This is the fourth in the series of booklets outlining the history and work of the Covenanter Church in fields abroad. The first was a brief sketch of the beginning and growth of the work in South China. The second was an outline of the work in Manchuria written by the Rev. J. G. Yee. The third is the story of the work in Syria written by the Rev. A. J. McFarland, D.D. The fourth covers the work in the Cyprus field and is written by Mr. Wilbur W. Weir.

While tentative efforts had been put forth earlier the Church did not get a real start in Cyprus until 1896. The work then begun has been carried on continuously since. It started as an offshoot of our Syrian Mission. While the beginning of the work seemed to have been almost accidental, rather than the result of deliberate planning and foresight, it was intended to be an integral part of the work in Syria. But the event proved that it was the opening of another field with a different language, history and outlook. As the years passed it was found that the problems and conditions were so different, with no common language save English, that they became two independent mission fields. So in reality the Covenanter Church has four fields in lands abroad where it preaches the gospel and lifts up a standard to which the faithful may repair.

This brief history is sent out with the prayer that it may prove a means of quickening fresh interest and securing more earnest support of the work in this field.

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This brief sketch of the work of the Reformed Presbyterian Mission in Cyprus was written at the request of our Foreign Board. The activities of our Church in the Island did not begin until 1888; but the missionary enterprise, which touched the Near East much earlier, did not fail to include Cyprus. Hence some reference to the work carried on for a short time by the American Board of Commissioners for Foreign Missions is necessary to provide the proper background for our work.

It would be interesting to know what missionary effort was expended in the island between the time of St. Paul and the era of modern missions; but this would require a separate study and much research.

Many interesting details have been omitted in this narrative. Time given to it has not been sufficient to follow out lines of research that would doubtless reveal many such details. It is hoped that with this as an outline other facts may be gathered, and the story made more complete. Records have not been kept with a view to preserving a history of the work; and not all the best records have been available for the writer. As the booklet is primarily for the American reader, the names and record of the faithful labor of many local workers have been omitted.

Thanks are due to Rev. C. E. Caskey for helpful suggestions, and for taking the time to study the reports of the British and Foreign Bible Society while on a mission tour in Egypt, and for
his summary of data gathered from those reports; to D. S. Dimitriadis for helpful information furnished the writer when he first took up the work in Cyprus; to Barnabas Constantinopoulos who has been the colporteur of the British and Foreign Bible Society since 1930 and who has written more fully regarding the recent work of the Society in Cyprus.

The writer will be glad to receive corrections from those who have had better opportunities to know the exact dates as well as more detailed knowledge of the events narrated. May this brief record of what has been attempted be a stimulus to those who, having heard the call, will undertake the work in the future; and may it increase the interest of many others who have provided support so essential to the work.

W. W. WEIR
Troodos, Cyprus
July 23, 1938

History of Our Mission in Cyprus

I. Work of the American Board of Commissioners for Foreign Missions

In a corner just inside one of the entrances to the enclosure about the Church of St. Lazarus, Larnaca, Cyprus, there is a grave stone bearing the following inscription: “Sacred to the memory of the Rev. Lorenzo Warriner Pease, native of the United States of America and First Missionary of the A.B.C.F.M. to Cyprus, who died Aug. 28, 1839. Aged 30 yrs. 3 mo. 8 days. ‘The Righteous shall be in Everlasting Remembrance,’ Ps. 112:6.” Then follows, in the Greek language, Rev. 14:13: “Blessed are the dead which die in the Lord ...” On another stone, just beside this one, we read, “Sacred to the memory of Lorenzo Erasten Pease, Born March 14, 1837; Died July 10, 1838, and Lucinda C. Pease, Born March 14, 1837; Died Dec. 2, 1838; Infant children of Rev. Lorenzo W. and Mrs. L. L. Pease, American Missionaries to Cyprus.” On the third stone, on which appears the name of Daniel Ladd, Jr., son of Rev. Daniel Ladd and Mrs. C. H. Ladd, we read these words: “His birth placed him on the borders of the terrestrial Promised Land. His death we trust introduced him into the Heavenly inheritance of the children of God.” The child was born in Beirut, Syria April 15, 1837, and died in Larnaca, Cyprus, May 18, 1839.

These three tomb stones, marking the graves of one adult and three children, are the material monuments to the early efforts of American missionaries in Cyprus. Under appointment of the American Board of Commissioners for Foreign Missions, Rev. and Mrs. Lorenzo Pease set out
from Boston on August 20, 1834. In October, they reached Smyrna, Turkey. In November, Mr. Pease started out to explore Cyprus, and by February, 1835, he had finished his task. On October 15, 1835, he established a mission station at Larnaca. He opened a school with ten pupils, which by January 1836, had increased to seventy-eight. Finding Cyprus very poorly supplied with schools and teachers, he started a training school for teachers, beginning with fourteen students. Before the end of 1836 the mission had two schools besides the training school, and a total enrollment of 120.

Although the common people were very friendly, the higher officials of the Greek Orthodox Church were hostile, and on May 8, 1836, they succeeded in closing these schools as Protestant schools, re-opening them later in the name of the Greeks. The records of the American Board show that Mr. Pease kept at the work after the schools were closed:

“He worked on in preaching, which ‘was his most delightful employment,’ in conversation and correspondence. He acquired an accurate and valuable facility in the Greek language and its idioms, completed a treatise on modern Greek Grammar; and had projected the preparation of a life of Christ. His plans of labor were broad and far-reaching into the future. He was beloved and esteemed by all. In August, 1836, he was seized by severe intermittent fever and after three weeks of it died on August 28. Daniel Ladd preached his funeral address before a great assembly. His wife stayed on for two years, returning to America in 1841. James Thompson also returned home, and the Mission to Cyprus was closed in 1842. Daniel Ladd was then transferred to Brussa, Turkey.” (Notes were provided by Miss Grace H. Knapp, Assistant Librarian, A.B.C.F.M., Boston, Mass.)

Rev. and Mrs. Daniel Ladd had joined the work in Cyprus in October, 1836. Rev. James L. Thompson having started work in March of the same year.

Some light is thrown on the opportunities found in the Island at that time and on the health problems involved by the following notes from the ‘Minutes of the Syria Mission’

April 6, 1837. ‘Resolved first, that as the field of usefulness is enlarging and becoming more promising—as the people are very friendly, and anxious that the station should be kept up—and as less opposition to our labors has been experienced there than at any other station in the Mediterranean—an experience thus far goes to prove that with proper care our brethren may dwell safely during the whole year on the Island—the Mission, in view of all these facts, feel free to recommend decidedly the permanent establishment of that station.

‘It was Resolved that the brethren in Cyprus be requested to take into consideration the question whether, if that station be permanently established, it be, in their view, desirable to have it connected with this Mission or with the Smyrna Mission; and to report at our next general meeting.

‘Whereas it is our deliberate opinion, in view of all the facts which we are able to obtain, that the residence of our missionary brethren at Larnaca during the whole year would be extremely hazardous to their health—and, Whereas the doubts of the Prudential Committee as to the expediency of continuing the mission on the island are evidently based, in no small degree, upon the unhealthiness of the climate—Resolved, first, that we regard it as the imperative duty of our beloved brethren at that station, to remove to a more healthy residence during the season denominated there “the sickly season,” to such a place, if possible as will enable them to continue and extend their missionary work effectively.” (Ex.
tract from Minutes of the Syria Mission, furnished by James H. Nicol, Secretary, Syria Mission, Beirut.)

"Evidently it was a double reason of lack of results and the health situation" writes a missionary in Syria, referring to the closing of the work in those early days. A Cypriot has expressed it as follows: "On account of the bad climate I the American had to leave the field of Cyprus. All around Larnaca as well as in the town, many marshes remained all the year round and there were many kinds of dangerous fevers causing many deaths every year." (Notes on the Cyprus Mission, by D. S. Dimitriades.)

