendly understanding between pupils of different nationalities that makes possible the establishment of real friendships." The object of the Old Girls' Guild of the Jerusalem Girls' College has been summed up in the words: "To be a means of re-union of people who have worked and played and thought and prayed together for the years of their young girlhood, and to provide them with a stimulus to further study and further service of others." In this spirit, and in this spirit only can the problem created by the clash of relations between Jew and Arab be solved.

Upon the Christian schools of Palestine there is also laid the responsibility of giving such preparation to the rising generation as will equip them to face without fear the perplexing cultural problems which our opening chapter portrayed. "The schools of Palestine," we are told, "are producing a generation of women who are ready for more freedom than has hitherto been granted to women; but they cannot be granted this freedom until the men have been taught to treat women with respect and to look upon their wives as companions and intellectual equals." One of the basic principles, therefore, of the Anglican schools is that education is for citizenship and for life, and not merely for success in examinations or for a remunerative post.

Another principle no less fundamental is the encouragement of all pupils to share in some form of constructive

social service. "The old boys and masters of the Bishop Gobat School," we read, "were the original founders in the ancient quarters of Jerusalem of a club for poor boys, which is now in other hands. Some of the boys from this school have helped with a play centre. Old girls of the Jerusalem Girls' College have assisted in the founding and working of infant welfare clinics. Girls and boys are encouraged to contribute work and money to help the deaf and dumb school in Jerusalem, and collections are made also for the Ophthalmic Hospital and the S.P.C.K." From Jerash in Transjordan one Christian girl, a pupil of the Jerusalem Girls' College, writes: "Here I have been finding opportunities to use some of the knowledge learned at school for the good of others." And so the story might be told of many other channels of service, through which the past and present pupils of these schools are showing forth the spirit of Christ towards the community. The Moslem pupils also have been stirred by a desire to play their part, and by organizing voluntary vacation schools for Moslem children, and in numerous other ways, have worked for the uplift of their less privileged brothers. Even the international aspect of Christian education has not been overlooked. "The Christian school, while inculcating in its pupils high ideals of service to their own nation and country, cannot lose sight of the hope of a future brotherhood of nations but will seek to educate its pupils to be dwellers in an international world."

The Anglican Church and the Community

It is not, however, through its schools alone that the Anglican Church is revealing the truth that in Christ and only in Christ can a solution be found to the bitter communal problem. The Anglican Church in Palestine is itself made up of precisely those three elements which, in the political arena, have tended to follow divergent, sometimes violently divergent, policies. There are the Arabic-

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speaking Palestinians, to whom was granted in 1905 a separate constitution under the Palestine Native Church Council. There are the Hebrew Christians, largely the fruit of the labours of the Church Mission to Jews. And, lastly, there are the congregations of British officials, merchants, and residents. Hitherto these three groups have tended to develop their church life in isolation, whereas, by uniting within the framework of a single constitution, and sharing each other's activities and problems, they may at one and the same time offer signal proof of the power of the Spirit of Christ to transcend all barriers of race and culture, and also receive the inflow of a richer, quickening spiritual life. Is it not a sign of the times that the evangelist at Kafr Yuseef is a Moslem convert married to a Hebrew Christian, and is employed by the Palestine Native Church Council?

One result of the new constitution will be that the missionary activities of the various home societies will become increasingly the activities of the diocese. The formation of a Diocesan Educational Board and of a Diocesan Medical Board is enabling the British, Arab, and Hebrew Christians to tackle together, as disciples of the one Master, the problems of His Kingdom. Already one English chaplain is in charge of the missionary district of Transjordan, while another shares the burden of the work in Haifa. At other centres, like Jaffa, the leaders of the three branches of the Church have for a long time united happily in friendly co-operation.

In countless other ways, great or small, the Anglican Church is bringing the spirit of Christ to bear upon communal relations. If we study the movement for social reform in the post-war period we shall find that in almost every instance it was Christian influence which first directed the attention of the Government to the urgency of the problem, and that the Church's forces have been aligned with those of the Government in carrying out a progressive social policy. Nurses, trained in mission hospitals, have

not only taken leading places in government examinations, but also have carried with them into government institutions the spirit of service which surrounded them in a missionary environment. Former C.M.S. employees have launched social enterprises of their own, so that we hear of a flourishing welfare clinic in Transjordan, started by former workers and attended by a large number of women and children. In Palestine, and also in Transjordan, to whose story we shall now turn, the Anglican Church has been in the forefront of all movements for progress and reform.

Transjordan

As we have already seen, one of the five main centres of C.M.S. medical, educational, and evangelistic work is located at Salt in Transjordan. Here is a country about the same size as Palestine which, though also under a British Mandate,¹ can boast an independent ruler of its own, the Emir Abdallah, brother of the late King Feisal of Iraq. By the terms of the Mandate, no attempt was to be made to establish here a Jewish National Home, and so Transjordan has largely escaped the ferment which the incoming of the Jews provoked in Palestine, but it has at the same time been deprived of the latter's meteoric development during the past decade.

At one time Transjordan was the granary of the Roman Empire. Within its borders sprang up some of the most cultured Greek cities, known in New Testament days as the Decapolis. Its prosperity was proverbial. To-day, it is a wild country, occupied by a population of about 300,000, largely nomadic or semi-nomadic, with a growing inclination towards settled cultivation, more primitive and therefore less sophisticated than their neighbours west of the Jordan. But to the missionary statesman with his eyes fixed on the future, Transjordan has a peculiar importance of its own. Its borders march with those of Arabia, the

¹ Of B category.

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cradle of religions, a country virtually closed to the Christian missionary. In the harem of the upper classes are ladies from Mecca and Medina, as well as from Stamboul and Circassia. Some day, Transjordan will be the back door into Arabia, and through it the Gospel will be carried to the furthest tents of the wandering desert tribes. Transjordan itself is open to missionary occupation, for though its official religion is Islam, religious liberty is guaranteed under the organic law, and the Arab Government, with its British Resident Officer, looks with favour upon the development of educational and medical work.

To the pioneer work accomplished in the past by such veterans as Miss Butlin and Dr. Purnell, the highest praise is due. But, at this critical juncture in Transjordan's history, the missionary resources of the C.M.S. in men and money are pitifully inadequate. To-day the Anglican Church hears the call to a forward move in Transjordan. With the Bedouin tribes in danger of being decimated by tuberculosis, the Bishop has purchased, by special permission from the Government, a plot of land at Ajloun for a sanatorium, and he hopes, also, to open there another mission hospital. Thus attempts are being made to meet the medical requirements not only of the resident population, but also of the nomadic Christian and Moslem Bedouin, whose wanderings take them into the hinterland of Arabia, and so the light of the Gospel will spread into areas hitherto untouched.

Again, with the courage born of foresight, Bishop Graham-Brown is planning for the establishment at Amman, the capital, of a Christian boys' school, similar to the St. George's and Bishop Gobat schools in Jerusalem. "In its secondary classes," writes the Bishop, "it will aim at training leaders who will develop the natural life of the country, which is rural and agricultural. . . . Its purpose is not so much to prepare boys for the Palestine matriculation, but to prepare them to take their due place in their villages and in their country." Part of the same plan is the

development, in co-operation with the Arabic-speaking branch of the Church, of the C.M.S. girls' school at Amman. "As with the boys' school," the Bishop tells us, "our purpose will be to educate leaders for the community in Transjordan, and a simple course of training, suitable for village school teachers, may be provided." At Ajloun, also, help has been given for the rebuilding of the Orthodox boys' school, all with the conviction that in Transjordan "we have a unique opportunity of helping to establish the Kingdom of Righteousness through education."

At the same time, negotiations are being carried on with the Greek Orthodox community for the promotion of a co-operative educational policy, so that a higher standard of efficiency may be maintained, and a new impetus given both to spiritual revival within this ancient Church, and to a more effective witness to the Moslems around. At the moment, the Greek Orthodox Christians of Transjordan are in grave danger of being absorbed into the Latin Church. For many reasons it is important that their faith should be built up into a virile Christianity, and chiefly that, in fellowship with the members of the Anglican Church at El Husn, Amman, and Salt, they may hold aloft the torch of Christian truth amidst a people predominantly Moslem. The rugged independence of the Transjordan Arab is a great potential asset for the Kingdom of God.

In drawing this chapter to a close, we would sum up in a few words the vision that the story of the past century has revealed to us of the mighty purpose of God for the Anglican Church in Palestine and Transjordan. Called to the task of a pioneer in evangelistic work among Moslems, it has been rewarded with a handful of faithful converts. It has shared with other Christian bodies the privilege of changing the attitude of large sections of the Moslem population towards the message of the Gospel. In opposition to the growing secularistic movement, which tends to make politics, wealth, and pleasure the sole pivot of human

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endeavour, it has shown that between a truly scientific and philosophical outlook on life on the one hand, and the claims of religion on the other, there can be, and is, no real contradiction. It has been granted unique opportunities of infusing a new spirit into all aspects of national life. Above all, it has been chosen of God to share with the ancient Oriental Churches in the movement towards unity, spiritual revival, and Christian witness. Though our Lord gave no promise that all men would ultimately accept His message, there can be little doubt that until the life of the Christian Churches corporately and of their members individually reaches a higher spiritual and moral level, Christianity is not likely to make a powerful appeal to the Moslem or the Jew. The only way to win Palestine to Christ is Christ's own way, the way of love, and the way of the Cross.

C.M.S. CENTRES IN EGYPT

OLD CAIRO :

Church, hospital, baby welfare centre, club for children, girls' primary school, boys' primary and secondary school.

CAIRO :

Church, baby welfare centre, clubs for girls and young men, nursery school, three centres for the blind, students' evangelistic centre, literature department (S.P.C.K.).

MENOUF :

Church, hospital, primary school for girls, primary school for boys, clubs for girls and young men.

