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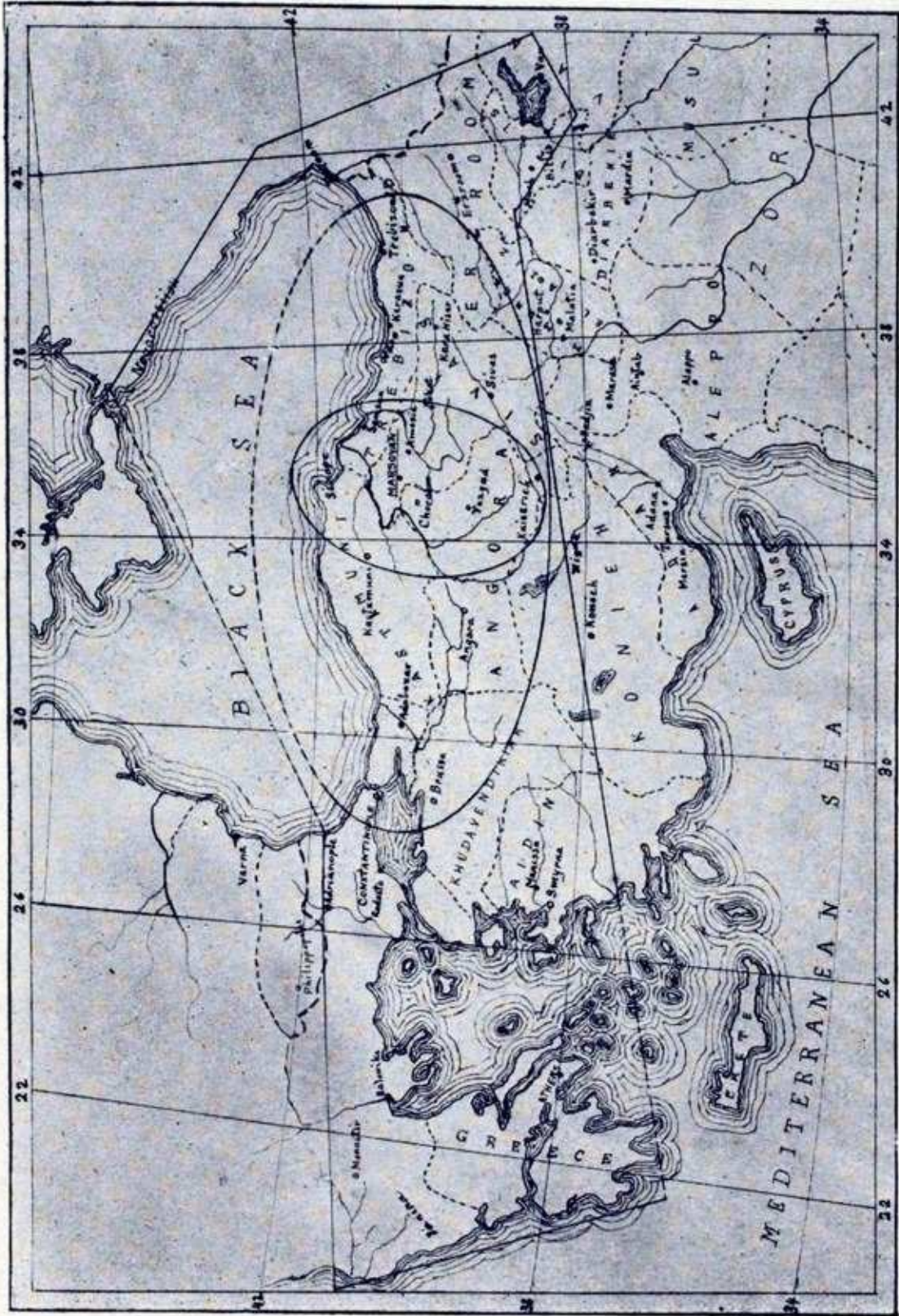
Historical Catalogue

MARSOVAN THEOLOGICAL SEMINARY



1864-1910

MARSOVAN, TURKEY



Map showing the field of the Seminary, the Western Turkey Mission of the American Board which covers most of Asia Minor. But the Seminary field has grown larger, and includes important parts of Greece, Russia, and the coasts of the Levant.

Historical Catalogue

OF THE

Marsovan Theological Seminary

*Founded and Maintained by the Western Turkey
Mission of the American Board*

“Ye are the light of the world”—*Matt. 5:14.*

MARSOVAN, TURKEY
1910

The Seminary opens on the third Wednesday in September, has a vacation of two weeks at the Holidays, and closes on the first Wednesday in May.

CORPS OF INSTRUCTORS

REV. EDWARD RIGGS, D.D., President.

Systematic Theology, Ethics, and Exegetics.

REV. C. C. TRACY, D.D.

President of Anatolia College, Teaches classes in the Seminary when other duties permit.

REV. GEORGE E. WHITE, D.D.

Homiletics, Pastoral Theology, and Sociology.

REV. J. P. XENIDES, M.A.

Ecclesiastical History, Hebrew, and Greek.

REV. THEODORE A. ELMER, M.A.

Theism, Christian Philosophy, and Religious Pedagogy.

COURSE OF STUDY

~~first~~
JUNIOR YEAR.

FIRST TERM.

SECOND TERM.

Hours Per Week

Hours Per Week

- R Physics (with Juniors in College) 5
- R Logic (with Juniors in College) 3
- Psychology with Seniors*
Ethics (separately) 5
- E Theism and Anti-theistic Theories (historical, constructive, polemic) 5

- Physics* Chemistry (with Juniors in College) 3
- Ethics separately*
~~Psychology (with Seniors in college)~~ 5
- Political Economy and modern Socialistic Theories..... 5
- The Problems of Philosophy, studied in connection with the History of Philosophy.. 5
- English Lit. 4

JUNIOR MIDDLE YEAR.

Bible with Seniors
FIRST TERM. 3

Bible with Seniors
SECOND TERM. 3

Hours Per Week

Hours Per Week

- Problems and History of Phil.* Propaedeutic 5
- Homiletics 1
- Bib. Sc.* ~~Harmony of the Gospels (20 weeks)~~ 5
- Paulatim* Hebrew (Elective) 4
- Greek (Elective) 3

- Theism & A.T. Theories* 6
- Introduction to the Scrip..... 5
- Homiletics 1
- Bib. Sc. Gospels*
~~Acts of the Appos. (10 weeks)~~ 5
- Hebrew (Elective) 4
- O.T. Hist & Prop.*
Greek (Elective) 3

Elective over against Hebrew and Greek, Christian Ethics, including O. T. and N. T. Ethics, and Argument for Christianity from its ethical system.