A hundred years later, it is still necessary to sleep under nets from April to November as a precaution against mosquitoes and sandflies, and it is advisable to get away to the mountains during the hottest part of the summer. But there is little comparison between modern conditions and those existing a century ago.

Main Building, Larnaca, Cyprus (front view, looking north across the garden from the roof of the school bath house). Erected in 1911.

II. The Early Work of the British and Foreign Mission Bible Society in Cyprus

The records of the British and Foreign Bible Society in Port Said, Egypt, show that as far back as 1835 some copies of portions then translated were sent to Cyprus. The same is recorded for 1836, and in 1837 the sale of Portions was reported. Perhaps there was some cooperation at that time with the workers of the A.B.C.F.M. for it is recorded in the "Brief Chronicle of the Syrian Mission," under date of May 8, 1836, that "295 churches in the island were supplied with Bibles."

No mention is made of any further activity of the B.F.B.S. in the Island until 1878 the year England took over the government, to administer it for Turkey. Mr. Jacob Back, former merchant in Constantinople, was appointed sub-agent that year. (Cyprus was under the Turkish Agency of the Bible Society until 1885 when it was placed under the Egyptian Agency.) He established a depot in Larnaca. The condition of the Cyprus people at that time is indicated by the figures which he reported to the Society—only two in every hundred of the population could read. Sir Garnet Wolseley, the High Commissioner of the island, obtained admission of Scriptures free of duty. The Archbishop of the Greek Orthodox church was friendly to the circulation of Scriptures, and gave a letter of recommendation to aid in the general work of distribution. By 1882, when Mr. Back left the island, he had circulated 10,000 copies.

In 1883, the record shows, 1852 copies were distributed. In 1884 3,387 copies, and it was reported that the rulers and clergy were friendly. Mr. Stor-ey toured most of the Island that year. He report- ed that education was advancing, and that the Turks had begun to buy Gospels and especially copies of Proverbs. Dr. Thompson, head of the
Turkish Agency at that time, said that Mr. Stor-
ey's sales placed him “facile Princeps” among the
coopercure of the Turkish Agency. 1,898 copies
were reported for 1885.
Reference was also made by Mr. Storey to the
school for girls, opened by Miss Fluhart in Lar-
naca. He says of the work of these schools, “In
both these schools the Bible is carefully studied,
and we rejoice at this example of honor to the
Word of God.” His reference to the school of Miss
Fluhart deserves more consideration than we are
able to give it owing to lack of information. One
may meet in Larnaca today some who were her
pupils. It seems that she was not able to continue
for many years, but her short work made a deep
impression on the lives of her pupils. Outstand-
ing among them was the late Eavanthea Pieridou
who, besides donating large sums towards the
extension of the local hospital, left with the Gov-
ernment of Cyprus many thousands of pounds
to be used as an endowment fund to provide school
fees for poor children of Larnaca, regardless of
race, nationality or religion. In 1937-38 the Acad-
emy had one student supported by this fund, and
the number will be increased by one each year
until it reaches six or seven. A still greater num-
ber will be supported in other schools as well.
Mr. Storey reported that 30,000 copies had been
sold in the island “within the last ten years,
whereas previously not more than a few hun-
dreds, at most, existed.” He reported that educa-
tion was making rapid progress, and that good
government was producing security and confi-
dence. By 1890 he reported that from 2,000 to
3,000 copies a year were going to Cyprus. The
Roman Catholic priest had been the only one to
oppose him the previous year. Roads in the island
had improved, and he now considered using a ve-
hicle. He had suffered from influenza, and con-
sidered it advisable to work in the mountains dur-
ing four months of the year.

As the year 1891 marks the coming of the first
American missionary under the Board of Foreign
Missions of the Reformed Presbyterian Church
of North America, the narrative of the work of
the British and Foreign Bible Society is here
dropped. (For a further account see Appendix.)
III. The Reformed Presbyterian Church Sends Its First Missionaries

Reference has already been made to the opening of a school in Larnaca with Mr. Andrea Vidal of Syria as the teacher. The question is often asked, "How did the work of the Reformed Presbyterian Mission in Cyprus start?" We have the answer most fully stated in the notes of Rev. Henry Easson, written while working in the Larnaca Mission, and dated October 1, 1896. He says, "In the summer of 1888 many of the schools of the Latakia Mission Field were closed by the Turkish Government, and it was thought best by the Mission to open a station at Larnaca, Cyprus, and a teacher whose school had been closed was brought over from Latakia to take charge of the school and an assistant was employed to teach Greek. The head teacher taught English and Arabic.

"A Sabbath School was also opened and is well attended. The school opened with twenty pupils but during the second year the attendance increased to sixty."

We quote further from Mr. Easson's record of those early days: "In the summer of the same year (1891) Rev. J. R. W. Stevenson and wife were appointed to this field and the Y.P.S.C.E of the 2nd New York congregation became responsible for the salary of the missionary.

"At the request of Rev. R. M. Somerville, D.D., Secretary of the Board, Rev. Henry Easson secured the services of Daoud Saada and he was in Larnaca nearly a month before Mr. and Mrs. Stevenson arrived.

"Mr. Daoud Saada had been in the employ of the Mission in the Tarsus Field. The Turkish Government had closed his school and imprisoned him for three years in Adana. His time was up in the spring of 1891 and he had just been sent under guard to his home in Mt. Lebanon and forbidden to go to any other part of the Turkish Empire.

"The new missionaries landed in Cyprus about November 1, 1891, and Rev. Henry Easson of the Latakia Mission was instructed by the Board to go to Cyprus and assist Mr. Stevenson in selecting and purchasing a Mission lot. He did so as soon as the cholera quarantine regulations would permit. The lot was purchased in February, 1892, and arrangements were made for the building of the foundations for the iron chapel to be sent out from London.

"Mr. Stevenson had started a very interesting service for the city beggars. Instead of giving them a mite every day he refused to give them anything any day with the exception of Saturday and requested them to come at 8:30 in the morning. When they were assembled Daoud would read a portion of Scripture and give a few words of explanation, closing with a short prayer and then Mr. S. would distribute the loaves to strengthen the body. He usually had about fifty beggars present and some ten or more of the neighbors who came in to see and to listen. He also started an evening class for young men who wished to get a knowledge of English and they also attended a Bible class on the Sabbath.

"Brother Stevenson never saw more than the foundation of the chapel for in March he was badly poisoned by medicines he was taking to break up an attack of fever. Dr. David Metheny of Mount Lebanon at great trouble and expense was the first to reach him and he was soon followed by Dr. J. M. Ralph of Latakia."

"On April 12, 1892, a meeting of the 'Commission of Synod' was held in Larnaca. The members present were as follows: Rev. David Metheny, M.D., Rev. R. J. Dodd, Rev. J. R. W. Stevenson, and Mr. J. M. Ralph, M.D. At this meeting Mr.
Daoud Saada was examined and licensed to preach the Gospel."

Dr. Ralph states that Mr. Stevenson was not able to attend the meeting of the Commission, though it was held in his house ("Fifty Years of Mission Work in Syria," by J. M. Ralph, page 96).

Mr. Easson's record continues: "After this meeting Brother Stevenson was removed to Merseigne and taken to Ghuzna with the hope that a change would give him strength, but all was in vain and he was obliged to return home and eventually to give up the work.

"From April 1892 until September 1896 the work in the island was under the care of the Rev. R. J. Dodds of the Tarsus Mission. He visited the island several times and did evangelistic work with the assistance of Licentiate Daoud Saada in Larnaca, Nicosia, and Kyrenia."