ASHMOUN :

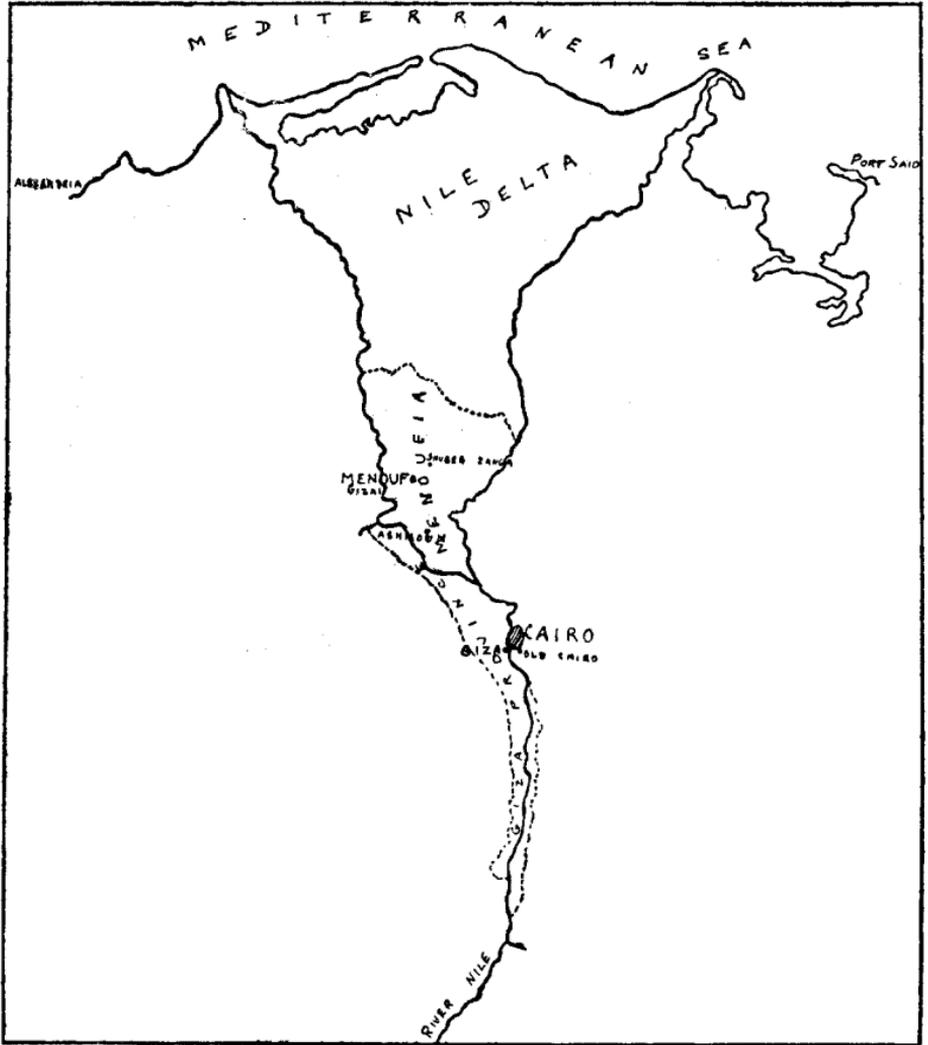
Congregation, dispensary.

SHUBRA ZANGA :

Dispensary.

GIZA :

Church.



C.M.S. Stations in Lower Egypt

CHAPTER IV

EGYPT—THE OLD AND THE NEW

“ Then, at least in Near Eastern lands—perhaps in all Muslim lands—we find it impossible to stand aloof from the great travail of thought into which men are thrown by the political turmoil of the world. . . . Once one could not preach Christ without being met by Muslim objections to the Incarnation, the Trinity, the Atonement. And still those have to be met. But beside them to-day every preacher of Christ (by word or pen) has to meet Muslim objections to ‘ Christian ’ imperialism, ‘ Christian ’ intolerance, ‘ Christian ’ militarism. The Babe of Bethlehem is being charged with the faults of Cæsar, of Pilate and of the Chief Priests. . . . And as the Manger cradle stood first in a country torn with political passions, national aspirations, religious bigotries, let us set it up in the joy that no man taketh from us, in each of these distracted lands where we are called to live.”—

From a Christmas letter sent by Miss C. E. Padwick

EGYPT, like her neighbour Palestine, has suffered the shock of the impact made by western liberalism on a conservative oriental civilization. Whereas in Palestine the resulting revolutionary changes in life and thought were packed into two short decades, in Egypt they have been spread over the more leisurely period of a century and a quarter. Though more gradual they have been none the less epoch making.

To-day Egypt presents a picture of strange contrasts, a surprising medley of things mediæval and modern. In the larger cities, beautiful broad avenues flanked by six-story buildings are forcing their way through narrow,

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winding lanes, whose tortuous tracks have survived almost unchanged from the Middle Ages. To isolated villages, whose inhabitants till fifteen years ago had seldom journeyed further than the nearest town, motor cars and buses are conveying new ideas as well as new merchandise. Often within the same family, in the towns and even in some of the villages, may be found grandparents whose mental life still moves in a bygone world of traditional beliefs and superstitions; parents who try in vain to reconcile the conservative outlook of their childhood days with the liberalism of their modern environment; and young people who have snapped almost all the ties that bound them to the past.

The Path of Progress

The ambition of the young Egyptian patriot is that his country should be recognized as modern in every aspect of her life, and that it should be accorded an honourable place in the family of civilized nations. He would fain have her leap at one bound from a mediæval to a modern civilization. Optimistic, progressive, even at times revolutionary in his outlook, he faces the future with confidence. Looking back over the recently written pages of his country's history, he can note the milestones of progress already passed. His father can remember the long years of Lord Cromer's just but firm administration, which guided the country along the road of financial stability, and also gave an impetus to those movements of social reform which have since then transformed the life of the people. And now he sees around him signs of the powerful nationalist movement which, incipient in the Arabi revolt of 1881-2, has grown to such dimensions that it commands the support of the mass of the people, and will be satisfied, according to its own claims, by nothing less than complete independence. On February 28, 1922, Egypt was recognized by a unilateral Declaration of Great Britain as an independent sovereign state under her own King Fuad I, and in the

following year a Constitution of the most advanced western type was drawn up, with provision for a Parliament of two Houses. Now, in the opinion of the youthful patriot, all that remains is to negotiate with Great Britain a settlement of the four reserved points, concerning the security of British Imperial communications, the defence of Egypt, the protection of foreigners and minorities, and the Sudan, and Egypt will have won her place of honour in the western world.

In order to establish his country's claim to modernity, youth would revolutionize the social and economic condition of the people. Far-reaching projects of reform have captured the imagination of the governing classes. Primitive health conditions in the villages are being transformed by improved sanitation, the filling in of mosquito-breeding ponds, and a resolute attack on eye-diseases and "Egyptian anæmia." At strategic centres, hospitals, dispensaries, and baby welfare clinics are being erected, regardless of cost, and furnished with the most up-to-date equipment. The Department of Public Health is pursuing a policy of public propoganda, by giving lectures on such subjects as hygiene, infant welfare, and social reform.

Vigorous efforts are being made to deal with social evils, such as the traffic in drugs, in spite of its international ramifications, and the system of licensed prostitution. Labour disputes are now referred to a special Labour Bureau, and a new code has been formulated, governing conditions in factories and workshops. Were it possible, Egypt would even like to attain to a position of economic self-support, by raising Customs barriers and developing local industries and village crafts.

In the field of education great strides forward have been made. Alongside the old-fashioned Moslem *kuttabs* (schools), the ambition of whose pupils was to memorize the Koran that so they might qualify for admission to a fifteen years' course of Islamic studies at El Azhar University, the British initiated, and the Egyptian Government has

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extended, a network of western schools. These are designed in the first instance to train students for government service, but also to equip them for skilled craftsmanship and professional life. In 1908 the Egyptian University was founded as an independent institution with leanings to western culture, and now it is controlled by the Government and can boast a galaxy of highly paid foreign professors, whose teaching hardly differs from that of their colleagues at Oxford or Cambridge. Even El Azhar University, that ancient rock of Moslem orthodoxy, could not withstand completely the currents of thought that swept around it. In 1926, under pressure from the students, a compulsory course in modern subjects was established side by side with its religious syllabus, so that the graduates might stand some chance of securing business posts, when competing with their fellow-countrymen who had been educated in schools of a western type.

Within Islam itself, a liberal intellectual movement with strong modernist tendencies emerged towards the end of the nineteenth century, and perhaps taking encouragement from recent revolutionary developments in Turkey, has advanced in numbers and influence since the close of the great war. Even the most venerable customs of Islam have been affected and their hold on men's lives rudely shaken. Polygamy is no longer "the mode," though divorce is still alarmingly easy and popular. Many ignore the five daily prayers, and not a few break their fast during the month of Ramadan, whenever they can do so, undetected.

The steadily growing feminist movement has already snapped many of the shackles that once fettered the liberty of educated women. By bringing pressure to bear upon the political leaders, it has secured important changes in the law, not the least significant of which is the raising of the marriage age for girls to sixteen. Many have openly discarded the wearing of the veil, while others have reduced its size to a sham. A new comradeship is springing up between the sexes, and the strict barriers of the harem are

being removed one after another. At present, the extent of these changes is most evident in the towns ; but as the new system of compulsory education is developed, their influence will increasingly filter through to the life of the villages.