Elective against Hebrew and Greek, Christian Sociology: teachings of Christianity as to the family, the nation and the church.

Ch. Hist. Anc. 3

3

Ch. Hist. Anc. 3

MARSOVAN SEMINARY.

5

Third Year
~~SENIOR MIDDLE YEAR.~~

FIRST TERM.

SECOND TERM.

	<i>Hours Per Week</i>
Systematic Theology	5
Church History	3
Exegesis: the Pentateuch.....	3
<i>Bib. Sc. Acts & Epis</i> Exegesis: Epistle to the Ro-	3
mans	3
<i>Bib. Sc. Prophets</i> Hebrew (Elective)	3
Elective, (over against Hebrew) Psychology of Religion, and Religious Pedagogy.	
Elocution	1

	<i>Hours Per Week</i>
Systematic Theology	5
Church History	3
<i>Bib. Sc. Acts & Epis.</i> Exegesis: the Psalms and Other Poetical Books.....	3
<i>Bib. Sc. Psalms</i> Exegesis: the Psalms and	3
Hebrew (elective)	3
Elective (over against Hebrew) one or more of the following: Geology, English Literature, Biology, Const. History.	
Elocution	1

Fourth
 SENIOR YEAR.

FIRST TERM.

SECOND TERM.

	<i>Hours Per Week</i>
Doctrines (and practices of the Oriental Churches	3
Homiletics	3
<i>Bib. Sc. Apocalyp. & Ep.</i> Church History	3
<i>Bib. Sc. Poetry</i> Exegesis: Isaiah	3
Exegesis: N. T. Epistles.....	3
<i>Ch. History</i> History of Missions	2
<i>Sociology</i>	3

	<i>Hours Per Week</i>
History of the Interval between the Old Testament and the New Testament.....	3
Pastoral Theology and Church Polity.....	3
<i>Sub. Law</i> - - -	3
Church History	3
Exegesis: Minor Prophets.....	3
<i>Const. Hist.</i> Exegesis: The Revelation.....	3
<i>Church History</i> History of Missions.....	2

N. B. Aside from the above, courses of lectures are delivered to the classes at intervals, on the Harmony of Science and Religion; Principles of Interpretation of Prophecy; Comparison of Religions, Etc., Etc.

Students of Anatolia College wishing to do so, may, if they pay the regular College fees, elect the Junior and the Junior Middle year of the Seminary course instead of the regular Junior and Senior years in Anatolia College, whether they become regular theological students or not. The degree of B. A. will be conferred by Anatolia College upon students who elect and complete this course in the same way as upon those who complete the regular course.

HISTORICAL SKETCH

Foreign Evangelistic work has ever recognized and acted upon certain fundamental and necessary principles. One of these is that the foreign element must be temporary, and the great bulk of the detail work is inevitably to be done by natives of the country. Hence one of the earliest felt needs is that of training schools for those who are to preach and teach the gospel truth among their own people. The American Board's mission station at Constantinople was established in 1831 by the arrival there of Dr. William Goodell. He was soon joined by Messrs. Dwight and Schauffler, and in 1835 by Cyrus Hamlin. In 1839 these pioneers planned a school for the training of native Christian laborers, and committed to Dr. Hamlin the work of organizing this new enterprise. The school was opened in 1840, in Bebek, a suburb, six miles up the Bosphorus. The history of the Bebek Seminary is bound up with other parts of the romantic story of Dr. Hamlin's varied and thrilling experiences, with his industrial enterprises, his relations with the armies engaged in the Crimean war, etc. These occupations certainly trenched somewhat on the steadiness and regularity of the school, but on the other hand they gave it a reputation and popularity which perhaps fully compensated, and they impressed on many of the pupils a respect for vigorous, independent character, and an appreciation of the dignity of labor, which did much for the formation of character, and for the clearing of ideas regarding the inward quality of

true Christianity. Judged by present standards, the range of instruction in this Seminary was not very high, and many young men availed themselves of the opportunities offered in it for secular education for purely selfish purposes. But a select number were adequately trained in mind and heart for the Christian ministry, and were sent forth as faithful and fearless champions of evangelical truth. Most of these men have long since exchanged the cross for the crown, but a few are still among us, venerable veterans in the good fight.

The earliest stations of the mission were naturally on the seaboard, but, following up the suggestions of the researches of Smith and Dwight, the missionaries began systematically to seize the strategic points in the interior. By 1862 central points through all the interior of Asia Minor had been occupied, missionaries were vigorously touring, churches were being organized, and soon the cry came for more men fitted and willing to occupy small and obscure, but promising, parishes in the highlands of the interior. Then it came to be thought that the training of such men would more appropriately be carried on in the interior, which they would serve, and from which they would be drawn. At the mission meeting in that year it was decided to remove the Seminary, or, more accurately, to close the Bebek Seminary, with the purpose of opening a more strictly theological school at Marsovan. Bebek Seminary, in dying, gave birth to twins. In the year 1863 the Theological Seminary of the Mission was planted in Marsovan, inheriting the main purpose and the holiest traditions and aspirations of the Bebek school. In the same year Robert College was organized in the very building vacated by the earlier school, and with

Dr. Hamlin at its head, the man who had been most closely identified with the original institution through all the stages of its useful life. While the Marsovan school undertook the technical training of candidates for the ministry, Robert College, not originally connected with the Mission, assumed the more secular part of education, to train worthy laymen for the broadening requirements of the country.

Marsovan, or Merzifoun, as more correctly pronounced by the Turks, is a town of about thirty thousand inhabitants, and is three hundred and fifty miles east of Constantinople, and sixty-five miles south-west of Samsoun, its port on the Black Sea. It lies on the southern foot-hills of a noble mountain,—Tavshan Dagh,—and on the edge of a broad plain stretching to the east and south. Near the eastern end of this plain is Amasia, the capital of the sub-province to which Marsovan belongs,—a picturesque and interesting town, formerly the capital of Mithridates, King of Pontus. Marsovan has a genial, equable, and healthful climate, and this fact had some influence in its selection as a central station of the Mission. This town was visited by Drs. Smith and Dwight in their tour of exploration in 1830, but it was not occupied till many years later. In 1851 it was visited by Mr. Powers, and later in the same year by Mr. E. E. Bliss, and from 1853 it became a permanent residence of missionaries, Mr. Farnsworth spending some time here, and Mr. Leonard permanently locating here. When in 1862 it was determined to establish a Theological Seminary at this point, the station was reinforced by the addition to it of Mr. Dodd and Mr. Smith, with their wives. They reached their station in 1863, and with them was Miss Fritcher, who at the

same time organized a school for the higher education of girls, which has ever since been a worthy counterpart of the theological school. Mr. Dodd brought with him the experience of fourteen years of missionary labor among the Jews and others in Salonica and Smyrna. In that work his language was the Hebrew-Spanish, but he acquired a scholarly knowledge of the Turkish language, in which he preached with vigor and acceptance, and to which he contributed some of the most valued hymns ever prepared in that speech. But Mr. Dodd was not long to share in this new enterprise. Two short years later he was suddenly removed by cholera, in 1865, mourned by many besides his now stricken and lonely associates. His mantle fell on a son and a daughter, who in due time returned to give their useful lives to the cause for which their father had sacrificed his, and in which their valued labors still continue.