The iron chapel started by Mr. Stevenson early in 1892, was completed in July of that year. The lot and foundations, Dr. Ralph tells us, cost 86 pounds sterling and the building 259 pounds sterling; making the total cost 345 pounds, or about 1,700 dollars. This was the gift of Mrs. Eda S. McKee of Pittsburgh, Pa."

During the period from 1892 to 1896, when the work was under the care of R. J. Dodds of the Tarsus field, an effort was made by the Board to care for the work by sending out Dr. Arthur Foster as a medical missionary. He and Mrs. Foster arrived in September 1894. In April 1896, Dr. Foster resigned and returned to America. Since that time the missionaries in Larnaca have been known as "Missionaries." The name is still used by ignorant people when referring to a missionary, although it is generally known that the mission is opposed to Secret Societies.

IV. New Beginnings

Rev. Henry Easson had begun work in Larnaca, with his wife and child, in January, 1872; he had gone to Cyprus to assist Mr. Stevenson on his arrival at Larnaca in November, 1891; had resigned from the Latakia field in 1892, owing to failing health, and returned to America; had regained his health by 1896 and was appointed to Cyprus, where he arrived on September 27.

Dr. W. M. Moore had gone to Saada in 1892. He and his family were transferred to the Larnaca station in October 1896 to join Rev. Henry Easson. Mr. Easson's record, dated September 1, 1898, indicates the nature of the work started:

"We began an Arabic service on the first Sabbath of October (1896). Because of the troubles in Turkey many Armenians were coming to Cyprus, and we began a service for them on the second Sabbath of October.

"Dr. Moore also began his medical work soon after his arrival. At the clinics a short service is held in Greek as most of the people are Greeks, but we have a good opportunity of preaching the gospel to a goodly number three times a week."

"From March 1, 1897, to August 31, the British and Foreign Bible Society took half of Daoud Saada's time and he was employed as colporteur and evangelistic work in the Larnaca District. From August 31, a new arrangement was made and the Society gave our Mission a grant of fifty pounds a year toward the salaries and expenses of two men to be employed as Colporteur Evangelists, one in Famagusta and Larnaca Districts and the other in the Limassol and Paphos Districts. Mr. Daoud Saada was sent to Famagusta and Mr. Antonios Vamvivas, from near Smyrna, was secured and settled in Limassol. These men are both at work reading and explaining the Bible and selling as many Bibles, New Testaments, and portions as they can."
"From February 1, 1898, to June 30 we carried on a school for Greek boys, teaching them English and Greek. During the five months we studied the Gospels of Matthew and John and the boys passed a very good examination on these gospels at the close of the term. The school was a success and about paid its own way, but the Greeks are going to re-open their school we have concluded not to run opposition for the present.

"We had our first communion on the last Sabbath of June, 1898, and we had a very pleasant season. There were twenty-eight in all at the table. A large number of these were from the Armenians. Most of them had been members of the Congregational Mission Churches in different parts of Turkey but six of the Armenians who joined were new members, and also we had an addition of two Greeks from Larnaca.

From the beginning of the work in Cyprus there has been an occasional migration to the island of Armenian refugees from Turkey. This has made possible the formation of worshiping groups—a sort of success about which the work could develop. On the other hand, the fact that the missionaries became linked up with those who were foreign to the country prevented them from reaching the native people as they might have done.

Further reference should be made to that first communion held in Larnaca June 26, 1898. The Minutes of Session of the R. P. Mission Church, Larnaca, Cyprus, begins as follows: "The first communion of the R. P. Mission, Cyprus, was appointed to take place on June 26, 1898, and Rev. R. J. Dodds of Mesrine was invited to assist, but having been informed by him that he would not be able to be present I began on June 20 to examine the candidates for membership." The minutes then record that with Dr. Moore as counselor, he (Rev. Henry Easson) examined sixteen persons who were members of the Congregational Mission church of Turkey and received them into membership of the R. P. Mission Church. In addition Mr. Easson examined six persons, four Armenians and two Greeks who wished to make a public profession of their faith in Christ. These also were added to the roll. One of them was D. S. Dimitriades who had been employed to teach Greek to the missionaries and to interpret in the clinics. He remained as a permanent worker in the mission. The last minutes to be recorded in the Records of the Session of the Mission Church were written by him as clerk of session, and dated November 28, 1902. That year marked the end of the Mission Church as such, and the beginning of the local congregations.

During this year, 1898, Mr. Easson supervised the erection of a dwelling house near the chapel at a cost of about $2,000. Through the years this building has usually been the home of the resident missionary family.

The year 1898 is memorable for another beginning. The first minutes recorded in the record book of the Commission of Synod bear the date, September 27, 1898, and the place of meeting was Latakia, Syria. We read:

"In accordance with the instructions of Synod of 1897, Minutes, page 121, at 7:30 p.m. Rev. Henry Easson, of Cyprus, constituted a Commission of Synod, by prayer. The following are the members of the Commission present: Rev. Henry Easson, Rev. R. J. Dodds, and Rev. J. Boggs Dodds, Elder Dr. J. M. Ralph; absent in America, Rev. J. S. Stewart. Rev. J. Boggs Dodds was elected clerk and Rev. Henry Easson moderator for the ensuing year.

"Henry Easson and R. J. Dodds were appointed a Committee to ordain to the office of the Elder-ship Dra. W. M. Moore and S. A. S. Metheny at such times and places as may be indicated by the Chairman of the Committee." The Minutes of Commission meeting dated March 16, 1899, at
Larnaca, note the fact that Dr. W. M. Moore was ordained to the eldership at that time.

From the above it will be seen that Synod's Commission included both the Syrian and Cyprus fields. So it continued until 1932 when the areas were divided and two Commissions were appointed. The last meeting of the united Commission was in Larnaca, Cyprus, May 6, 1932.

V. Reverses

During the next few years the Minutes of the Larnaca Mission show numerous cases of discipline, members suspended for various reasons, the license to preach of one who had been in the Cyprus Mission for ten years revoked by Synod's Commission, some members leaving, and only a few added to the roll. On April 30, 1904, only eight persons sat at the Communion table.

With Larnaca as a center, the missionaries and other workers began to reach out to other cities and villages with the result that considerable persecution arose. The cities of Limassol, Famagusta, Nicosia, Kyrenia and many villages were visited and work opened up. In addition to the native workers already mentioned we find the names of Rev. A. Egiptiades, Antonios Vanvois and Athanassios Zacharakis.

In 1901, owing to illness, Mr. Easson was obliged to give up the work and to return to America. Dr. Moore carried on, co-operating with the native workers. The moderator of session was C. A. Dodds of Letahin, and Dr. Moore was clerk. Synod's Commission recorded the following in its Minutes of March 24, 1902:

"Inasmuch as failure of health has necessitated the withdrawal of Rev. Henry Easson for a time at least from his work in the Mission field, we as a Commission desire to express our sympathy with our brother—we might almost say our father—Mr. Easson and his devoted wife, in view of the providence that has compelled their reluctant retirement from the scene of their many years of work and labor of love.

"Also we wish to record our appreciation of the Christian graces with which they have adorned the doctrine of God our Saviour, and of their many years of self-denying service both in Syria and Cyprus, and to express the hope that, if the
will of God be so, they may be permitted to return in renewed health, to take up again the work from which they have been laid aside.

In 1903, Dr. Moore resigned after he and his family had gone to America. He had spent three years in Syria and seven in Cyprus. While in Cyprus he had built up a very good medical practice, had won the confidence of the people, and given the Gospel message in word and in deed. For the year ending April 1, 1900, he reported 386 visits to patients; 211 had called; 110 clinics had been held; 5,549 had attended the clinics; 11 minor surgical operations had been performed.

He wrote in his report for that year: "I have tried to keep in mind that our mission is first to souls and then to bodies, therefore no clinic is begun without reading and explaining a portion of God's Word and prayer for a blessing upon it. I have been assisted in the religious exercises by Rev. Henry Easson, Mr. D. S. Dimitriades and Mr. Ant. Varavola."