The Clash of the Old and the New

From what has been said above we must not, however, infer that all classes of Egyptians welcome these movements, or that all change in itself is necessarily good. There are groups and individuals who still cling tenaciously, even aggressively, to the old ways, not least because much that is modern is also bad. The tide of western civilization has brought in its flow the vices as well as the virtues of European life. If the grip of Islam on the hearts and minds of the people has been loosened, its place has often been taken not by a better religion, but by a crude philosophy of secularism or pleasure-seeking agnosticism. To the building of theatres, cinemas, and places of amusement there is no end. With the spread of education has come a dangerous growth in the power of the Press, a power which is felt not only in the four corners of Egypt, but wherever the Arabic language is read, and which has been used on more than one occasion in recent years to rouse religious fanaticism for political or commercial ends. The mass of the people are still sunk in illiteracy, and therefore provide an easy prey for unscrupulous demagogues.

Only a year ago, the Egyptian Minister of Education arraigned the country's educational system as wooden and cramping ; and though the Government may embark on ambitious schemes of social reform, it finds itself frustrated through the difficulty of discovering a sufficient number of men of integrity and character, who will carry them out with sympathy and understanding. There is a scarcity of trustworthy political leaders, of competent and conscientious administrators, of capable business men. Youth is

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becoming aware of its need for guidance in matters of economics, health, and above all of sex, especially now that the age of marriage is so frequently deferred till a man is thirty-five or even older. The very extension of the range of self-government has widened the field for personal and political scheming, so that appointments to offices are more dependent than ever on friendship with the party in power, and administrative efficiency is in danger of being sacrificed to political ends.

Egypt to-day is the centre of conflicting forces, of a ding-dong struggle between the old and the new, the conservative and the progressive, with the balance swinging now to the one side and now to the other. The western-minded *effendi* (educated in a modern school) pours scorn upon the traditional conservatism of the Azhari sheikh, while the sheikh denounces the effendi as a traitor to his religion and a corrupter of morals. There is a constant clash between those who would have Egypt "good European" and those who crave for her the political, cultural, and religious leadership of the Islamic nations. In one respect, however, both these parties are alike, and that is in their readiness to make use of the machinery of Government and especially of the gigantic powers of the educational system, in order to fashion the thought of the rising generation according to their particular pattern.

What effect, we may now ask, has this clash of outlook upon the position of the large Christian minorities? The conservative attitude of orthodox Islam would seek to relegate the Christians to their traditional position of inferiority. Even those, however, who have abandoned Islam as a religion more often than not still rally to her support as a social-legal system, and few have a just conception of the meaning of religious freedom. The enthusiasm and fervour of the nationalist movement immediately after the war may have united temporarily the Moslem and Christian communities in a common cause. Now, however, that autonomy has been so largely realized, the gap

between the two bodies is widening, preference in government service is given to Moslems, and the Christians are subjected to many forms of pressure, direct and indirect, to induce them to embrace Islam.

In Egypt, subtle enemies have for long years been undermining the stability of the family, and retarding the growth of a virile, contented domestic life. Successive years of financial depression have inflicted cruel hardships on the poor. A high rate of infant mortality has taken its toll of the family circle. Strict adherence to the harem system, where this is still followed, has condemned women of the middle and artisan classes to a mental prison of stagnation, ignorance, and superstition. The education of children has been marred by the absence of firm discipline in the schools, and by an unreasonable alternation between bullying and pampering in the homes. Respect for authority is waning, and young people resent control. Though polygamy may no longer divide so many families into mutually jealous and conflicting groups, divorce is still so simple that a passing quarrel may lead to the permanent separation of husband and wife, and so to the children's loss of a mother's love. "It only needs a little imagination," writes Miss Sands, "to picture how time and time again the children are neglected, unwanted, and must live without that united love of father and mother which is the right of every child."

The Task of the Anglican Church

The picture we have drawn of the conflict between the old and the new in every aspect of Egyptian affairs, and the need which we have seen for a fresh integration of the life of the family and of the nation, indicate not only the setting of missionary work in Egypt, but also the nature of the problem that challenges the faith and love of the Christian Church. To it is accorded the opportunity of setting up joyfully the Manger Cradle in the land where Jesus once

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played as a child, and of revealing to a nation torn with conflict and now crossing the threshold of a new world the integrating force of His divine Personality. What, we must ask, is the Church doing to guide Egypt through this transitional stage of mental and moral flux, so that the new life that emerges will be based on the solid principles of integrity and truth? What contribution is it making to the building up of homes in which the Spirit of Christ reigns over all relationships? What influence does it have over the youth of the land, the future fathers and mothers, the future leaders, so that their character will be moulded in habits of public service and of spiritual and moral strength?

Our story will take us to at least four centres, in which the Anglican Church and its missionary agents are seeking, and seeking with some measure of success, to shape the destiny of the community through the re-creation of home life and the well-directed training of the young.

CHAPTER V

EGYPT—THE SPIRIT OF LIFE

“ I have come that they may have life and have it to the full.”

—*St. John x. 1 (Moffatt's translation)*

“ **E**GYPT, the land of romance, is also the land of flies, and of babies dying from neglect, not because they are not loved, but because their mothers do not know how to love them in the right way.” However sincerely an Egyptian mother may love her baby, she will frequently lose one child after another, through sheer ignorance of the elementary laws of health, and then blindly attribute each disaster to the inscrutable will of Allah.

Old Cairo

Here was a situation which could not fail to touch the heart of a disciple of Christ, and the opening of the C.M.S. infant welfare centre in Old Cairo in the year 1921 marked the first effort of a group of missionary pioneers to grapple with the problem. Working in intimate association with the Old Cairo Hospital, the centre has been instrumental not only in saving many lives, but also in re-creating numerous homes. By the help of charts and practical demonstrations, mothers are shown the right and wrong methods of feeding the baby, they are taught how to make a cheap but serviceable cot from the mid-ribs of palm branches, and they learn how to prepare and mend baby's clothes. To many of them it comes as a shock that a daily bath will not kill the baby! Though ninety per cent

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of the mothers are illiterate, they evince keen enthusiasm in learning their lessons ; and when the course of instruction ends, they willingly present themselves for a *viva voce* examination, for which no prizes are offered.

From this centre, which is open two days a week, daily visits are paid to the homes by an Egyptian welfare worker, for the treatment of sick babies and the teaching of the mothers. One of the greatest impediments to the success of the work arises from the obstinate conservatism of the grandmothers and the ignorant prejudice of the fathers. Miss Sands says :—

It is so difficult for the young mothers to strike out alone on the new path of enlightenment, and to remain firm against the old women's tales and superstitions. For example, the mother wants to let her sick child lie quietly in the cot, or to give him his medicine regularly. Presently the baby sleeps, and the grandmother insists on poking him and lifting him up to see if he is still alive, or worse still, she must take him out to some sheikh's tomb, or buy him a charm. Truly it can be said of these people : " There were they afraid, where no fear was."

One experiment which disarmed the suspicions of many of the fathers was the holding of an exhibition, where by the aid of a play entitled " The Wise and Foolish Mothers," in which scenes were presented depicting actual incidents of home life, visible proof was given of the value of welfare work. A deep spiritual purpose underlies all the welfare centre's activities, not only its prayer life and Christian teaching, but also its practical instruction in the rules of health.

About half a mile from the welfare centre rise the extensive, yet crowded, buildings of the Old Cairo Hospital. Here, twice a week, simple instruction in welfare principles is given to the mothers in the anæmia wards ; here, at the prayers for women and children in the out-patients department and in the wards, release is brought to spiritual captives enslaved by imaginary fears ; here, by games the

children are taught to play together without quarrelling, and by singing of hymns to discover the joy of worship and love. Who can tell what relief it brings to a harried child to fear no longer the power of the evil eye? Who may say what chains of mental terror are broken, when a woman realizes that she is not possessed, as she had thought, by an evil spirit, but is sick of a recognized disease that will yield to treatment? No longer need she put herself into the hands of a Moslem witch woman, who will practise the bloody rites of the Zar in order to exorcise an imaginary evil spirit. Knowledge and love bring power and peace. The fresh infusion of physical and spiritual health, drawn by father, mother, or child in the Old Cairo Hospital, has meant the dawning of a new day of happiness and hope for many a home.

Miss Byrde writes :—

Behind the hospital at Old Cairo is a collection of huts and tumble-down houses, all built anyhow, called the Bullock. There is no drainage of any kind or water. . . . One house is made of petrol tins, and several of flat baskets piled on top of each other. . . . The Bullock is like a rabbit-warren; you twist and turn among the huts, your feet sink into the dust, and you step over babies and goats at every turn. You wonder if all the flies in Cairo are there just because you have come!

It is from this unpromising district that there pours every Thursday afternoon a large proportion of the 150 children belonging to the Ragged Sunday School, whose long record stretches back to the year 1896, and also most of the members of the Children's Club, which, founded in 1929, is still maintained, whenever helpers can be found to man it. Both of these enterprises are integral parts of the voluntary evangelistic outreach of the hospital. Team games, sewing classes, lessons in cleanliness—in short, all the varied activities of the club, are slowly implanting habits of regularity and truthfulness, while the Christian teaching

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of the Sunday school and of the club inspires an ideal of personal and family life never dreamt of before.

Close to the hospital stands the C.M.S. primary school for girls. To many a Moslem parent at the beginning of the twentieth century it seemed a waste of good money to pay for their daughters to go to school, and even to-day in the provinces fathers still begrudge their fees. But none can now doubt the beneficial effect of education in raising the standard of Egyptian womanhood. The light of science, history, and above all of Christian teaching has helped to dispel the darkness of centuries of ignorance and superstition, thus enabling the young women to share the intellectual and cultural life of their husbands, and winning for them greater respect and influence. Once they were regarded as servants and chattels; now they are treated more as comrades and partners. A distinctive contribution of the C.M.S. girls' schools is the preparation of the pupils for the part they will play in the life of the home and of the community, and so equal, if not greater, emphasis is given to housecraft and handwork as to success in government examinations.