Mr. Smith entered vigorously upon the study of the Armenian language, and from the first took a prominent part in the establishment and conduct of the new institution. He taught Systematic Theology, and continued in his leading position in the Seminary for thirty-three years, till his death in 1896.

Soon after the establishment of the Seminary, its teaching force was strengthened by the addition to it of Mr. Avedis Assadourian, of Aintab, a man of attractive personality and of considerable attainments, who was for years the only native associate of the missionaries in the Theological Seminary.

The course of study in the Seminary was necessarily gauged according to the abilities of the candidates who were available. The whole educational system of the

country was in a very low and unorganized condition. Those whose zeal and spiritual fitness recommended them for the work of the ministry, were generally very slightly educated, and were often by their circumstances cut off from the possibility of anything but the most rudimentary preparation for theological training. Accordingly the program of studies adopted at first contemplated a combination of the most important studies in a theological course, with brief but comprehensive instruction in some most essential elements of a secular education. This plan included some study of the English language, in order that the students might avail themselves of the use of the rich literature of that tongue. The prescribed curriculum covered a period of four years, of which the first two were occupied largely in studies in language and science, always, however, including one daily lesson in the interpretation of scripture. The last two years were devoted to proper theological branches. And the thought was to receive a new class every two years. The habits and occupations of the people among whom the evangelistic movement was being carried on were such as to make the winter a much more favorable time for gospel labors than the summer, the people being largely free during the long winter evenings for conversation and worship. This was true, not only of the agriculturist classes, but also of trades-people and others in the larger towns, whose lack of education and culture left their evenings largely without other occupation than gossip. As it seemed possible and desirable that the students in the Seminary should during their vacations have a share in this evangelistic effort, the term for study was fixed from March to November, leaving a winter vacation of four months for

such Christian work as they could do in teaching and preaching. This plan was put in practise for a good many years, and while the labors of such neophytes are liable to be crude and faulty, yet on the whole the system worked fairly well, and not a few villages were visited, schools among the mountains were maintained through the winters, and the gospel was preached to many who would not otherwise have heard it. Circumstances changed, however, as years went on, and it became more essential that the terms and vacations should correspond somewhat with those of other schools, so that now the term in the Theological Seminary is from September till May or June.

In order to raise the standard of the course, and give the pupils a more adequate training for the sacred calling, steps were soon taken to establish Preparatory Classes at the several Stations of the Mission where suitable candidates were trained in the more elementary branches and came to the Seminary with a better and more uniform preparation for more advanced studies. Some of the more suitable of even these preparatory pupils were selected to be sent forth within the bounds of the Station to which they belonged, for evangelistic labors during their vacations, often in this way getting very useful experience.

The poverty of the country, and the persecution to which such young men became liable, rendered it necessary for the Seminary to offer financial aid to those who needed it, the result being that practically all the students were aided or supported by the Board, though in many cases they returned some equivalent in some form of work. The effort to provide such with work led, among other results, to the establishment of an Industrial, or Self-Help

department, which has grown into a very important institution. The experience of years, and certain changes in surroundings resulted in a change in this policy some four years ago. It was found that students in the College, and others, looked upon the theological students as "bread-and-butter Christians," and that thus the moral influence of the latter among the former was more than neutralized. It was therefore decided by the Mission that direct material aid should no longer be given, but that those who were really needy should be provided with work, so far as possible, and a system of prizes was established for those who should pass rigid tests in certain branches. The system of giving aid to candidates for the ministry was also open to the objection that it would be abused by young men of unworthy motives. It may be that in some individual cases the selfish desire of obtaining an education without large expense may have led to hypocritical pretence. But as a general thing those who have studied in this Seminary have entered the ministry, and have continued in it faithfully, until, in the case of a few, it has been evident that they were not fitted for it.

The first class graduated in 1866, and consisted of eight members. The occasion of their graduation, in connection with the accompanying events, was a memorable point in the history of the School, as well as of the whole station field, and of the whole interior portion of the Mission. During the preceding year Rev. C. C. Tracy had joined the Station, and had begun to co-operate with Mr. Smith and Mr. Assadourian in conducting the Theological Seminary. But in the absence of Mr. Leonard the work was heavy, and the Constantinople Station had detailed

Messrs. Pettibone and Herrick to spend some months in Marsovan, aiding them, and they were present at this time. It was also made the occasion of a Ministers' Meeting, which by previous correspondence was arranged to be organized into a regular ecclesiastical body, bearing the name of the "Central Evangelical Union." For this purpose delegates were present from a number of the churches of the Sivas and Caesarea Fields, as well as those of the Marsovan Field. Mr. Bartlett of Caesarea was also present, and Rev. H. S. Barnum, then of Harpout, was also there on his way to the United States. This notable assemblage discharged several important functions, which occupied an entire week, and were attended by large and deeply interested audiences. The Girls' School, under the charge of Miss Fritcher, held its annual examinations, and publicly gave its diploma to five graduates. The Theological Seminary also held its examinations and graduated eight young men. Mr. Avedis Assadourian, teacher in the Seminary, was ordained to the ministry, by a council composed of the ministers present. The ecclesiastical "Union" was organized, and one of its earliest official acts was to examine and license five of the members of the class just graduated from the Seminary. Important openings for work were already waiting for all these young men, and they were soon scattered to their widely separated posts, and hard at work. In 1870 another class of thirteen members was graduated, and all these were at once located at strategic points in the Brousa, Nicomedia, Marsovan, Caesarea, and Sivas Station Fields. On this occasion, beside representatives from Caesarea and Sivas Stations, there was present Dr. Benjamin Schneider, of Brousa, who, at the invitation of the Mission, had tempor-