VI. Emphasis on School Work

In 1899, Mr. Easson started a school in a building belonging to the Greek Orthodox Church and situated near the church of St. Lazarus. Four students enrolled. Their names appeared in the registration book as follows: 1. Charles Watkins (died in Nicosia in 1958); 2. D. A. Tanpis (now Chief Clerk in the Land Registry Office, Nicosia); 3. M. Efstratou (formerly a merchant in Larnaca); 4. C. Pantelides (Sub-manager, Ionian Bank, Limassol). Mr. Easson could not get permission to continue the school the following year, so he appealed to the Foreign Board. His conception of the needs of the work is expressed in his report for the year ending April 1, 1899:

"We ought to have a Greek preacher here all of the time, and we trust you will soon be able to give us permission to try and find one.

"We also need a good school in which Greek and English will be taught. The other schools are all used against us, and the students are threatened with expulsion if they come to our chapel.

"If we had a good school they would not be so much afraid of being expelled—so a good school is what we must have."

Evidently the Board replied favorably to both of his requests. The Greek preacher he secured was Rev. A. Egyptian of Smyrna. Mr. Egyptian had been converted at the age of sixteen when a student in Robert College, Constantinople, and had studied theology in Bebek School in Malta. His first employment was in Brusa, Turkey, his birth-place, but he soon went to Greece where he labored for thirty years associated with Dr. Kalopathi. From Greece he went to Smyrna where he was engaged for about five years in Gospel work in International College, under the leadership of Dr. McCaughlin. From there he was
called to Cyprus where he labored until the time of his retirement. He died at the age of ninety-three.

Mrs. Egyptiades had been raised from the age of nine in the home of Dr. Kalopothaki. She was a faithful helper, and for some years after the death of Mr. Egyptiades she had charge of a group of girls as a branch of the American Academy. When the American Academy for Girls was opened in Nicosia in 1922, their two daughters, Miss Iphigenia and Miss Helen, were employed as teachers.

Mr. Easson's request—almost a demand—for a school was granted also, for in his report the following year, dated April 1, 1901, we read: "With the permission of the Board we made arrangements to start a high school; owing to quarantine and other reasons we did not secure our Greek helper till after New Year when Rev. A. Egyptiades came."

"We began the school about October 1. We are teaching this year English, French and Turkish. "We charge five shillings a month for English, five shillings for French and three for Turkish, or ten shillings in all. We have Greeks, Armenians, Jews and Moslems in attendance."

The same year, 1901, Rev. and Mrs. Henry Easson, were forced to give up the work, owing to failing health. Dr. Moore remained, and the school was continued with the aid of local teachers.

The Rev. Walter McCarroll, who had spent five years in Australia, arrived with his family in November, 1906, to replace the Rev. Henry Easson. With the departure of Dr. Moore the same year, the medical work was dropped until the coming of Dr. Calvin McCarroll and wife in 1904.

On February 8, 1906, a mob of several thousand persons attacked the houses of five or six evangelical Christians in the city of Famagusta.

The entire shop of one of the members and part of the house of another were destroyed.

By 1905 the mission reported work in five centers with a total of twenty-eight communicants distributed as follows: Larissa, eleven; Nicosia, seven; Famagusta, six; Kyrenia, two; Paphos, two. By the year 1908 the number of communicants was thirty-three.

FOUNDED OF THE 'AMERICAN ACADEMY'

The repeated efforts to establish a mission school on a permanent basis proved abortive until the year 1908. Up to that time the school work was limited to two small groups, one of Armenian children who were taught Bible, Armenian, and English by an Armenian teacher Mr. Nishan, and a group of Greek boys who were taught Bible and English by Mr. Dimitriades. In that year the Rev. Walter McCarroll obtained permission from the Board to set up a regularly organized school. Mr. H. V. Mouradian, a graduate of Oberlin Business College, was secured as an assistant. A curriculum was prepared, a prospectus published, and regular tuition charged. The second year a boarding department was added, with the first boarders coming from Syria. Additional help was secured from America in 1909 in the person of Rev. J. J. Edgar. The school enrolled sixty pupils. Special school caps were worn by the students, a games fee was charged, and a field rented for games, at a cost of fifteen dollars for the year. It must have been about this time when the annual games with the English School of Nicosia started. (The English School was founded in 1900 by the Rev. Canon F. D. Newman, director of Education for the Island. It was founded as a private school but was taken over by the government in 1906. Its founder is still closely associated with the school.) A boarding house was rented in 1910 at a cost of five dollars per month.

In July, 1910, Walter McCarroll went home on
furlough; and J. D. Edgar had charge of the work. He was assisted by C. A. Stewart who had joined the staff in September, 1910. By February, 1911, Mr. McCarroll returned and the three Americans were together in the school until Mr. Edgar was obliged to leave, owing to his wife's illness, in the summer of 1911. When school opened in October, 1911, there were eighty-five students, twenty-three of whom were boarders. In 1912 there were one hundred and five students, twenty-eight of whom were boarders.

The school graduated its first class of three members in June, 1911. But this year is to be noted chiefly because the first building, now called the "Main Building," bears that date. Mr. Athanasios Peponides had joined the mission church in Nicosia. In 1905 he had provided funds to build the mission church in Nicosia. He left by his will, in 1911, two-thirds of his wealth to the mission. About seven thousand dollars of this gift was used for the erection of the new building for the Academy. The total cost of the building was about ten thousand five hundred dollars, the balance of the cost being made up by tuition and special contributions. The new building was dedicated on January 6, 1912.

With a building that it could call its own, with two short-term teachers provided from America, with a subsidy from America that by 1915 reached two thousand dollars a year, the growth of the American Academy became marked. R. E. Smith, who went out as a short term teacher in 1912, returned with Mrs. Walter McCarroll and the children in the year 1916, war conditions and the need of further education for the children making it advisable for Mrs. McCarroll to leave. In 1913 D. H. Connor joined the staff of the Academy and remained until 1916. C. A. Stewart, having left for India in 1915, spent a year in teaching in a United Presbyterian Mission school there, then after a year of study in Princeton University, returned to Cyprus in the fall of 1915, remaining until June, 1917, when he left for permanent work in a mission school in India. W. W. Weir joined the staff as a short-term teacher in October, 1916. Owing to war conditions, no one could be secured to replace Mr. Stewart in 1917, America having entered the war in April; hence there was but one short-term teacher until November, 1919, when Rev. A. W. Smith and Mr. E. V. Tweed arrived. Walter McCarroll left in April, 1919, going to America to join his family from whom he had been separated since 1915 during trying war days. After reaching America he resigned from the work to which he had devoted sixteen of the most vigorous years of his life, to accept a call from the Second New York congregation. He had become influential as a preacher of the gospel in both the English and Greek languages, and he had labored through one of the most difficult periods in the life of an institution—the very early days—when the going was hard. When he left, Mr. Weir took charge of the school, and when Mr. Smith arrived in November he took over the church work and he and Mr. Tweed taught in the school.