Over the bridge on Rodah Island is the Old Cairo Boys' School, which now stands in its own grounds and has the advantage of both a primary and a secondary department. While the force of public opinion obliges it to follow the government syllabus, which is popularly regarded as the only one befitting a modern State, and while it obtains a creditable number of successes in the government examinations, it seeks at the same time to avoid those defects in the official system of education which have been exposed from time to time not only by impartial foreign observers, but by Egyptian public men and educational critics. Its aim is the physical, mental, and spiritual preparation of the pupils for their share in the life of the home and of the nation, and not merely their training for posts inside or outside the Government. To this end are directed all the school's activities—its teaching, its games, the scripture

lessons, the school prayers, in brief, the whole life of the institution. It is with this purpose in mind that the school has encouraged the outdoor activities of Cubs, Scouts, and Rovers, whose spirit of service is gathered up in worship at an annual service of praise and thanksgiving. It is with this intention before it that in the class rooms the boys are taught to face without fear or prejudice the conflict of loyalties which modern civilization brings to the youth of the present generation, and to tackle with faith and courage the problems of a changing world. The ideal for all is that they may see life fully and see it whole.

Though the welfare centre, the hospital, and the schools are still under the direction of the C.M.S., it is the Anglican Church in Old Cairo which in some measure already is, and each year is increasingly becoming, the centre of their unity and the source of their spiritual dynamic. Here gather together for worship Sunday by Sunday the missionaries, the Egyptian workers and their families, and the Christian scholars from the schools. The teaching of the Church Sunday schools lays the foundation for a Christian home life, while a special service on Sunday afternoons and a special meeting during the week help to guide the young men and women through the maze of modern intellectual and moral problems, and to prepare them for their share in the social and evangelistic outreach of the Church.

Boulac

From Old Cairo, our story takes us to the crowded Moslem district of Boulac, popularly known by reason of its law-breaking, drug-dealing activities, as "The Devil's University" and "The Cocaine Factory." Here eleven years ago an evening club was founded for working men and boys, the majority of whom were illiterate, and an interesting programme was provided of lessons, games, dramatics, socials, and scouting. The cheerful Christian atmosphere of the club has brought new light to the

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members, whose numbers average fifty to sixty each month, most of them youths who would otherwise waste their evenings in the dubious pleasures of the coffee houses or the depressing gloom of a badly-lit, one-roomed home. That the uplifting influence of the club is recognized by other than missionary circles is proved by the unsolicited tribute paid to its work by a correspondent of the *Mokattam*, one of Cairo's leading Arabic newspapers, who wrote on July 24, 1935 :—

In that area the Society has established an educational centre from which there radiates the light of mercy and of real practical human kindness, so that the hearts of those poor, unknown folk are inspired with feelings of hope and human dignity. . . . It has founded a club for the workmen, in which they can come together, to hear useful lectures delivered in simple intelligible language, to play games, and through all these means to acquire the virtues of truthfulness, honour, and fair play. They learn to rise above all that is mean and base, and to help one another in doing what is good. . . . Let the government authorities go to Boulac, and ask some one to lead them to the C.M.S. centre, and there they will see for themselves the spirit of unselfishness and self-sacrifice revealed in its highest forms, and there they will witness the measure of the efforts put forward by the members of this Society, Egyptian and foreign, with a view to changing the condition of the working classes, and teaching them habits of noble character, so that each one may become a worthy citizen, instead of running the danger of being an element of evil and corruption within the community.

The pioneer work of the Boulac Club among men and boys, which includes a Ragged Sunday School, paved the way for other forms of social service for the women, girls, and children of this desperately neglected neighbourhood. First was founded a welfare centre which now deals regularly and intensively with forty mothers and babies, who attend twice a week for a period of two and a half years. Then came the girls' club, "held every afternoon except Saturday and Sunday, with forty children between



The Church of Jesus the Light of the World : Gairdner Memorial, Old Cairo



Boulac Boys' Club : Reading for pleasure and knowledge



Play hour at the Nursery School, Boulac

the ages of six and sixteen." This was originally started as an auxiliary to the welfare centre, to provide a training ground for the future mothers. Here they are taught practical hygiene, how to preserve their own health, to look after a home, and to take care of baby. Visiting the "welfare" in turns, they watch the various treatments and assist in bathing the little ones. For them, as for the children in the club attached to the welfare centre in Old Cairo, there is the joy of games and of singing, the fun of listening to wholesome stories, and the unfailing pleasure of learning to sew and to make all sorts of things. In 1934 another educative agency was added in the form of a Children's Prayer Corner, "a place set apart for quiet, and with such an arrangement of beauty as to suggest worship and reverence." Of this Miss Liesching writes: "It is proving a real help to the prayer life of the children and indeed to all of us." As an offshoot of the club a nursery school was also started in 1934 "for toddlers coming on straight from the 'welfare' at two years old and staying till six, when the girls can go on to the club." Soon after the foundation of the girls' club, a Ragged Sunday School was opened, of which we read:—

This makes us new contacts, and acts as the first training-in ground for the undisciplined little street Arabs who prove such good material later. We are calling it the "School of the Companions" at present, as its basis is that every club girl brings with her a companion and cannot otherwise attend herself. Three elder Coptic girls from the club are this year, for the first time, acting as young helpers and taking small classes of their own in the baby room.

From birth until married at the early age of sixteen, the girls of the Boulac Social Settlement are under the continuous influence of a Christian environment.

In addition, there are at Boulac, what Miss Liesching describes as two "shuttle activities" weaving all the other

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four together. First, "the visiting, medical and evangelistic, upon which one English and four Egyptians are continuously engaged, and which averages forty to fifty houses visited every week, ten of these for regular Bible lessons." And, secondly, the embroidery industry, which was originally launched "in order that the girls might be equipped to deal with the two big problems of their life, boredom and poverty—boredom which leads to gossip, slander, quarrelling, and all the family difficulties that these bring in their train; poverty, which grinds down their spirits into that helpless fatalistic apathy by which any one who comes into close contact with them is either appalled or made impatient." After a time some of the poorest welfare mothers "begged to be taught the embroidery work too. . . . They are benefiting by the mental and social uplift of the work as well as by the incentive to perfect craftsmanship. They are realizing that salutary feeling of self-respect which the exercise of even a small degree of earning power gives a woman."

In the same settlement at Boulac is situated one of the three Anglican centres for blind Moslem men. In proportion to the size of the population, there is more blindness in Egypt than in any country in the world, with the possible exception of Palestine, and most of this blindness is preventable. A few blind Moslems may earn a pittance by chanting the Koran at funerals and festivals, a few blind Copts by chanting Scripture at Christian services, but most of them are dependent for their livelihood on the charity of their friends or of the public.

Some years ago two C.M.S. missionaries were moved with compassion towards these unfortunates, and as a result of their loving interest, three centres were opened for blind Moslem sheikhs and others, where instruction is given in reading and writing Arabic Braille, in arithmetic, history, and geography, and in all kinds of handicrafts. On returning from Cairo to their village homes, these men often open a small shop or earn a little by mending chairs. They

make free use of the C.M.S. library of over one thousand Christian books in Arabic Braille, and accept with profound gratitude any copies of the Scriptures in Braille which the Society can afford to give them. With each of the latter there usually goes a copy of the Scriptures in ordinary print, so that a sighted friend can correct the blind man's reading. These activities could never have been maintained without the unstinted generosity of friends in Australia and England, combined with the liberal gifts of time and money made by missionaries and others in Egypt. The door is wide open for similar service for blind women and girls, but there are no financial resources to supply the workers.

With the exception of the Nursery School, all these forms of Christian witness and social service, constituting the Boulac Social Settlement, have since 1932 been accommodated in a new building, which, though small in size, is compact and serviceable. What their cumulative effect has been on the Boulac district in general, and on individual Moslem homes in particular, time alone will tell. Certain it is that lives have been changed, and young men and women saved from the deteriorating influence of a slum environment. The work of the settlement is under the direction of the Native Church Council, and is intimately linked with the Church of the Saviour, Boulac, which not only makes generous donations from its slender financial resources, but, what is of greater importance, supplies the spiritual home and inspiration of the Egyptian workers, many of whom lend their services voluntarily. The Boulac Church, like the Anglican Church in Old Cairo, gives priority of place to the training of its younger members, and through "The Guild of Youth" provides a centre for the discussion of the vital problems of the day, as well as a training ground for Christian service.

Before taking leave of the work in Cairo city, we must make passing reference to two other methods by which the Anglican Church is seeking to guide the life of Egypt into productive channels. First through the publications of the

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S.P.C.K. and through the monthly magazine, *Orient and Occident*, both of them the outcome of the vision and labours of two outstanding missionary pioneers, the Rev. D. M. Thornton and Canon Temple Gairdner, a wide range of literature is provided, comprising simple stories for women and children, books in colloquial or classical Arabic for the baby welfares, searching articles on modern intellectual and social problems, and valuable devotional literature for Christian workers. Secondly, from the Student Evangelistic Centre, which is also the head-quarters of the Alliance of Honour in Egypt, there radiates a spiritual force as well for the re-creation of individual lives shipwrecked by the temptations of a cosmopolitan city like Cairo, as for the moral and social uplift of public opinion. Of the evangelistic contribution of the literature department and the student centre, the next chapter will tell.

Menouf

From Cairo city to the provincial town of Menouf is an interesting journey of forty odd miles through the flat cultivated fields of the Nile Delta. Here the story of the work in Old Cairo is reproduced in miniature. Through the hospital, an offshoot of that in Old Cairo, through the primary schools for girls and boys, through the Sunday schools both for street children and church members, through the club for young men and the newly-formed club for girls, through visiting in the homes and the circulation of literature, the same supreme privilege is accorded of carrying on the Master's own work, of bringing new life to body, mind, and spirit. The extracts which we have culled from the writings of missionaries at Menouf open for us a window on to the changes which are being wrought in the homes of this predominantly Moslem town. Speaking of the girls in the school, Miss Hamer says :—

They are all so happy together, and many of them are entirely different from what they are in their homes, where there is no

discipline, no occupation or form of amusement. One feels full of hope that the Christian atmosphere and discipline in the school may effectively shape their characters for the future.