arily left his own Station to spend two or three months in Marsovan, helping out the over-worked missionaries, whose numbers had been depleted by the absence of some on account of health. Dr. Schneider was a rare man, and it was a veritable blessing to enjoy his presence. His perfect familiarity with the Turkish language, faultless pronunciation and idiomatic diction, combined with oratorical power, vivid thought and deep spirituality, made him a preacher and teacher of unusual power and popularity. His personal character maintained the same high level. A man of varied and rich culture, and yet of extreme modesty and humility, with an iron will and ascetic devotion, coupled with tender gentleness and profound piety, he was in many respects a model missionary, who had left the stamp of his character in a noble record at Aintab and Brousa. He became deeply interested in the work of the Seminary, and, three years later, while on a visit to the United States seeking for health, he heard of the straits in which the laborers in Marsovan were again left, and determined to return at once to their relief. He was well advanced in years, with a constitution broken by abundant labors and exposures, and yet he left in the midst of a peculiarly stormy winter, and after a difficult and perilous journey, reached Marsovan, with his brave wife, on the 13th of March, 1874. One short year of earnest and useful labor among the students and through the field, endeared him to all hearts, but left him physically a broken wreck, obliged to retire to America, where, after years of painful suffering, he was translated to his reward. Few men in this Mission have left such a record of holiness and power, and his memory is the precious heritage of those who knew him personally.

In 1870 Dr. Herrick of Constantinople, was removed to Marsovan, adding greatly to the vigor and efficiency of the force, but after three years he was obliged to return to Constantinople by the demands of Bible translation work, and his absence caused a part of the strain which touched the heart of Dr. Schneider in 1874. Dr. Herrick was again connected with the Seminary during the years 1890 to '93, after which he was again called to the Capital.

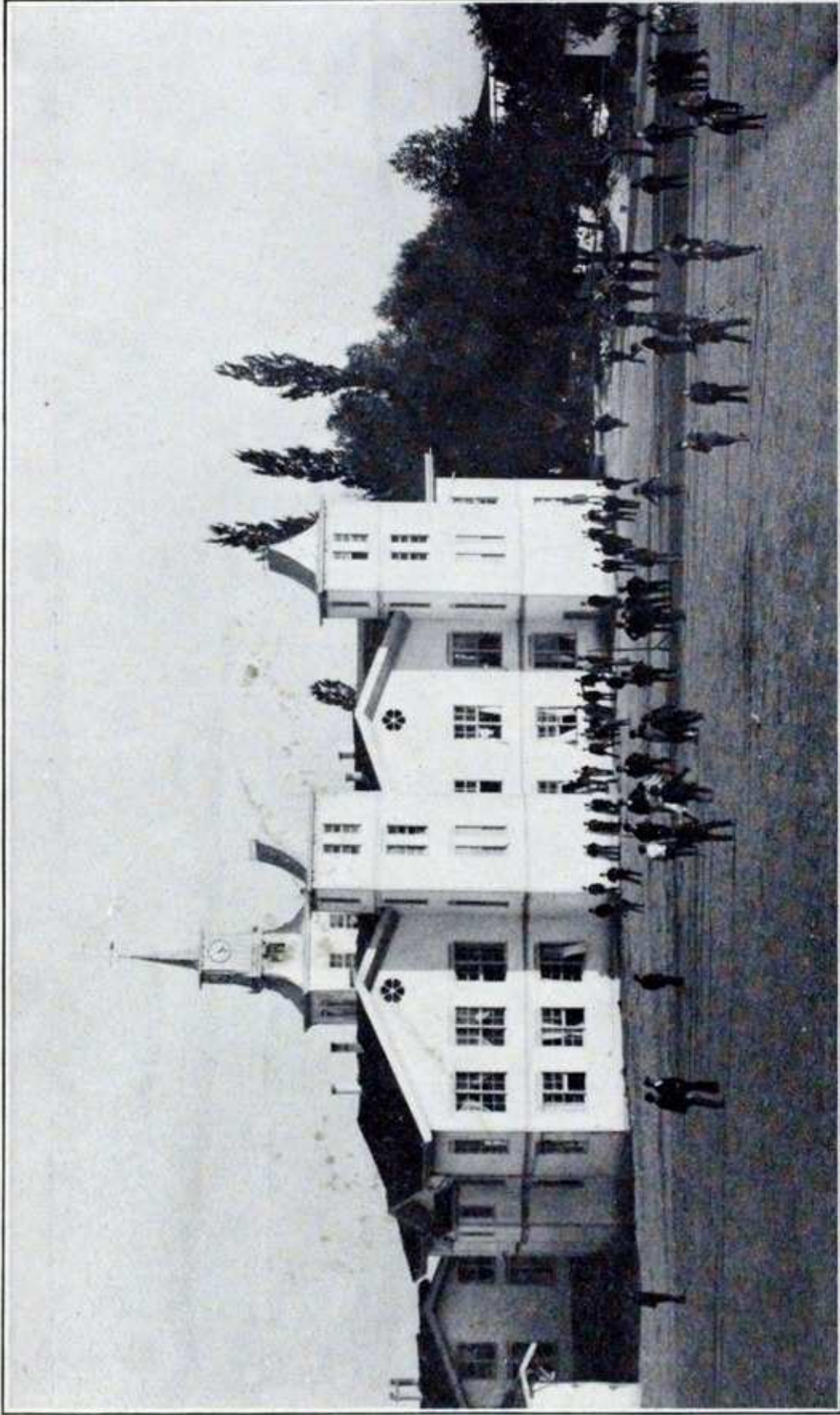
After the departure of Dr. Schneider Caesarea Station loaned Mr. Bartlett to the work in the Seminary for a few months, and the following year Mr. Riggs of Sivas was transferred to be permanently located at Marsovan.

Among the students of the Bebek Seminary there was at one time quite a number of Greeks, as well as Armenians. But for a complication of reasons the Greeks withdrew, and when the School was opened in Marsovan, it was designed only for Armenians. As time passed on, however, a few Greeks began to seek its privileges. Two or three of them acquired the Armenian language in order to avail themselves of the instruction, and it soon became evident that provision must be made for their training through the medium of their own vernacular. Accordingly the Rev. Edward Riggs devoted himself to the study of the modern Greek, and in 1880 the increasing numbers of Greek pupils began to receive in their own language the instruction which was being given to the Armenians in Armenian. Other lessons were given to all together in Turkish, and some in English. Since that time there have been Greeks in all the classes, sometimes even outnumbering the Armenians. These nationalities have frater-

nized perfectly, dwelling together in harmony, despite the croakings of certain foreboding pessimists.