Walter McCarroll had started a girls' school as a branch of the Academy in 1916, but it was closed when he retired from the work in 1919.
VII. Medical Work

Dr. Calvin McCarroll, who had spent his first term of service in Nicosia, where he built up a strong medical practice with regular clinics and gospel work, returned from his first furlough in 1911 and spent the year in the school in Larnaca, replacing J. D. Edgar, and in language study. He remained until the summer of 1912 when R. E. Smith was appointed as a short-term teacher to assist Walter McCarroll and C. A. Stewart. He then returned to the work in Nicosia and was assisted by Greek evangelists in the clinics. These were held twice a week. As early as 1905, his second year in the field, his report showed an average attendance of forty-five at these clinics. By 1906 Dr. and Mrs. McCarroll had built a mission house near the church, where they made their home during the greater part of the thirty years they worked in Cyprus. This house is known as "The Shaw Memorial," the gift of Rev. D. J. Shaw as a memorial to his wife. The doctor's report for July 1912 to April 1913 shows 6,621 office treatments, 479 visits, and 39 visits to villages. As an indication of methods used and the conditions under which the doctor worked in those early days, we quote his own words (Christian News, March 24, 1915, page 11):

"At first the people and doctors were very hostile, and it was necessary to work and give medicines free. And being free we soon had a large clientele, and not entirely among the poor. But as they paid nothing for medicine, many of them thought it was useless and neglected using it. So we concluded that it would be beneficial both to the patient and ourselves—if we should charge a nominal price, which we proceeded to do, and having gradually increased the amount, we now charge 12 cents from those who are present and hear the gospel preached before beginning our..."
clinic work. Others coming later and not waiting their turn pay 24 cents. This is on Tuesday and Friday mornings. On other days we charge 48 cents for treatment and medicine and for visits outside and to villages...

"In this work I have been assisted by (1) Rev. Agapiades, who is now retired and living in Larnaca. (2) Mr. Colleides, who afterwards moved to Turkey and when last heard of was teaching in an Orthodox school near Smyrna, and (3) for the last six years by Mr. Dimitriades, who still continues with me. He was brought to Christ while acting as Greek teacher to Mr. Easson and Dr. Moore, and is now especially good in spiritual work, as he knows the beliefs and superstitions of the people better than any foreigner can ever know them. He is not only my helper but preacher in the chapel in both Greek and Turkish.

"The property of the Mission in Nicosia consists of a garden (about two acres) in the town near the bazaar, which was donated by a Greek brother now deceased. This garden is walled in and contains a stone chapel built by the same Greek brother, a comfortable two-story stone dwelling house, built by money donated by the Rev. D. J. Shaw, which it is our pleasure to occupy. At the back of the compound is a one-story stone dwelling built by money collected by the Medical Department, above the necessary running expenses, and is occupied by my assistant, Dr. Dimitriades. This, with windmill, tanks and outbuildings, completes the mission property in Nicosia.

"To a certain extent we are affected by the great European war which is now raging, as we are under martial law and all exportation has been prohibited, and under the monitory there is no money to be obtained from the banks and consequently there is very little money in circulation.

"Although there is still some opposition to our work, conditions are much more favorable now than formerly. Now we are free to go into the houses of both Greeks and Turks, and speak on religious matters without opposition or persecution. . . .

"We sometimes also visit the prison, as when for instance a certain prisoner has no friends to visit him, and if he desires it we visit him on the day appointed by the Government. . . .

"Accompanying is a picture of one of my clinics more than four years ago. Now there would be nearly twice as many. Anywhere from 60 to 120.

Dr. McCarroll was ordained as an elder. In the Minutes of Synod's Commission for the meeting held in Mersine, Turkey, September 6, 1913, we read: "It was resolved to hold the next meeting in Larnaca as near September 1, 1914, as is found convenient, and that Dr. McCarroll be notified that at that meeting the Commission will proceed to his ordination to the office of ruling elder." But the earliest that the Commission could meet was March 6, 1920, when it met in Lattakia. War days had intervened. When the Commission met again in Lattakia on November 11, 1922, action was taken asking that Synod at its next meeting authorize the ordination of Dr. McCarroll. But things began to happen in Turkey in 1922, and the Commission did not meet until January 4, 1927, at Larnaca, Cyprus. It then met according to the order of Synod to "revive the Syrian Commission." On January 9, Dr. McCarroll, along with two local brethren, was ordained as ruling elder.

Dr. and Mrs. McCarroll went home on furlough in 1933, and were planning to return in 1934 to continue in the work without salary from the Board. But on May 29, 1934, Mrs. McCarroll died. The doctor returned to Cyprus in the summer of
1934 to arrange the sale of his goods and property; but soon after his return to America he too was called home. On the wall of the mission chapel in Nicosia one may read these words on a tablet, "To the memory of Dr. Calvin McCarroll and Mrs. McCarroll, missionaries in Cyprus, 1904-1934." Their going left a great gap in the line. There had been quiet and faithful witnessing through the years.

People came to Dr. McCarroll, often paying more than they would have paid elsewhere, because they could trust him. They came to him often because they were poor and they knew he would treat them as carefully as he did those who had money. On hearing of Dr. McCarroll's death, a young man said: "My brother was sick with typhoid fever and when Dr. McCarroll saw that my father was a poor man he bought milk and paid for it out of his own pocket and had it sent to us. He was that kind of a man."

VIII. Expansion in School Work

In 1922 the missionaries decided to start a school for girls in response to requests that had come to them from local people. The Board granted permission, and Nicosia was chosen as the location; the name—American Academy for Girls. It was decided that an effort should be made to establish a self-supporting school. The income of the Larnaca Academy, from tuition, had been very small in the early days but had gradually increased. However, it was even yet a "charity" institution in the minds of many people. The policy adopted for the Academy for Girls was therefore quite an innovation. The Women's Synodical pledged the salaries of two women teachers from America. The sum of $250 dollars a year was fixed as the fee of a boarding student, and $75 dollars for a day student. Dr. McCarroll completed the plans for the school, and in October, 1922, Miss Lola Weir and Miss Ada Wilson arrived to undertake the work. Much criticism followed, owing to the high fees charged, but as there were no funds available for the school more than to support it through the first few years, the policy was kept, the fees being slightly lowered only after ten years had passed.

Thirteen pupils enrolled the first year, two of them boarders. There has been a gradual growth through the years; for the year 1937-38 one hundred and sixty-two enrolled, 25 of them as boarders. Before many years had passed the school was putting aside a little sum now and then for a building. The purchase of land is being considered (1938) along with plans for a new building which is greatly needed and which will be constructed as soon as funds are available.

Local teachers have been employed from the beginning; among the first were two daughters of the Rev. A. Egyptiadis. Miss I. Egyptiadis is
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Mrs. Walter McCarroll, 1931-1932

Miss Lois Reade, 1934-1938
Miss Irene Piper, 1934-1938
Miss Ruth Ronde, 1937-
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In 1938 the school took a further step towards self-support. Since that time the salaries of the American teachers have been paid from school receipts, leaving the expense of travel as the only expense item to be borne by the Foreign Mission Board.

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In October, 1921, Reno I. Robb and R. W. George who had completed their studies in Geneva College, joined the staff as short-term teachers. Both remained for three years, Mr. Robb spending part of the time in Moraine where he assisted Miss Elda Patton in school work. In September, 1922, Mr. Weir returned, with Mrs. Weir, to the Larnaca Academy, and accompanying them was Mr. Chester Hutcheson as a short-term teacher. Mr. Weir took charge of the school, and as a licentiate shared in the preaching services. Mrs. Weir taught in the school as well. Mr. Hutcheson remained for four years, returning to America in 1926 for further study before taking up his work in the mission school at Latakia, Syria. Other short-term teachers have shared in the work, each making a definite contribution to the character and growth of the school.

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shared in the work and rendered valuable service. A generous gift to the American Academy at Larnaca came in October, 1925, when a building across the street from the mission property was purchased with part of the funds provided by the Covenant Young People's Unions of America. They had raised a fund, under the leadership of Rev. J. D. Edgar, in honor of French Carithers who had been a short-term teacher in Mersine, had returned to America for theological study and had died of influenza in 1918. As it was not considered wise, owing to political conditions, to invest the funds in a memorial in Mersine, the building and land site was purchased for the Academy as a French Carithers Memorial, and the building was dedicated as Carithers Hall on June 11, 1926. The investment was $10,000 dollars. The balance of the Memorial Fund, about an equal amount, was held by the Board until 1937 when it was set aside as the beginning of an endowment for the school.