Of the women, Miss Hamer adds :—

Some of them never leave their houses from one year's end to another. But times are changing and greater freedom is coming to them. Our task in the school is to prepare the future mothers for this greater freedom.

The Rev. S. F. Cooper sums up the purpose of the boys' school in the words : " We aim in all the school activities at the development of a Christian character in the boys, believing this to be Egypt's supreme need." In Menouf, as elsewhere, it is the church which helps to bind all these sections of work together, and points the workers, Egyptian and foreign, to the source of their calling and inspiration in Christ.

Shubra Zanga

Wise statesmanship demands that in agricultural countries, like Egypt, the pressing claims of the cities and provincial towns be not suffered to crowd out the needs of the more isolated, but no less important, villages. For more than twenty-five years two C.M.S. missionaries have clung bravely to the occupation of Shubra Zanga, an exclusively Moslem village, not far from Menouf. In her last report, Miss Lewis tells of the breakdown of respect for authority among the villagers, of their incessant quarrels with neighbouring villages, of the thefts and murders which ensue, and of the feuds within the village itself which divide the families into conflicting factions. One of the main causes of the crimes that sully the life of the ordinary Egyptian village is nothing else than boredom, due to the absence of any interesting and educative activity to divert the attention of its restless youth. By a daily dispensary Miss

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Lewis has tried patiently and lovingly to meet the needs of the Moslem women, and by special meetings to uplift their men folk. When the staff of the Menouf Hospital is strengthened, the doctors plan to visit Shubra Zanga regularly, and the location of two trained Egyptian workers will make possible the opening of a club for men and boys. Soon, in another village, a school will be started for boys and girls, and a centre established for bringing the whole life of the village under the influence of the Gospel. At the same time, a combined group of missionaries and indigenous Christians is launching a campaign for combating illiteracy in selected centres along the lines of Dr. Laubach's successful experiments in the Philippine Islands.

And so, in the four centres of Old Cairo, Cairo, Menouf, and Shubra Zanga, the Church is making known through the ministry of healing, of teaching, of social service, and of friendship, the power of the living Christ to transform personality, to re-create home life, to give direction and purpose to youth, and to build up a healthy, virile, progressive community. But the influence of these four "broadcasting" centres is by no means limited to their immediate surroundings. The hospital at Old Cairo, the literature department at Boulac, and, to a lesser degree, the schools for the blind and the Alliance of Honour, with its branches in the more important towns, as well as the other activities of the Mission and the Church, are making their impression felt on individuals and groups scattered over the length and breadth of Egypt. No statistics will ever record how widespread or far-reaching that influence is.

Did space allow, an account might also be given of other movements for social uplift which have received the consistent whole-hearted support of the Anglican Church, movements directed towards rescuing the fallen, changing existing legislation, or raising moral standards. It is a fact, at once interesting and significant, that the missionary societies first blazed the trail of social service, which the

Egyptian Government followed. To them is due the credit of assigning special wards for the treatment of "anæmia" cases in the hospitals, of opening schools for girls, of embarking on baby welfare work, of caring for the blind, of founding societies for social service, and of seeking in many other ways to tackle the baffling problems of an awakening Egypt.

To-day, when the Government is rapidly developing its own policy of social service, the missions welcome every opportunity for co-operation with the authorities in projects for improving the conditions of the common people, at the same time retaining their special activities, in the conviction that the Spirit of Christ is indispensable to the attainment of the true purpose of all social work. For social service, to be successful, cannot be done mechanically, as though detached from the spirit of the man conducting it, nor can it be rightly regarded as an adequate end in itself. The transformation of environment, to be complete, demands also a transformation of personality, and this, we believe, is the work of none other than the Spirit of God. How that Spirit is working not only through the activities already described, but also in the evangelistic witness of the Church of Christ throughout the land of Egypt, will form the topic of the following chapter.

CHAPTER VI

EGYPT—EVANGELISM BY THE CHURCH

“ Islam is the greatest call the Church ever has had, or will have, to look to Him Who is invisible—to come to an understanding and realization of the meaning of Christ. When the Spirit of Jesus is set free to work, the issue is assured.”—*Temple Gairdner*

IT was in the year 1825 that the C.M.S. first entered Egypt. Its representatives, among them Samuel Gobat who afterwards became the first missionary of modern times to Abyssinia, and later Bishop in Jerusalem, were few in numbers but strong in faith. To them was accorded the God-inspired vision of the ancient Oriental Churches as the divinely-chosen instrument for Moslem evangelism, and in labouring for this ideal they shared the full sympathy and support of the home Society. As Dr. Eugene Stock tells us: “ It was indeed to the Eastern Churches that the Society chiefly looked for the future evangelization of the non-Christian populations in the neighbouring Asiatic and African countries.”

A cursory glance at the situation in Egypt revealed the challenging fact that unless the Moslems could see in the existing Christian Church some reflection of our Lord's life, there was but fleeting prospect of success for direct evangelism. Yet this same Church, just because it was indigenous, possessed many of the qualifications which were indispensable to successful work among the local non-Christian population, and, if touched and quickened by the Spirit of Christ, might provide the most convincing proof of the truth of the Gospel.

With glowing enthusiasm, the early missionaries dedicated their lives to the service of their oriental brethren. They opened schools, they itinerated and preached, they composed and translated books of Christian apologetics, they distributed tracts and portions of Scripture, they laboured and toiled with unflagging zeal for the revival of the ancient Churches, all in the hope that thus the Moslem world might see in living form the power and love of the Saviour.

At the outset, the authorities of the Coptic Church extended to them the right hand of fellowship, and welcomed their co-operation, so that in 1842 it became possible for the C.M.S. boys' boarding school in Cairo to be transformed into a theological seminary for Coptic clergy. But, as the years passed, difficulties increased and the spirit of distrust balked the efforts of the missionaries. The majority of the Coptic clergy and laity in those days were enmeshed in the toils of ignorance and superstition, the hierarchy feared for their vested interests, while the Moslem Government viewed with anxiety and suspicion any signs of enlightenment or growth in the non-Moslem communities. Opposition hardened, and after more than thirty years of faithful self-sacrificing service, the mission was withdrawn.

Direct Evangelism

When, after the British occupation in 1882, the C.M.S. decided once again to enter this field, it adopted a different policy. Direct evangelism of the Moslem population was, in future, to be its main objective. Meanwhile, the United Presbyterian Church of North America had tried its hand at co-operation with the Coptic Church, but meeting only with rebuffs, had begun to build a Presbyterian Church chiefly from Copts who had responded to evangelical teaching. The C.M.S., while no longer co-operating directly with the Coptic Church, deliberately refrained from fostering the growth of an Anglican Church at the expense

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of other Christian communities ; nevertheless it soon found itself responsible for the teaching and shepherding of several small congregations.

First, there resided in Cairo a small colony of Syrians and Palestinians, whose parents had joined the Anglican Church in their own country, and who naturally looked to the C.M.S. for spiritual ministrations. Then, some of the long-term Egyptian employees on the staff of the C.M.S. schools and hospitals realized, as the years slipped by, that the roots of their spiritual life had become embedded in the soil of the Anglican Church. And lastly, there was a small but steadily increasing band of converts from Islam, the fruit of C.M.S. evangelistic work, who needed constant care and attention. It was not, however, until the year 1925 that the existence of the indigenous Anglican Church was given official recognition, under the name of "The Episcopal Church in Egypt in communion with the Anglican Church." Even then, it was re-affirmed that the Anglican Church had no desire to increase its numbers by the adherence of members of other Christian Churches, but that its sole *raison d'être* was to work for Moslem evangelism and the reunion of the Churches.

The story of the C.M.S. in Egypt thus reveals three distinct phases, or rather emphases, in the one unchanging purpose of revealing the Lord Christ to the Moslem people of the Nile valley. The first was through the medium of a reformed and quickened Coptic Church ; the second by the direct evangelistic efforts of the missionaries and their Egyptian colleagues in the C.M.S. ; the third by the growth of a numerically small but spiritually virile indigenous Anglican Church, every member of which was ideally to be a missionary to Moslems. Rightly understood, these emphases are complementary to each other in a fully-rounded missionary policy ; and we will look at each in turn.

Christians of the West are apt to overlook the significant fact that Egypt owed its allegiance to the Cross of Christ for several centuries before the Crescent of Islam rose over the

eastern horizon. The Coptic Church claims as its founder the evangelist St. Mark, and embraces a succession of faithful martyrs, who preferred to shed their blood rather than deny their faith. But centuries of legal and social persecution under Moslem rule have undermined its numerical strength, sapped its spiritual energy, and destroyed its missionary zeal. Even to-day, under modern conditions, relentless pressure is being brought to bear upon the Christian population to induce them to embrace Islam. A reliable estimate computes the leakage from the Coptic Church at not less than one thousand persons a year—this, too, in a country where the total number of converts from Islam to Christianity is less than ten a year!

So long as the majority of the Christians living in the villages are unshepherded and untaught, neither knowing the first elements of their faith nor giving any instruction to their children, it should occasion us no surprise that they readily succumb to the temptations of material advancement or matrimonial alliances, and become Moslems. One Coptic boy, whom a missionary met recently, was under the impression that Christmas was Mohammed's birthday, and many have never even been taught the Lord's Prayer! The Christian villager very often shares the religious conceptions of his Moslem neighbour, and the attendance of Coptic children at the new government "compulsory" schools, where the study of the Koran forms a large element in the curriculum, increases the danger of their absorption into the Moslem community.