It may be well at this point to anticipate enough to say that after the death of Mr. Smith, in 1896, an important change was made in the language of instruction. Mr. Smith's instruction had been mainly in Armenian, and there seemed to be no one who was fitted and at the same time free, to take up his lessons in that language. On the other hand the pupils were able to get a much better knowledge of English than they could in the earlier days of the Seminary. Hence it was decided to have all the lessons of the course in English. The text-books used, and books of reference, were of necessity largely English, and the new plan had two decided advantages: First, it removed the necessity of having the same lessons repeated in two languages, thus economizing teachers, and second, it unified the classes, and stimulated the pupils to a higher grade of scholarship.

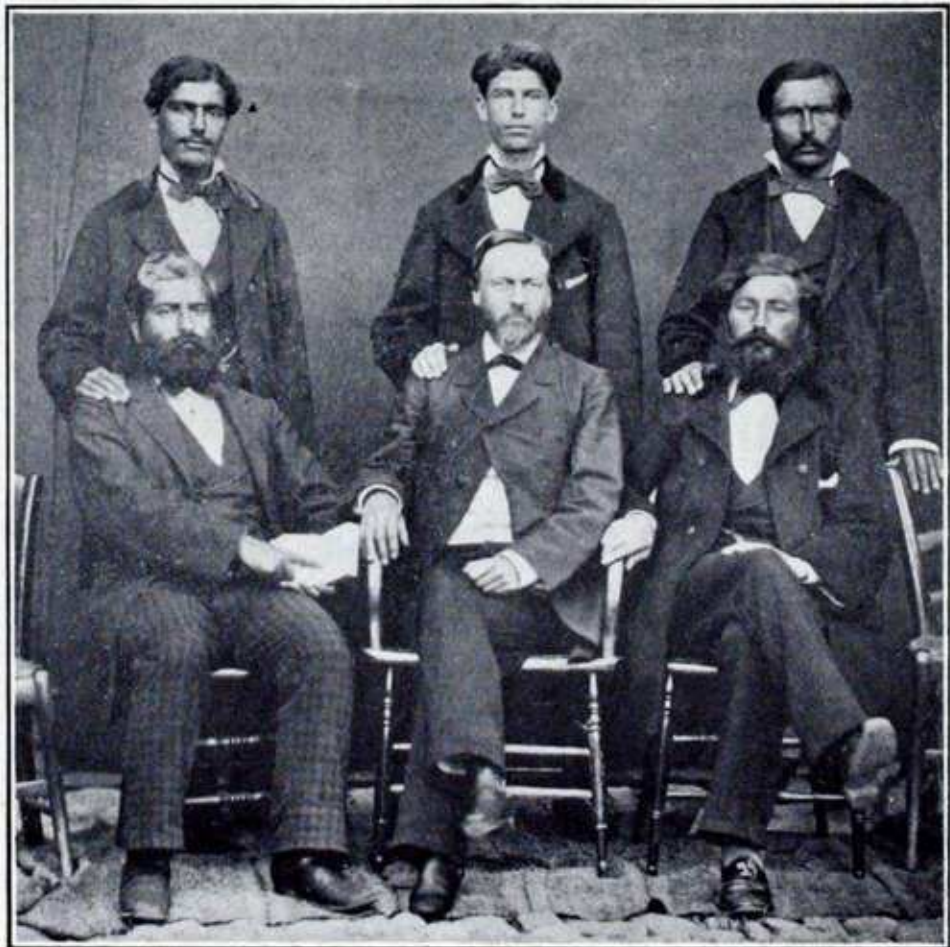
The first and second classes graduated have been mentioned. The Seminary continued to send forth, at first, a class once in two years, and later, once in about three years,—the irregularity being caused for the most part by inequalities in the degree of preparedness of the pupils when they entered, and their difference of capacity and ability. In all, up to the present sixteen classes have graduated, numbering one hundred and thirty-eight men. Of course it was to be expected that some individuals would turn aside into other occupations, but the general uniformity with which they have entered the ministry, and have done years of service in the Gospel cause, is testified to by the list on other pages, of the graduates, by name, with a record of their labors. They have been and

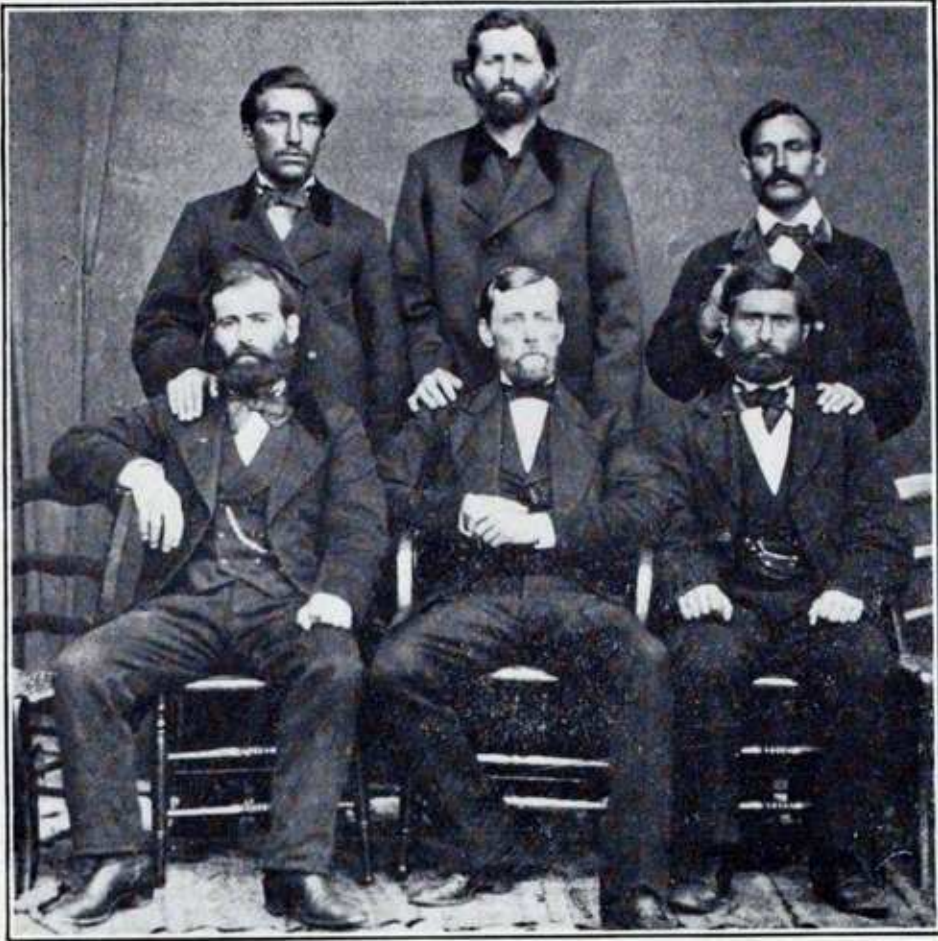


Anatolia College as it is at present, showing accumulated additions made to the original Theological Seminary building.