As the Nicosia Academy began on the basis of self-support as early as possible, so the Larnaca Academy developed in the same direction, but very gradually, and has not reached the same degree of self-support as the Nicosia school has attained. However, a great measure of self-support was forced on the Larnaca school at the time of the general depression, 1929-36. All subsidy for school expense was cut off, and in addition the school was obliged to pay the salaries of short-term teachers. It also pays most of the travelling expenses of short-term teachers from America, leaving only the salary of the director of the school to be paid by the Board. It has been possible to assume this greater financial obligation by adopting coeducation, dropping the girls school which had been started in 1929.

IX. Mission Conferences and Evangelical Council

Progress in the church was handicapped by the absence of a regular worker after the departure of A. W. Smith in 1922, until the coming of Rev. and Mrs. C. E. Cockey in February, 1925. Dr. A. J. McFarland came from Latakia and held communion services in the fall of 1925. Larnaca reported a membership of thirty-two that year, and Nicosia twenty. Dr. McCarroll reported 7,500 treatments of office patients and 375 outside patients. The Larnaca Academy had an enrollment of 219.

On July 6, 1928, the Cyprus workers were able to join their fellow workers in Syria in "The Second Joint Conference of the Missions of the Reformed Presbyterian Churches in the Levant," held at Souklik, Syria.

A beginning had been made in 1922 when the first conference was held at Latakia, but no Cyprus delegates had been able to attend at that time. They were held annually, after 1923, until 1932 when the financial depression made it impossible to continue. Twice they were held in Cyprus on Mount Troodos where the missionally families had summer huts. They were sources of inspiration and guidance for the missionaries who met for prayer, Bible study, reports from all branches of the work, and discussion leading to the adoption of definite "findings." At the Conference at Souklik, Syria, in 1931, it was a privilege to have in attendance the members of the Deputation from Synod's Board of Foreign Missions, Dr. F. M. Wilson and Dr. Walter McCarroll, with Mrs. Wilson and Mrs. McCarroll. They brought to the missionaries helpful encouragement and counsel. The Deputation later visited Cyprus in November, 1931, and joined in forming plans for the expansion of the work.
THE EVANGELICAL COUNCIL OF CYPRUS

Following the general theory of missions that took definite form during the decade, 1920-30, and following the example of our mission in China and what seemed to be a natural step in the growth of our missions in the Levant, the Foreign Board urged the missions of Syria and of Cyprus to form Councils admitting the local people, the Council to take over the management of the work formerly controlled by the missionaries alone. The matter was considered by the Joint Conference of the missionaries on Troodos, Cyprus, in September, 1929. Two councils were to be formed; a name was agreed upon, Associated Evangelical Councils of the Levant, and the aim was to be, "To co-operate in the Evangelization of the Levant."

Definite plans for the Cyprus Council provided that three Greeks and three Armenians should be chosen from each of the two congregations in Larnaca and Nicosia, making a group of twelve local people to co-operate with the missionaries, all of whom were included in the Council. As for the power of the Council, the constitution stated: "The power of this Council shall be the same as that heretofore exercised by the Reformed Presbyterian Mission in Cyprus, directly responsible to the Board of Foreign Missions of the Reformed Presbyterian Church of North America, the ecclesiastical authority to remain in the church courts." Besides the usual officers—president, vice-president, secretary, and treasurer—the Council had the following committees: Executive, Evangelistic, Educational, Medical and Finance.

Fifteen by-laws were drawn up, outlining the work of each committee, the members of which were to be chosen annually. Regular meetings were to be held three times each year, in January, May and October. Sessions of the congregation were to assume responsibility for the election of members, at least one-third of whom were not to be in the employ of the mission. After an elected member had served three years he was not eligible for re-election until a year later. To facilitate the rotation of members, at the first election one-third were elected for three years, one-third for two years and one-third for one year.

The first meeting of the Council was held in Nicosia on December 26, 1929. The organization was effected and work started. Sixteen meetings were held over a period of five years. At the final meeting on October 27, 1934, the following message from the Foreign Board was read: "For three or four months past the Board has been making a careful study of the proposed plan for the reorganization of the Evangelical Council in Cyprus, which was submitted to the Board for our study and suggestions.

"At our meeting on July 10 the following conclusion was reached: "That it is the judgment of this Board that the Council in Cyprus be discontinued; that the schools be responsible only to the Board, and that the work of direct evangelism in the Island, apart from the schools, be under the direction of the Commission of Cyprus."

Thus came to an end an experiment in missionary administration. The advantages and the disadvantages of a Democracy had appeared in the working of the Council, but it was felt by the Board that the disadvantages involved with such a large group outweighed the advantages, so they centered responsibility in smaller groups. But the Council served a valuable purpose, marking a step in the development of a local church.
X. Increasing Initiative of Local Groups

When Rev. and Mrs. C. E. Caskey arrived in Cyprus in February, 1925, they took a house on the mission property in Nicosia beside the home of Dr. and Mrs. McCarroll. Mr. Caskey was to give his time wholly to evangelistic service. Other ordained ministers before him had engaged in school work as well. This brought a better balance to the work, which had developed along the lines marked out by the schools, to the probable detriment of the church.

By 1927 it was considered advisable to form local churches. Elections of church officers were held in Nicosia and Larnaca forming regular church organizations. Up to this time the mission pastor, or someone who came over from Syria, had performed the services of a church session and a board of deacons. Officers were ordained and installed in Larnaca on January 2, 1927, and in Nicosia one week later. For the Larnaca church the elders were D. S. Dimitriades, S. G. Agbibian and W. W. Weir; deacons, Kate D. Dimitriades, Elizabeth E. Weir and Sarkis Guessarian. For Nicosia the elders were Christos HjiIIyriakos, S. V. Mouradian and Calvin McCarroll; deacons, Mrs. S. V. Mouradian; Mrs. C. E. Caskey and Sarkis Vergstian.

In 1928 the total membership of the churches was 119; Dr. McCarroll reported 5,200 patients treated during the year; the academy for Girls in Nicosia had an enrollment of 89; the Academy for boys in Larnaca had 179.

The organization of congregations was a step towards greater independence on the part of the local people. The first meeting of the Larnaca Session was held on January 15, 1927, and the last meeting on November 28, 1932; Nicosia Session met first on January 17, 1927, and its last meeting was on January 13, 1933. The latter dates mark another step towards local indepen-
dence, when out of each congregation were formed two congregations according to nationalities—Greek and Armenian.

After the congregations had been formed in 1927, the next step was to secure regular local pastors. S. G. Aphashian who had been in the service of the mission since 1920, was ordained and installed in the Nicosia congregation by the Syrian Commission on April 30, 1930. The same Commission, at a meeting held on May 6, 1932, declared the Nicosia pulpit vacant, and certified S. G. Aphashian, at his own request, to the Emmanuel Protestant church of Aleppo, Syria.

In October, 1932, a plan for independence of the Greek and Armenian nationalities in the congregations was submitted to the Mission Council, but final action was not taken until January 28, 1933. It was then decided that a Greek and an Armenian Congregation should be formed in both Nicosia and Larnaca, making four congregations out of the two existing ones. This was done, and in July, 1933, Mr. Y. Mugruchian came from Syria to supply the pulpit of the two Armenian congregations. After a year of service he was called by both congregations. As Nicosia and Larnaca are but twenty-five miles apart, he has been called by both congregations. After the congregations had been formed, the activities have been assisted through the years by the short-term teachers of both schools, as well as by Mrs. Casky and Mrs. Weir. They have held regular religious meetings on Sabbath and have engaged in the usual C. E. activities through various committees. Junior Societies have been organized in both centers, and in 1937 an intermediate Society was formed in Larnaca. In August, 1938, the combined C. E. Societies held their Eighth Annual Summer Conference on Mt. Troodos. One Hundred Sixty persons attended. As the Cyprus mountains are a favored summer resort for missionaries from Egypt and the Sudan as well as from Palestine and Arabia, this summer conference affords an opportunity to secure speakers from other fields.