Evangelism through the Coptic Church

To those renowned missionary statesmen, Douglas Thornton and Temple Gairdner, is due in no small measure the credit for the inspiration of the Coptic laymen who, early in the twentieth century, founded such reform movements within the Coptic Church as "The Friends of the Bible." The primary aim of these societies was the study

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of the Scriptures and the spiritual instruction of the Coptic laity, but more recently there has developed not only a sense of responsibility to share in the missionary task of Moslem evangelism, but also a willingness on the part of certain Coptic priests to baptize converts from Islam. These steps mark a notable advance.

Not long ago, another seed was sown by the late Sir William Willcocks, at once a renowned engineer and a missionary enthusiast, and is now showing promise of rich fruit. Learning that several Coptic families, resident in the bazaar district of Cairo, were succumbing to the propaganda of the Bahai sect (an unorthodox Islamic movement originating in Iran), he hired at his own expense two small rooms, in which evangelists from the Old Cairo Hospital could hold regular meetings. Not only was the apostasy to Bahaimism stemmed, but, what is still more significant, other preaching centres were opened, and young Copts are now enthusiastically assisting in a voluntary capacity in preaching the Gospel to both Christians and Moslems.

Parallel with this development of evangelistic work in the suburbs of Cairo, there is a new outreach from the Old Cairo Hospital into the villages of the Giza province. Each evangelist selects a village, preferably one which at present has neither a church nor a priest, and holds there a weekly meeting for Christians and Moslems, many of whom are former hospital patients, in the hope that some day there will emerge, along apostolic lines "The church that is in the house" of so-and-so. The local Christians form the nucleus of these gatherings, but the basic condition is laid down that Moslems are also invited to attend. Thus the twofold aim is kept in the foreground of encouraging the Christians to bear witness to their Moslem neighbours, and of creating a spiritual home for the convert from Islam.

The tragedy of the convert in the past has been that isolated in a distant village, ostracized by his former co-religionists, and suspected by his Christian brethren, he was exposed to ignominy and not seldom to danger, and

therefore for his own safety was more often than not transplanted from his birthplace to a mission compound and given employment by the society which had baptized him. Thus, instead of remaining as a witness to his own people, he depended rather on the foreign missionary for protection, and stood in grave danger both of being denationalized and of losing "the spiritual glow." The establishment in strategic village centres of groups of Christian worshippers, fired with missionary enthusiasm and love for their Moslem fellow-countrymen, will, we hope, obviate this difficulty. When firmly established, these groups will be handed over to one or other of the Coptic evangelistic societies, to be a centre of new life to that ancient Church, and the Anglican workers will pass on to another neglected village.

The revival of the Coptic Church is the key to the evangelism of the Moslems of Egypt. Only so can the rising tide of apostasy to Islam be stayed; only so, in view of the numerical smallness of the missionary forces, can the millions of Moslem peasants hear the Gospel; only so can they see in the largest indigenous Church a true reflection of the glory of Christ. Convinced of this truth, the Anglican Church is ready to place its resources at the disposal of all evangelistic or literary movements for the quickening of the spiritual life of the Coptic Church. Recently, one C.M.S. missionary has arranged a fortnightly discussion group for Coptic youths, whose religious beliefs have been shaken by the flood of secularistic literature pouring in from the West. Another holds a fortnightly training class for twenty young men, most of them Copts, who have volunteered for evangelistic work in Cairo and the surrounding villages. Other points of contact yield opportunities for personal friendship with Coptic leaders, clerical and lay. But, whatever the medium of service, it is the evangelism of the Moslem that remains in the eyes of the Anglican Church as the ultimate and dominating purpose.

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Missionary Evangelism

The first method of Moslem evangelism is, then, by the witness of a revived Coptic Church. The second is through the direct evangelistic activities, undertaken by the missionaries of the C.M.S. in partnership with their Egyptian colleagues, among the Moslem inhabitants of Cairo and of the two provinces which by inter-mission agreement have been assigned to the C.M.S., namely those of Giza and Menoufia. To the hospital in Old Cairo, popularly and lovingly called Harmel, in memory of its renowned founder, Dr. F. J. Harpur, there crowd every year thousands of patients from almost every province in Egypt, the great majority of them Moslems, drawn by its spirit of believing prayer and human sympathetic service. Even the Moslem holy city of Mecca supplies its annual quota of patients.

Both by the art of healing and by the word of preaching, the Name of Jesus is uplifted. No operation is attempted, unless preceded by prayer for guidance and skill. It is this prevailing atmosphere of prayer and of dependence upon divine help that carries conviction to many a Moslem heart, especially as it is accompanied by loving care for each individual patient, however poor or humble. The complete absence of "tipping" also makes a profound impression on all Egyptians. A brief account has already been given of the external activities of the hospital staff in the Old Cairo district and in the villages of the Giza province. Each of the social enterprises undertaken by the Mission or the Church is shot through with an evangelistic purpose, and whether it be welfare centre, children's club, or needlework class, there is always the regular Bible lesson, as well as opportunities for personal work. In addition, the evangelists visit former patients resident in the villages, and build on the basis of the teaching already given in the hospital.

One important lesson taught by experience is that, inasmuch as the life of the individual has its normal setting in the life of the family, and this in turn in the life of the

local community, it is the household rather than the isolated individual, and the community rather than the household, that we must seek to win. The evangelistic work among men and women must be closely co-ordinated. Whenever circumstances allow, a winter camp is pitched in a strategic centre, so that medical and evangelistic service can be rendered simultaneously. Moreover, all that is being done on a large scale through the Old Cairo Hospital is reproduced in a smaller, though no less effective, way through its daughter hospital at Menouf. From here, and from the dispensaries at Ashmoun and Shubra Zanga, new life for body and soul is mediated to the dwellers in Menoufia's teeming villages.

Similarly the four C.M.S. schools in Egypt are not only centres of intellectual enlightenment and of character training; they are also vital elements in the evangelistic policy of the Mission. Dominating the life of each institution and informing more particularly the daily prayers and the scripture lessons, is the desire to reveal the Lord Jesus Christ as the only answer to the problems of the individual as well as of the nation. The Church is looking with increasing dependence to the schools for the leaders who will carry out its pioneering policy of Moslem evangelism.

Evangelism through the Anglican Church

And so we pass to the third method of evangelistic work among Moslems, through a vigorous Egyptian Anglican Church. Sound statesmanship had already anticipated the policy which financial retrenchment has forced on all missionary societies, namely the wisdom of fostering in each country the growth of an indigenous Church rather than extending the range of activities of the foreign missionary organization. In Egypt the structure of "the Episcopal Church in communion with the Anglican Church" has been strengthened; the functions of its parochial church councils have been defined and augmented;

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and its Native Church Council has been set alongside the Anglican Church Council as the principal advisory body to the Bishop of the diocese. Not only has the membership of the Church been regularized, but three Egyptians have been ordained to the ministry. To meet the requirements of growing congregations, new church buildings have been erected. That in Old Cairo, now known as "The Church of Jesus the Light of the World," is a memorial to one of Egypt's greatest missionaries, Canon Temple Gairdner, and was built to the beautiful and impressive design of Sir Herbert Baker. Twelve months after its completion, Canon Toop was able to call attention to "the greater reverence shown by all at the time of worship." Here, as in the other congregations, worship is claiming its rightful place as central to the life of the Church and vital to its spiritual growth.

The development of the Church must not, however, be considered as an end in itself. Its "Magna Charta," the "Practical Working Principles of the Arabic branch of the Anglican Church in Egypt," which carries the endorsement of the Archbishop of Canterbury, defines the fundamental purpose of the Church to be "to preach the Gospel of Christ among those in Egypt who know Him not, that is, the Mohammedans," and to work for the union of the Christian Churches. This evangelistic aim is "to be its distinguishing mark both now and for all the years of the future, generation after generation, until this land becomes Christ's."

In line with this high purpose, the Native Church Council took over from the C.M.S. in the year 1930 the responsibility for the administration of all the literary, social, and evangelistic activities which the Society had initiated, apart from those directly connected with the hospitals and the schools. Though the smallness of its numbers and the relative poverty of its members render it still dependent upon the C.M.S. and other foreign societies for the financing of these activities, it has displayed an increasing readiness to



Moslems, Copts, converts, and Christian workers, Evangelistic Centre for Students, Cairo



Putting on weight, Old Cairo Baby Welfare



Cane weaving, Blind Centre, Boulac

shoulder the burden of responsibility, and a growing desire to make its contribution to the missionary work of the diocese practical and effective.

Upon the Church now devolves the administration of the many-sided activity of the Boulac Social Settlement, whose influence, at once evangelistic and social, on a solidly Moslem district has already been described. To the Church belongs also the oversight of the Student Evangelistic Centre, which is situated in the heart of Cairo city, overlooking one of its busiest thoroughfares. Here, each evening of the week, a visitor would see a typical group, comprising a sheikh, fresh from his Koranic lessons at El Azhar University; a western-dressed effendi, still a student at the School of Law; another, now an official in the Ministry of Public Health; a tradesman from his shop in a neighbouring street; and a raw *fellah* (peasant) recently arrived from the country, all of them Moslems, and all waiting their turn to enter the two rooms, where individual Bible lessons are given.

Within the Church's administration comes also the work of the Egypt Committee of the S.P.C.K. Council for Egypt and Palestine, upon which has fallen the mantle of the former C.M.S. Literature Department. Built upon the foundations so firmly laid by Canon Temple Gairdner, it has ever kept before it his twofold aim of strengthening the intellectual and devotional life of the Anglican Church, and of expounding to Moslem leaders in a clear and constructive way the riches of the Christian faith. The same motif pervades the C.M.S.-owned monthly magazine, *Orient and Occident*, and inspires all efforts to promote the circulation of the Scriptures, whether these be printed in classical Arabic for the educated, or in colloquial for the barely literate.