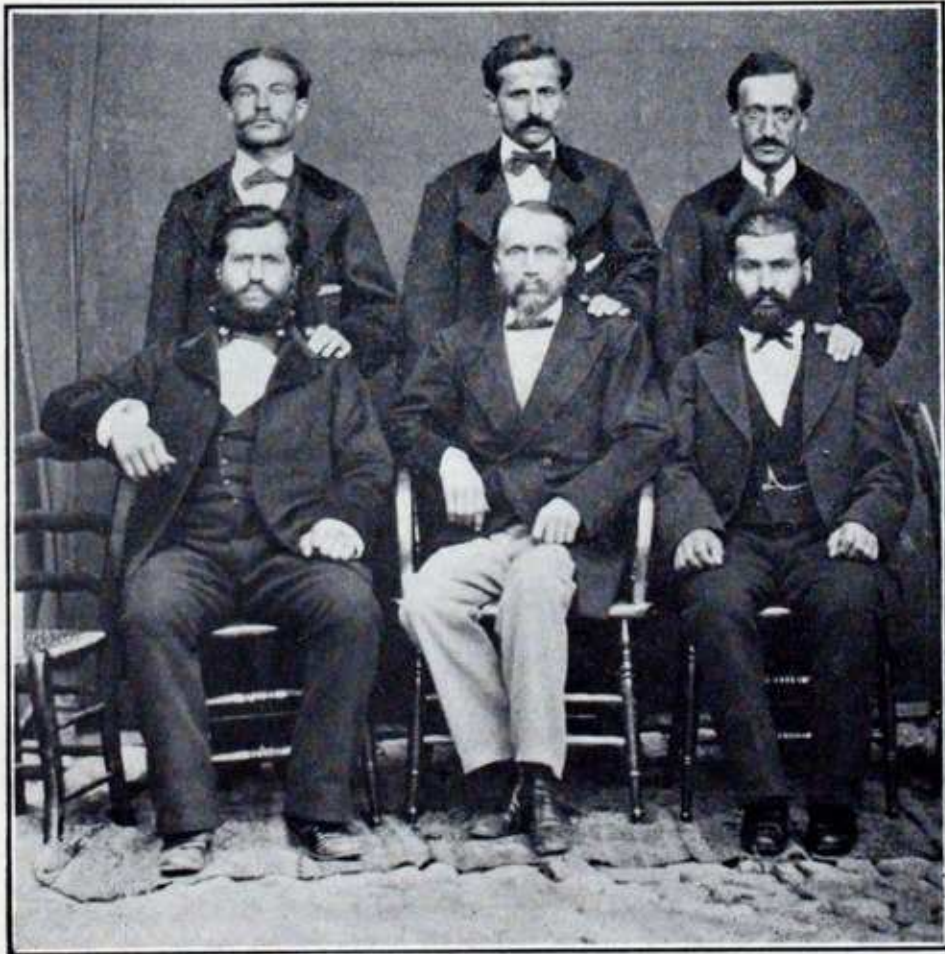


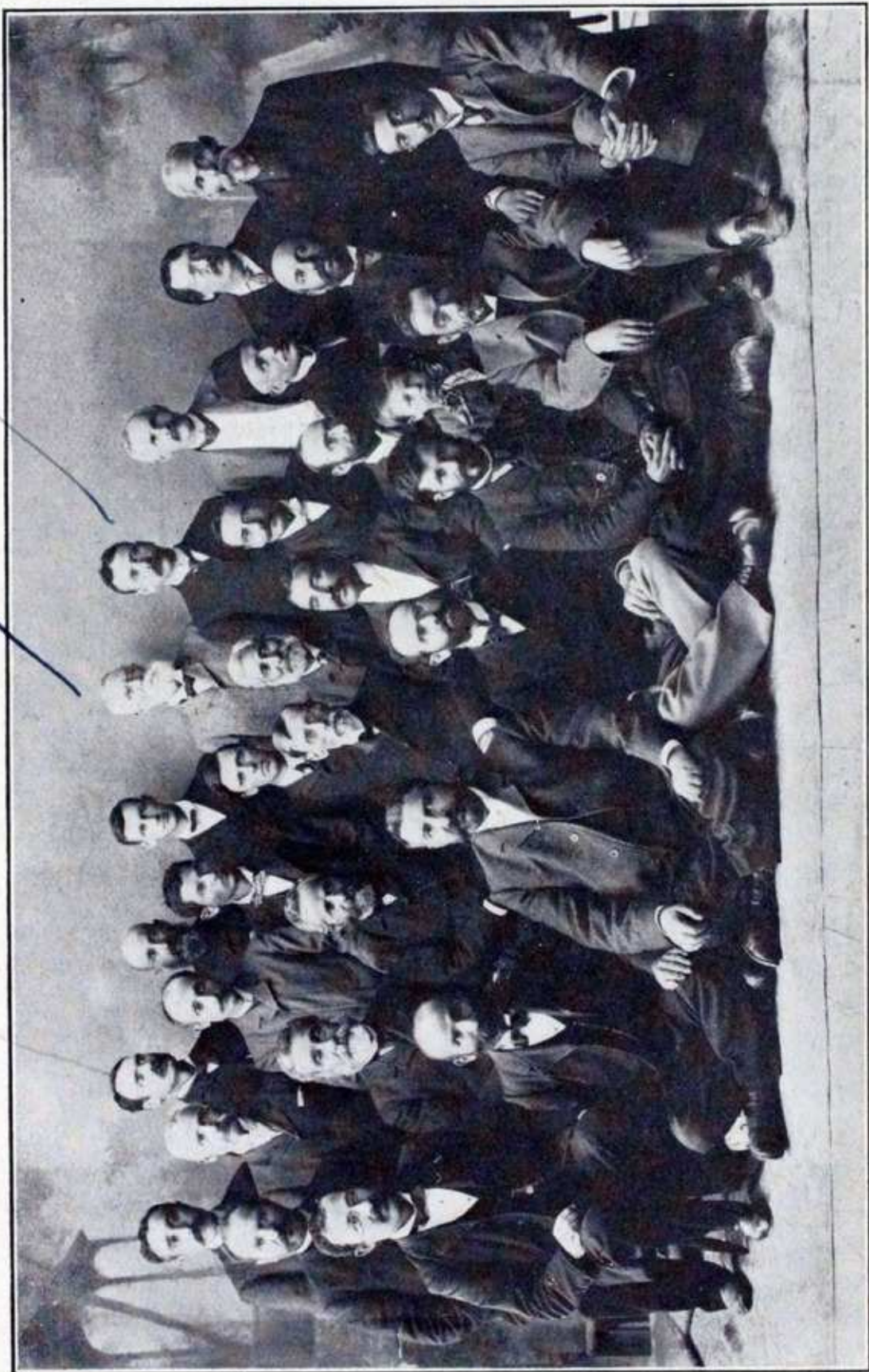
These four pictures represent the members of the com-
sits in the center