As far back as 1932 the mission chose from among the local people an Advisory Committee for the two Academies. This committee, after functioning for one year, was absorbed by the Mission Council until the Council was dissolved, when the committee was reconstituted. It meets twice a year, or when the needs of the schools call a meeting to consider some special case. The Committee advises as to school policy, the employment of teachers, salaries, school budgets, and any other matters referred to it.

SYNOD'S COMMISSION

When the Council was dissolved, the other phases of the mission work not included in that of the schools and not wholly within the scope of the work done by organized congregations through their boards of elders and deacons, were

XI. C. E. Societies

At their meeting of October 4, 1930, the Nicosia Session voted that a Christian Endeavor Society should be started under the leadership of the pastor. The organization was at once effected, and during the same school year a similar Society was organized by Mr. Weir in Larnaca. These Societies have been assisted through the years by the short-term teachers of both schools, as well as by Mrs. Casky and Mrs. Weir. They have held regular religious meetings on Sabbath and have engaged in the usual C. E. activities through various committees. Junior Societies have been organized in both centers, and in 1937 an intermediate Society was formed in Larnaca. In August, 1938, the combined C. E. Societies held their Eighth Annual Summer Conference on Mt. Troodos. One Hundred Sixty persons attended. As the Cyprus mountains are a favored summer resort for missionaries from Egypt and the Sudan as well as from Palestine and Arabia, this summer conference affords an opportunity to secure speakers from other fields.

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When the Council was dissolved, the other phases of the mission work not included in that of the schools and not wholly within the scope of the work done by organized congregations through their boards of elders and deacons, were
given over to Synod's Commission for Cyprus. This body is composed of ministers and elders who are missionaries, together with local ministers and some local elders recommended by the Commission and approved by the Board of Foreign Missions. At present (1938) this body is composed of seven persons, two of whom are Americans, and live are from Cyprus (one being a consultative member only) whose duty it is to supervise the general work of the mission. This Commission was in existence before the abandonment of the Mission Council, for in 1932 Synod ordered the dissolution of the Syrian Commission which had included the Syrian and the Cyprus fields, and authorized the forming of two separate Commissions—one for Syria and one for Cyprus. The last meeting of the "combined" Commission was held in Larnaca on May 6, 1932. The first meeting of the Cyprus Commission was held on February 2, 1933.

On the return of Rev. and Mrs. C. E. Caskey from their first furlough in 1931, the consideration of further expansion led to a decision by the Mission Council that they should be stationed at Limassol, a city on the southern coast of the Island. They therefore moved to their new field in September, 1932. Although they returned to Nicosia in 1933, the work started in Limassol has continued, and regular preaching services or prayer meetings in the Greek language are held there each Sabbath by Mr. Caskey or another leader. Mr. Barnabas Constantinopulos, the colporteur of the British and Foreign Bible Society, has assisted in the services as have also Mr. Christos Christou, an elder in the Nicosia congregation, and Mr. T. Panayi, a teacher in the Larnaca Academy. Also, at this station, the Bible Woman, a Mrs. Despina Pimenidou, has rendered valuable service. Mrs. Pimenidou came to Cyprus from Egypt and has been regularly employed by the Mission since 1932. She is not attached to any one station but moves about as the opportunities for service require.

TRACT SOCIETY

The Evangelical Tract Society was formed in 1931 by the Greek members of the Evangelical Church in Nicosia, in cooperation with Dr. and Mrs. Calvin McCarroll. The Society has as its purpose "the publication of religious tracts based on fundamental principles, by fundamentalists, in simple language, and their free distribution among all classes."

It is supported by its members, by some friends in Egypt, by the Greek Evangelical Church of Cyprus, and an occasional small gift from America. Although limited and handicapped by lack of funds, this Society was able to publish and distribute 80,000 tracts during the first five years of its activity, and the number is now about 27,000 copies annually.
XII. The Present Situation—1938

The work of the Reformed Presbyterian Church in Cyprus is centered in three cities: Nicosia, Larnaca, and Limassol. The last is a mission station; Larnaca has an Armenian congregation, the Greek congregation having been dissolved on November 29, 1934. Nicosia has a Greek and an Armenian congregation. The total membership reported in 1937 was 144.

The Sabbath Schools have an enrollment of 175, and the Christian Endeavor Societies, 43. The schools each received a record number of students in 1937-38, the Nicosia Academy for Girls enrolling 162, and the Academy in Larnaca 284, boys and girls, making a total of 446. The Nicosia school receives from America the traveling expenses of the three American teachers, and the Larnaca school receives the traveling expenses and salary of the head of the school and his family. The Nicosia school pays rent; the Larnaca school does not. The local congregations and societies raise about 1,000 dollars.

Throughout this narrative it has been the aim to provide an outline of events in connection with the mission, and very little effort has been made to interpret those events. The justification of such an outline lies in the value there is in preserving facts in some convenient form for future reference. In the words of Dr. J. M. Balph, "A record of miles traveled, sermons preached, schools conducted, cases of sickness and suffering relieved, are helpful and instructive, and enable us to better understand the actual work done. Results, so far as they are apparent, may also be tabulated, and aid us in our estimation of the success of the work; but there is much that cannot thus be told, much that figures cannot express." (Fifty Years of Mission Work in Syria, page 149). And we may add that the mission field lies in human hearts, not in a geographical terri-
tory. What takes place there is the test of mission work. All else is secondary.

"All powers is given unto me in heaven and on earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

* * *

THE BRITISH AND FOREIGN BIBLE SOCIETY IN CYPRUS
1890 to 1930
By C. E. CASKEY

No colporteur of the British and Foreign Bible Society in Cyprus ever attained a record of sales equal to that of Mr. James Storey, whose work from 1883 to 1899, inclusive, is mentioned in Chapter II. From 1890 to 1894 he was still in charge, and was still selling between 2,000 and 3,000 copies of the Scriptures each year. There was a decrease in the circulation at the beginning of this period, caused by agricultural reverses coupled with the fact that most of the adults who knew how to read had been supplied with Bibles or portions by this time. However, the Bible Society reports for the last three years of his stay show that, with better conditions, circulation mounted again to more than 3,000 copies. Mr. Storey may have paid his teachers and many were forced to leave the Bible house.

It may be interesting to know that of these two men, Antonios Vamvois is still in the employ of the Bible Society (1888) in the Bible House at Port Said (the first man you will meet when you enter the Bible house. Athanasia Zakarakis is in Greece and was a regular colporteur until a few years ago (the first man to meet you if you entered Patras by train or boat!). These men had to face persecutions as well as encouragements. When there was no persecution the people liked to hear the Gospel read and explained, but when there was persecution the fear of men drove them away, according to Dr. Eason’s report to the Bible Society. When Colporteur Zakarakis heard of the stoning of the present colporteur, Barnabas Constantinopoulos and the Bible Woman, Mrs. Despina Pimenidou, he remarked quietly, “I know all about that for I too was stoned out of village.” Although the fear of persecution drove away their hearers it did not move occupation, and on account of the difficulty of communication between Constantinople and Cyprus and the much more direct and closer communication with Egypt, it was decided to transfer Cyprus to the Egyptian Agency. It was not until 1908 that any report was made through Egypt of the work in Cyprus, for no colporteur replaced Mr. Storey when he retired, and it seems no one was obtained to visit the island even, for a few months. The Rev. Henry Eason therefore arranged to take over the book depot which had been established in Larnaca, and the Bible Society gave grants toward the salaries of our Evangelists who then divided their time between preaching and selling Bibles. They did not try at the first to stress selling, but rather gave their time to the reading and preaching of the Word. Those first engaged in this work were Evangelists Daoud Saada and Antonios Vamvois. When the former left the work about July, 1900, Athanasia Zakarakis was secured a few months later.
the colporteurs. We find Mr. Vamvois in Limassol bravely standing up to a man sent to beat him, and of whom he says: "The Lord restrained him and gave me courage not to fear him." Dr. Easson and Mr. Vamvois decided that the latter should stay in Limassol, "just to show the ene-
mom of the Gospel that he had not run away." Although sales fell to only a few hundred copies, many people heard the Word read. Another year of drought brought on more poverty than year and the next, reducing sales still more, but not hindering the hearing of the Gospel.