No one can foretell the possible influence of a Christian publication in a Moslem home. Dr. Harpur tells the story of a New Testament bought by the sheikh of a little village, studied thirty years later by his grandson, and leading to

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the latter's baptism at Boulac in the year 1929. Without question, the Church in Egypt and Palestine, through its literature department, is rendering a unique and signal service to the whole Church of Christ in Arabic-speaking lands. Could it but surmount the formidable, though quite intelligible, difficulty of inducing Moslems to purchase Christian literature, no bounds could be set to its potential usefulness.

Even before the Native Church Council took over these varied commitments from the C.M.S., the Egyptian members of the Christian Endeavour Society at Giza church had been carrying on, without missionary leadership or support, a series of evangelistic meetings in the neighbourhood, resulting in the attendance of a large number of Moslems at the ordinary church services. At Menouf, also, Moslem men and women crowd the back of the church for the Sunday services, drawn by the assurance of their village sheikh that Jesus is the Great Healer and will cure their ailments. Each of the four Anglican congregations is initiating evangelistic movements of its own, and is impressing on the rising generation its sacred responsibility to uphold the evangelistic ideals of the Church.

The Problem of Religious Liberty

One of the major obstacles blocking the path of Christian evangelism in Egypt is the absence of true religious liberty. Though Article 12 of the 1923 Constitution gives the assurance that "Liberty of conscience is absolute," another article avers that "The religion of the country is Islam," and this is interpreted as laying upon the Government the obligation of defending the Moslem faith. Conversion from Islam to any other religion is not recognized as legal. Whereas there is a regular procedure for registering a change of belief from Christianity to Islam, there is no equivalent procedure for registering a change of belief from Islam to Christianity.

By Moslem law, the convert to Christianity must either return to Islam, or be killed, and though in practice this latter stipulation is not applied, the position of the convert is made virtually intolerable. Women converts are still subject to the guardianship of their nearest male Moslem relative, until they have passed marriageable age, *i.e.* have reached 65 years of age, and no convert may inherit from his Moslem relatives. Another serious handicap impeding Moslem evangelism has been the prevalent attitude of the Christians by birth towards the convert from Islam, an attitude of intense suspicion based on past disappointments and leading to continuous misunderstanding and mutual recrimination between the two parties. One of the most encouraging features in the present situation is the birth of a new spirit of brotherhood, fellowship, and hospitality towards the convert.

The Unity of the Churches

The two basic purposes of the Anglican Church in Egypt are, as we have seen, the evangelism of the Moslems and the unity of the Churches. Important as the latter is in itself, it is also an indispensable condition of the fulfilment of the former. Not a little of the perplexity and confusion arising in the mind of the Moslem inquirer may be traced to the distracting divisions of the Christian Church. Hence, the Anglican Church, holding as it does a central position between the ancient Oriental Churches on the one hand and the Free Churches on the other, is privileged, and eager, to give a lead towards co-operation, mutual understanding, and spiritual fellowship as the precursors of ultimate reunion. In the glowing words of its "Magna Charta," "It desires to live in spiritual unity with them (*i.e.* the other Churches) now, by and through Christ their common Head, and to press forward to the day when this fellowship and unity of spirit shall become full corporate union, according to the Will of Christ, so that the world may see at last what

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it saw at first, 'One body and one spirit, one Lord, one faith, one baptism.' " Should this mean that one day the Anglican Church will forego its independent existence, and become part of a wider, more comprehensive "Catholic" Church in Egypt, to which it will bring the riches of its own special endowment, it will not hesitate to pay the price.

Meanwhile, the "Fellowship of Unity" founded by Bishop Gwynne, the Anglican Bishop, after the Lambeth Conference of 1920, and largely maintained by the faithful support of the Anglican members, is drawing together the leaders of the different Churches, clerical and lay, for social, intellectual, and spiritual fellowship. In describing its annual service, held in successive years in the cathedrals of the Armenian, Greek Orthodox, and Coptic Churches, one writer used these words: "The healing of the wounds of the Body of Christ will never be achieved by an arbitrary reunion from without, but by a voluntary spirit of reunion from within. And the presence of that spirit was the one impression which above all others, one carried away from this service with a grateful heart and a renewed optimism." To the Anglican Church in Egypt has come the call to evangelize the Moslems and to work for Church union, and in obeying that call, it may yet have to lay down its life.

CHAPTER VII

PALESTINE AND EGYPT

“ No love that is merely a general affectionate and benevolent kindness will stand the strain here. We need a love that can live on when every love-inspired act is regarded with suspicion and the purest outgoing of affection will be called a cunning device of proselytism. We need a humility of no common order to oppose to the hauteur of Islam, and this is one of the serious difficulties of British missionaries bred to the sense that they are a ruling race in the East. We need an infinite patience when the touch of Christ on Moslem lives seems frail, lonely, precarious, defenceless, like the tiny mauve crocuses that thrust their frailty through the hard clods of a Palestine hillside, months before the coming of the rains. We need a peculiarly dogged kind of faith, ‘ the evidence of things not seen, ’ believing while still the land is ironbound and dusty, that the coming of the rains is sure, and therefore content to spill out life apparently unrewarded.”—*The Modern Missionary*

OUR story of the C.M.S. work in Palestine and Egypt draws to a close. It is a story of dogged perseverance and unwavering faith in the face of stupendous difficulties. Students of Islamic thought are familiar with the historic attitude of the Moslem towards Christianity, his rejection of the Gospel revelation as inferior to that of the Koran, and his repudiation of the Scriptures as corrupt. His is the attitude of religious pride ; there is no burning consciousness of sin ; seldom any hunger and thirst after righteousness. And yet, withal, the lives of the Moslem masses are stunted and thwarted through fear, ignorance, and superstition.

Secularism and Nationalism

To-day, over and above this ingrained prejudice against Christianity, "the two European dangers of atheistic materialism and territorial patriotism" are, in the words of a shrewd Moslem writer, "penetrating and weakening" Islam. The bonds of religion are snapping, social sanctions are losing their steadying grip on the life of youth, and there is a threat of moral and intellectual chaos. In Palestine, the Moslem intelligentsia are so dominated by hostility to the Jewish National Home, that "to plant the hatred of England, the enemy of the Arabs, in every Arab heart" was acclaimed with fervour at an Arab congress in Nablus in the autumn of 1935. In Egypt, a passionate cry for independence raises an immediate response in the hearts of the students, and the Arabic daily paper, rather than the Koran, guides the current of their thoughts. And yet in both Palestine and Egypt educated Moslems, whose faith in Islam as a religion has been so shattered that they poke fun at its practices of prayer and fasting, still rally to its defence as a political and social system.

The inrush of western ideas, paying lip-service to the principles of science and philosophy, may issue in the spread of secularism, or in a sincere endeavour to reconcile Islam and modern thought, or, here and there, in a coquetting with some new-fangled theosophy; but, whatever the consequences, the task of the Christian missionary is not thereby made any easier. The sophisticated, politically-minded effendi of Jerusalem or Cairo is by nature no more attracted to the Gospel of salvation through Jesus Christ than his more conservative and orthodox brother, a sheikh of El Azhar University. Both are equally ready to join hands in fomenting agitation through the Press against missionary work, and both are equally willing to stir up the latent spirit of Moslem fanaticism by deliberate misrepresentations of missionary motives and methods.

In Egypt, the extension of political independence threatens an increase in the measures taken both to restrict

missionary activity and to limit religious freedom. Had it not been for the protection of the European Powers, the foreign missionary schools would have been obliged in 1935 to submit to a ruling that "they must absolutely refrain from teaching the Christian religion to Moslem pupils."

Serious as are the difficulties confronting missionary work in these two lands by reason of the centuries-old opposition of the Moslem and Jew to Christianity, and because of the disturbing influence of local political and social conditions, an additional handicap is created by the modern interlocking of international affairs. The people of Palestine and Egypt are watching with critical eyes every action of the so-called Christian countries of the West, and are forming their judgment of the efficacy of Christianity for individual and national life by what they read in the papers, or see at the cinemas and theatres. Their minds are sensitive to the implications of every political, cultural, and social movement—the policy of Germany towards its Jewish minority, the failure of the Disarmament Conferences, the outbreak of hostilities between Italy and Ethiopia. And it is by these palpable shortcomings of the Christian world that they are influenced rather than by the earnest pleadings of the Christian evangelist.

The Task of the Christian Church

The story we have told reveals not only the measure of the problem that faces the Christian Church in Palestine and Egypt, but also the direction in which we must look for its solution. The primary call to the Church of Christ in the Near East is to atone to the Moslem and Jewish peoples for the centuries of misrepresentation of the person of her Master, and to reveal Him as Saviour and Lord, by life and by word. There is no other way to win the peoples of Palestine and Egypt to Christ than the way of the incarnate and crucified Lord, the way of love and the way of suffering. The Christian Church must "out-think, out-

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live, and out-love " Islam. As the rigid Moslem doctrine of divine Unity compels the Christian theologian to reconsider the precise meaning and richness of content of the doctrine of the Trinity, so the moral and spiritual coldness of the Moslem peoples in response to the Christian message calls for a still more lavish and joyous outpouring of sacrifice and service in the Spirit of the Risen Christ. Here there can be no measurement of missionary work in terms of numbers, whether of stations occupied or of converts won, but only in terms of quality of spirit and life. It is, we believe, for the raising of the spiritual life of the Christian world to heights of love and sacrifice yet unreached that the providence of God has permitted the problem of Judaism and Islam to remain.