bined classes of 1881 and 1882. One of the teachers of each group.





Handwritten notes:
1. *Edwards*
2. *Leupp*

Handwritten note:
3. *Under*

A group of ministers taken in 1906. Sixteen of the entire number have been students in Marsovan Seminary. Eight are missionaries.

are widely scattered in Asia Minor, and a fair proportion of them are still faithfully holding up the word of divine truth among the people. About one-fourth of the whole number have gone to their reward. Some have gone to other lands: some few are superannuated, but most of them are in active service, and as a body they have done credit to the institution that prepared them for their mission.

The Rev. Avedis Assadourian, after spending some years as teacher in the Theological Seminary, was called to pastoral work in Constantinople, where he labored faithfully and acceptably till his death, in 1902. His place in the Marsovan Seminary was taken, after an interim, by the Rev. Garabed Thoumayan, who had received his theological training in Lausanne, Switzerland. Beside giving instruction in theological branches, he also taught the French language, of which he had acquired an excellent knowledge, and he continued to do so in Anatolia College, after that was organized, until his forcible removal by government action in 1893. Later the Seminary secured the services of the Rev. J. P. Xenides, who was a graduate of Anatolia College, and had studied theology and been ordained in Edinburgh, Scotland.

Rev. G. E. White was appointed a missionary of the Board and reached Marsovan in 1890; Rev. T. A. Elmer, in 1905. Since these dates they have shared in teaching in the Seminary as in the other work of the Station. Rev. Chas. T. Riggs as a missionary resident in Marsovan 1900 to '04 rendered valuable service in theological instruction.

The rise of Anatolia College has been alluded to, and as that now flourishing institution is an outgrowth of the Marsovan Theological Seminary, a mention of it should be included in this sketch. The rapid intellectual awak-

ening of the people of Turkey, and the growth of the evangelical work among them, demanded a steady advance in the grade of education required of ministers of the Gospel. Hence the course of study in the Marsovan Seminary was repeatedly revised and the standard raised. It soon became manifest that the Seminary could not long undertake to give, in a four years course, all the needed instruction, secular and theological. At length, in 1883, there came an important re-adjustment. The last two years of the course, which had been devoted to purely theological studies, was lengthened to a three years course, made, as far as circumstances would allow, to cover the ground covered by the Theological Seminaries in the United States. And to this three years course the name of Theological Seminary was restricted. The first two years of the former arrangement, during which secular studies had been pursued, was wholly reorganized and enlarged into a four years High School course, and to it pupils were admitted without reference to any expectation that they would study for the ministry. This Marsovan High School had a brief but brilliant existence, rapidly outgrowing itself, in grade of instruction, and in number and character of students. In 1886 its form and organization was changed into that of a College, with a regular four years course, and a Preparatory Department of two years studies, required for admission to the Freshman Class. It was not very long before this two years preparatory course was lengthened to three years, and recently the three have been made four, while constant additions have been made to the number and quality of the teachers, the range and thoroughness of its studies, the accommodations and apparatus and the system and efficiency of superintendence and administration, till now

it stands well up among the best Colleges in the country. It secured a charter under the laws of the State of Massachusetts, its Trustees being the members of the American Board's Prudential Committee, and in 1899 it received an imperial "Firman" from His Majesty the Sultan of Turkey. The name "Anatolia," is peculiarly happy in its significance, being the name of the country in the midst of which the College stands, and the word signifying "the Sun-rising", properly applied to the intellectual and spiritual awakening for which the College stands, expressed in its motto, "Morning cometh." As in 1863 Robert College grew out of the impulse given by the Bebek Seminary, which bequeathed its theological work to the Marsovan Seminary, so in 1886 the Marsovan Theological Seminary inaugurated Anatolia College, henceforth to do its secular work, and restricts itself once more to the purely theological range.

The latest change in the curriculum of the Seminary is the prefixing of a transitional year, to enable young men who have completed the Sophomore year in college to combine the most essential lessons of the college Junior and Senior years with some lessons of the theological course, all compressed into one year instead of two. This makes a four years course, into the second year of which college graduates may enter. In other words, it allows a student to begin specializing in Theology after his Sophomore year in college.

When the Theological Seminary was organized in 1864, the Mission owned no property, and the school opened in rather meagre hired premises in the crowded city. In due time the Board authorized the purchase of land on a fine site on the northern edge of the town, and

here a suitable building was erected and this was occupied in 1871. When the High School was started this building was shared by the two institutions, wings being added as increased numbers and complications required. When the College came into existence the addition of further rooms went on, but the needs increased still faster, and as the number of Seminary students was small compared with the number of College students, one room after another was necessarily absorbed by the College, until the work of the College has practically requisitioned the entire building. The College is doing full half of the work that the Seminary started out to do, and doing it on a broader scale than the original Seminary had contemplated, and for this the Seminary is very grateful. But the result is that the Seminary is again practically without a building. The Mission premises are roomy and admirably located. The American Board highly approves of the project. Plans are being prepared for a worthy structure. It remains for some one to appreciate the opportunity and furnish the required means. With a new building, and with large additions to its library, this institution may start with high hopes on a new and more useful stage of its existence, and it covets a share in the much needed work of the coming spiritual reformation among the people of this long neglected land.

JOHN FRANCIS SMITH.