Mr. Hooper was sent to Cyprus from Egypt in 1904 with special instructions to the colporteur-evangelists, and was hardly prepared for the reception he got. He came when persecution was raging against our Mission and he was surprised to find that the colporteur had to have a police escort, and his house was guarded at night. Mr. Hooper himself was stoned and spit upon by the crowds who followed him in the streets, when they learned that he had some connection with the Protestants. He visited the Governor and secured police protection. That year and the next, just before the Famagusta riots occurred, both colporteurs had great difficulties, and in 1905 the grant to the colporteurs was discon-
tinued.

From 1905 to 1911 the Mission took entire charge of the circulation of the Scriptures and about two thousand copies seem to have been sufficient to supply the demand, judging from the number sent to the Depot in Larnaca during this period.

In 1911 Mr. E. E. Nichols toured Cyprus for three months. He called on the Archbishop of Cyprus with a letter of introduction from the Patriarch of Alexandria, and also on the Bishop of Larnaca. Both bought ancient Greek New Tes-
taments and the Archbishop bought a Modern Greek Bible for his own use. A great prejudice has always existed against the modern Greek translations, so it is interesting to see that the Archbishop would make use of a modern Greek Bible. The Bishop of Larnaca, on the other hand, tried to get Mr. Nicholas to promise that he would sell no modern Greek translations. Mr. Nicholas speaks of the three English nurses in the Kyrenia hospital, whom he characterized as "earnest Christian workers." No doubt he refers to the Misses Atwill and Miss Gray whose cooperation with our Mission is worthy of note, not to mention the fine work which they themselves did, and which they kept up after retiring from the Hospital.

No other colporteur visited Cyprus until 1915 when Colporteur Haim was sent. Reports for 1913 and 1914 speak of our work as a "vigorous Mis-
sion" and tell of the "Rev. Walter McCarroll and his helpers carrying on a vigorous work." Col-
porteur Haim found that only the priests were supposed to read the Bible, and that the people thought he was trying to make them Freemasons. It is rather remarkable that he sold 2,384 copies, including another Ancient Greek Testament to the Arch-
ishop, and that he sold more in Nicosia than anywhere else. He attributed this to "the splendid work done under the superintendence of Mr. McCarroll." During the war Gospels and Testaments were distributed among British troops and German prisoners, and in 1916 there were 1,650 Red Cross Testaments sent to Cyprus for the sick and wounded.

Again from 1916 to 1922 there was no col-
porteur, but mention is made of the work of Dr. Calvin McCarroll and A. W. Smith, and about a thousand copies a year, mostly portions, were supplied to the Mission. In 1922 Mr. C. A. Neve canvassed Cyprus by motorcycle and sold 3,534 copies. In fifty days he traveled 1,266 miles, vis-
ted 86 villages, and made sales in 83 of them. If he had remained in Cyprus could he have sur-
passed the record made by Colporteur Storey? Or, suppose Mr. Storey had had good roads and a motorcycle, would he have set up a much higher record than he did with no vehicle whatever? Mr. Neve is at present doing fine work for the British and Foreign Bible Society in South America.

For three years the Mission continued to carry on the work without any colporteur. Then in 1925 the Rev. Mr. H. Manushalian, now of Jaffa, Palestine, was employed under the supervision of Dr. C. McCarron. By the end of 1926 he had traveled 1,800 miles and had covered most of the island. From that time his annual sales were over three thousand copies, and his almost four thousand copies in 1928 is probably a record for one year. It is not easy to estimate circulation since the records often show orders received at Port Said and these were not always disposed of during the year. Nearly eight thousand copies were ordered for Cyprus in 1928 and it is probable that the above figures do represent circulation by the colporteur’s actual sales. The Rev. Mr. Manushalian, an Armenian, knew enough Greek to be able to read to the people, so when they made the usual remark that his books were Protestant books and not like theirs, he would have them produce their own from the church and they would compare the Testament from the church with one from his stock and thus he was able to show them that they were the same. A few years later even in the out-of-the-way villages of the Kyrenia mountains it was found that the villagers were already supplied with Testaments purchased from Colporteur Manushalian when he visited them with his donkey and pack.

This brings us to within a year of the time when the present colporteur, Mr. Barnabas Constantinopoulos, took over the work. During that year (1929) the Bible Woman, Mrs. Despina Pimentidou, and others employed by the Mission did good work and the actual sales were over a thousand copies, even though Rev. Mr. Manushalian had received a call to a church in Jaffa, Palestine, and therefore left Cyprus.

It will be seen from this brief sketch that the Bible Society and the Mission have been mutually dependent from the very first. Sometimes the Bible Society was entirely dependent on the Mission for the sale of Bibles, and at other times for superintending the work of the Society. But our Mission has always been dependent on the Bible Society. The Bible has been taught in the Schools and copies in English have been necessary. The churches required Bibles in English, Greek, Armenian, and Turkish. The medical clinic required portions to give to interested persons after the preaching of the Word in Greek and Turkish. Converts and inquirers could not get along without the Bible in their own language. All these the Bible Society supplied in the languages needed and at a low cost which could be met by the people. So the history of the work of our Mission is not complete without special mention of the work of the Bible Society.

We have brought the story of the Bible Society’s work up to the year 1930. Let the present colporteur, Mr. Barnabas Constantinopoulos, who is a deacon in the Nicosia Greek congregation of our church, continue the story in his own words.

**CIRCULATION OF THE SCRIPTURES IN CYPRUS FROM 1930 TO 1938**

*By Barnabas Constantinopoulos*

The Scriptures have been circulated in the following languages: Greek, English, Turkish, Armenian, Arabic, Hebrew, Esperanto, French, German, Russian, Slovene, Italian and Latin. Besides 17,477 copies of the Scriptures which have been circulated, I have sold about 5,000 other...
copies which Dr. McCarroll had in his possession, and which I sold by special permission of the British and Foreign Bible Society.

During March, 1930, I found that the selling of the Scriptures was very difficult and was hindered because of superstition, ignorance and hatred among all classes of people. During the second month of my service I was stoned by a whole village and was also persecuted by the leaders of the Greek church. Although I often found in village homes copies of the Scriptures, closed in drawers or covered with dust, the ignorance of the majority concerning the Scriptures was very great. The name of the book was associated with history rather than with the present.

I am sure that the Lord was giving me strength and courage, and I needed wisdom for every occasion. I did not distinguish any difference of opinion, concerning the British and Foreign Bible Society, between the ecclesiastical group and the common people. During the first three years I visited the greater part of the island—cities and villages. My re-visiting was often fruitful because of a greater acquaintance and closer relationship. I have tried to come to an understanding with the priests and the leaders of the villages. As time passes this effort helps me very much in giving the Scriptures to the people, awakening in them the desire to read them. By the grace of God, in this way many have been assured of the sincere purpose of the British and Foreign Bible Society, namely, merely the circulation of the Scriptures.

I thank God for being able to say that I have been called often to places where I was discouraged in various ways by the people. Priests, other leading persons and common people by whom I was persecuted and given a bad name at the beginning, now write to me in a friendly spirit asking for Scriptures, not only for themselves but for their friends. The soil has been cultivated,