The Call to Evangelism

In advancing towards this goal, the forces of the C.M.S. and the Anglican Church are aligned with those of other missionary organizations and indigenous Churches. But to them is given, we believe, a special privilege of leadership in three different ways: First, in their emphasis on evangelism as the inescapable duty of every church member; second, by their interpretation of evangelism in its richest meaning, as embracing the redemption of the corporate life of the nation as well as of the soul of the individual believer; and third, through their policy of evangelism by means of the revival of the ancient Oriental Churches as much as by the witness of the newly-founded Protestant Churches. If they give a primary place to social activities, it is not because they regard these as a means to an end, as a convenient way of breaking down prejudice, opening new doors, or making evangelism easier, but because they believe these activities are themselves evangelistic, an essential expression of the gospel message, revealing to the Moslem world as nothing else can the love of the Father, and making it plain for all to see that Christianity is life and

not doctrine. If they give their unqualified support to the movement for the reunion of the Churches, it is, among other reasons, because they are persuaded that this is an indispensable condition of successful evangelism of the Moslems and the Jews. Evangelism has been from the beginning, and still remains, the principal objective of all Anglican work in Palestine and Egypt.

Co-operation and Experimentation

In all constructive service of the community, the Anglican Church is ready to co-operate with the Administration, so long as it can do so without compromising its principles or sacrificing its evangelistic purpose. It recognizes that it is the duty of the State to provide adequate medical and educational facilities for the people, and it rejoices that so often it was privileged to open up the road of social service for the Government to follow. It believes that there is still a place for the Christian institution, where leaders can be trained and the Christian spirit demonstrated. Moreover, being convinced that no aspect of human life lies outside the range of the Gospel, it claims that Christ and Christ alone can dissolve the political, racial, and cultural antagonisms that torture Palestine, and that Christ and Christ alone can reconcile in Egypt the bitter conflict between the old and the new. Apart from the Spirit of Christ, the spirit of mutual understanding and forbearance, gaps tend to widen, and antipathies to harden. Therefore it believes that its emphasis on evangelism is the most valuable service it can render to both countries.

As changing conditions demand the adoption of new methods, freedom of experimentation has ever been one of its outstanding characteristics. In Palestine to-day the creative minds of the Anglican leaders are alive to their unique God-given opportunity to develop a fully-rounded Christian educational policy, which will stand out as an example and inspiration to those neighbouring countries in which State control threatens to impose a crippling stand-

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ardized system. In both Palestine and Egypt, missionary statesmanship is becoming more and more sensitive to the needs of the villages, the awakening of the Oriental Churches, and the possibilities of constructive Christian literature. To-morrow, new doors may be opened and new fields of opportunity disclosed.

Seeing that the C.M.S. is only one of several missionary societies working in Palestine and Egypt, and that the Anglican Church is a relatively small community with limited numbers, leadership in co-operation has stood for long in the forefront of the policy of both the Mission and the Church. That the united witness of the whole Christian community may be strengthened, they have identified themselves with all co-operative movements in evangelism, education, the production and circulation of literature, and the conduct of negotiations with government authorities. The United Missionary Council of Syria and Palestine, the Egypt Inter-Mission Council, and the Near East Christian Council, with their various committees on evangelism, education, literature, and government relations owe much to the unstinted support of the Anglican Church and the C.M.S. missionaries. Friendly relations have been cultivated with members of the British community in both Palestine and Egypt, and their active co-operation in Christian service has been sought and won. In Egypt a local Diocesan Missionary Association has been set up, to foster the interest of the British congregations in the missionary work of the Church.

The Power of a Christian Fellowship

Of all the forces that attract men to the love of Christ none is more powerful than the influence of a Christian fellowship, a fellowship of men and women, of missionaries and indigenous Christians, working together on the staff of a single institution in a spirit of helpful co-operation, and all contributing through the very diversity of their person-

alities to the enhanced richness of the whole. And, contrariwise, nothing can be more devastating and destructive of Christian witness than a relationship of mutual jealousy and misunderstanding between otherwise efficient workers.

Such considerations have led in recent years to an increased emphasis on the development within each institution, be it school, hospital, club, or welfare centre, of a sense of corporate responsibility. No institution embarks on its daily duties without a period of quiet meditation and devotion, and morning prayers set the tone for the work of the day. In Jaffa Hospital, the observance of a five-minute's silence in the middle of the morning gives an opportunity to recollect Him, in Whose Name all are serving. Churches, institutions, and individuals alike are learning to grasp the centrality of worship, in its corporate and personal aspects, as the secret of all spiritual triumphs. Much more is being done to bring home to the members of each staff their need of Christ and of one another, and in both Egypt and Palestine regular conferences for indigenous Christian workers have drawn them together in a deeper sense of unity, and of mutual inter-dependence.

Training for Evangelism

The cultivation of the devotional life of the individual and of the Christian group is the source of all spiritual power for evangelism. Recognition has not always been given to the equally-important fact that evangelistic work among Moslems demands a highly-specialized form of training, not only for the missionary who comes from abroad, but also for the indigenous Christian worker, born in the land. While it cannot be denied that village Christians have frequently absorbed the mental and spiritual outlook of their Moslem neighbours, a large proportion of those who have received their upbringing in a progressive Christian environment are unacquainted with the needs, the spiritual

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background, and the thought forms of the average Moslem. They often fail, for example, to realize that the same Arabic word may convey a different meaning to a Moslem audience from what it does to a Christian, and in presenting such fundamental truths as the Trinity, the Incarnation, and the Atonement, which are an unfailing stumbling-block to the people of Islam, many of them neither appreciate the Moslem's difficulties nor deliver their message in a form intelligible to their hearers.

It is not enough to have an intimate knowledge of Islam and its history, indispensable as these are. There is also need for a sympathetic understanding of the mental and spiritual environment of the particular type of Moslem who is being approached, and this demands a highly sensitive imagination and a deep love of souls. Training along these lines, for both missionaries and indigenous workers, as well as the teaching of Arabic and Islamics, now constitutes one of the main functions of the Newman School of Missions in Jerusalem, and of the School of Oriental Studies of the American University in Cairo, in both of which organizations C.M.S. missionaries co-operate. Classes, too, are held for the evangelists and other workers of the Old Cairo Hospital, and for the voluntary evangelists in Cairo city, but the scope of such training should ultimately be extended to include all Churches in which evangelism is proclaimed as the duty of each church member.

Training for Education

As with evangelism, so with education, the need for specialized training is gaining increased recognition. Christian educationists are realizing, in Canon Danby's telling words, that "each school must possess an efficient and effective staff—efficient in intellectual ability and effective in Christian conviction and character. . . . Only so can the Christian attitude to life be demonstrated by the way in which all subjects of the curriculum are taught ;

only so can school methods of organization and discipline illustrate Christian principles of conduct ; only so can the staff be united by a common will, conscious of the Christian purpose of their work ; only so can the whole body of the school in itself and in its relationships with the outside world be a living witness to the truth of the Gospel." For the practical attainment of this high standard, constant care must be given to teacher training in each school and in united conferences.

Miss Coate wrote early in 1935 :—

The interest and enthusiasm shown at the Conference on Religious Education, held in Jerusalem last Easter and organized by the Bible Lands Sunday School Union, indicated that there was a definite need felt by workers among young people for further training. It should be the function of the missionary educationists to give a lead in this matter. A few missionaries are needed who are capable of constructing educational policy and of adapting the results of the best modern educational research to the needs of the Near East ; missionaries who will be given time to think and freedom to experiment.

In both countries, the indigenous teachers in the Church Sunday Schools, the Ragged Sunday Schools and the Daily Vacation Bible Schools are recognizing the value of the open forum provided by the teachers' training classes ; and a deeper sense of responsibility is now attached to the preparation of ordinands and lay readers for their special contribution to the life of the Church.

The Effect of Retrenchments

What matters most in the missionary enterprise in Near East lands is the quality of the Christian life, revealed in the thoughts, words, and actions of the average Christian. And yet, without adequate resources, how can the leavening influence of the little band of missionaries and of their indigenous colleagues spread through the Churches, and

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from them to the individual Moslems and Jews? The crippling effect of post-war reductions in men and money has been felt in both countries, so that institutions have been closed and workers dismissed. In Palestine, had it not been for the fact that many of the missionaries are honorary, and that some of them are also financially responsible for the maintenance of those branches of work to which they have devoted their lives, the economies enforced by diminished grants from England would have been nothing short of devastating. Yet, many of these missionaries are elderly ladies, whose places must soon be filled, or else new and serious gaps will be created.

The Way of the Cross

This is no time for retrenchment. Everywhere, there are signs of the movement of the Spirit of God within the Churches and in the lives of individual Christians. Progressive forward-looking policies hold the field of evangelism, education, and social service. The number of avowed converts from Islam may still be small, but there are others who are secret believers, and many who are not far from the Kingdom of Heaven. There is a spirit of inquiry abroad, which augurs well for the future. The quickening of the Oriental Churches will inevitably lead to the winning, or more correctly, the return of many to Christ, for we must ever remember that once these lands acknowledged Him as Lord. Some of the world's greatest missionaries have poured the riches of their thought and life into the work among Moslems. The roll of honour in Palestine and Egypt has inscribed on it the names of such renowned leaders as Douglas Thornton, Temple Gairdner, and Rennie MacInnes. They have trodden the way of the Cross, the way of sacrifice, in happy service of their Master, in the two lands in which He lived. We do not, we cannot, believe that their devotion was of no avail.

To each branch of the Christian Church, at home or

abroad, and to each individual Christian there comes the challenge to follow in their train. The winning of the Moslem world will mean for the individual Churches, as for the individual Christian, a new and more complete consecration; it may mean the losing of their life, but in losing their life they will surely find it. For this and this only is the way of the incarnate and crucified Lord.

“Teach us, good Lord, to serve Thee more faithfully; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labour and not to ask for any reward save that of knowing that we try to do Thy will.”