Institutions tend to take their shape and bent from the influence of some one man. The form and trend of the Marsovan Theological Seminary crystallized largely about the person and character of the Rev. John F. Smith. His associates,—even those most intimately connected with him,—probably did not realize how much they were influenced by his opinions and practices. He was viewed as a man to be loved and trusted, and one with whom it was not difficult to co-operate, rather than as a person to be looked up to, and followed. But if results were analyzed, there would generally be found in their elements a predominance of his personality. He came from strong New England stock,—from that class which has given us so many of our influential men,—the farmer class. He was born on his father's farm, near Windsor, Vermont, on the 30th of January, 1833. The Connecticut Valley is beautiful to the eye, but the stony soil and distant markets made farming hard work, and this family of three brothers and six sisters shared with their frugal parents the stern struggle for subsistence. While the girls were spinning and weaving and knitting, John and his two brothers with their father bore the brunt of the farm work. The mother was a woman of piety and refinement, and impressed her character upon her children, giving them all a thorough grounding in domestic education. When the older daughters wanted to go to school, John showed the true grit that was in him by voluntarily staying at home to help his mother in domestic labors while his sisters sought an education. He had, however, an unquenchable thirst for learning, and in due time it came his turn. He was the only one of the nine to get a College training. When he did go to school he very quickly took a high position in scholarship and character, and would have made rapid progress, but the financial problem demanded that both his school and college course should be frequently interrupted that he might earn by teaching what he had to spend in learning. His mother had solemnly devoted him to the work of the ministry, and from a child he had the habit of being very observant of all the sermons

he heard, analyzing and classifying them. He entered Dartmouth College, but after his first year there his father gave up the struggle in his native state, and joined the tide of westward emigration, settling on a farm ten miles out of Madison, Wisconsin. Here he continued his collegiate course in the newly opened University of Wisconsin. In his frequent visits to the farm the twenty miles, for going and coming, were always covered on foot, in the late evenings and early mornings, so as not to fail of any duty, his supper, or early breakfast consisting of a slab of dry bread carried in his pocket, most commonly without anything to help it go down. He graduated in 1857, the Valedictorian of his class, and was immediately called to a place on the staff of instruction in his Alma Mater, which he held for two years. His father's hopes of better success on western soil seem to have been disappointed, for soon after his son began teaching in the University he was compelled to mortgage the farm. By the most strenuous efforts, and ascetic economy the son succeeded, before closing his engagement with the University, in raising the mortgage. It is probable that in the extreme privations of this self-imposed task he undermined his physical constitution, the result of which was that through life he had the appearance of a frail and delicate man. He had never given up his purpose to be a minister, and as soon as his parents could spare him he went to Lane Theological Seminary, at Walnut Hills, Cincinnati, where he graduated in 1862. For his graduating address he chose his subject, "The Justice of God." This would seem to suggest an aspect of sternness in his character,—more perhaps in theory than in practice, and which he exercised more toward himself than toward any one else. It led him often in his preaching to treat such topics as duty, law, justice, right,—while in his relations with others he was affable, genial, forbearing, and charitable, almost to excess.

Before he had finished his Theological course he accepted a call to the Congregational Church in Lebanon, Ohio, where he settled at once on graduating, and a month later was ordained there. His mind, however, had been turning toward the foreign missionary work. Only a few weeks after his ordination he was married in Castleton, Vt., to Miss Laura Elizabeth Smith, of that

town, and the day after his wedding he attended the annual meeting of the American Board, at Springfield, Mass. This meeting appears to have brought to maturity his purpose to go to the foreign field, and three months later he offered himself to the American Board as a candidate for that work. It was his thought, as also that of the Secretaries, that he would go to India, but before long he was appointed to Turkey, with a view to the proposed opening of a Theological Seminary in Marsovan. In May, 1863, Mr. and Mrs. Smith sailed for their field of labor. They spent three months in Constantinople, studying the Armenian language, enjoying the privilege of living in the family of good old father Goodell. On Oct. 19, 1863, he reached Marsovan, which was to be his post for the remaining thirty-three years of his life.

Mr. Smith was sent out with special reference to the Theological Seminary, but he never thought of limiting his activities to that one institution. He was a regular member of the Station, and accepted his full share of its toils and responsibilities. Teaching, touring, preaching, counseling, planning,—each in its turn occupied his careful and conscientious attention. He had never had any special commercial training, but he soon took hold of the station accounts with vigor, and showed so much efficiency, promptness, accuracy, and economy, that his associates soon came to depend wholly on him in that line, and he remained Station treasurer through most of his missionary career. In the financial circles of the town he enjoyed the absolute confidence of the prominent merchants, who could not trust one another. And he was one of the few station treasurers whose work was always and completely satisfactory to the treasurers of the Mission and the Board. He had limitless patience in listening to the volubility of all sorts of people who came to see him. His associates sometimes complained that he gave too much time to such conversations, but he would reply, "the man that wants to see me is the man I want to see." And he certainly, in this way, and by his manifestly deep and sincere sympathy with the troubles of every one, gained the honest respect and devoted attachment of a very large number of persons.

His labors were manifold, and yet he had the faculty of so adjusting the parts of his work, and so economizing his time as never to be pressed and hurried, and always to have time to consider any new matter, whenever introduced.

He was the constant counsellor and helper of the ladies in charge of the Girls' Boarding School, and when Anatolia College was established he was prominent in its organization and administration, and served as its Treasurer till the day of his death.

He had great power of abstraction, which enabled him calmly to carry on study, or pursue intricate lines of accounts, or other delicate business, though the room where he sat might be buzzing with conversation, or with children's romping games.

There was nothing of bluster or self-assertion in his outward appearance, but Mr Smith possessed a strong deep courage and firmness, born of a vigorous faith and stern sense of duty. This was illustrated by an incident which occurred when, during his College course he was teaching at Perrysburg, Ohio. During one hot summer there was a sudden and violent outbreak of cholera in the town. It caused something like a panic, and those who could, fled to cooler spots. He had no personal ties to bind him there, and might have followed the crowd. But he refused to leave his post though his duties were interrupted. He gave himself to nursing the stricken, and was the means of saving several lives. He was not attacked by the dreaded disease, but it was a terrible strain on a constitution already weakened by ascetic habits, and to this trying experience he ascribed the severe nervous and feverish headaches which frequently afflicted him all the rest of his life.

In his personal and domestic use of funds Mr. Smith was extremely economical, even to the point of very appreciable self-denial, while almost lavish in his benevolences.

A tender and affectionate husband and father, he was utterly crushed by the loss of his devoted wife, who was taken away on the 15th of March, 1880. It broke down his already feeble health, and he was soon obliged to seek change and rest in a second visit to his native land. It was three years before he was sufficiently recuperated to return to his post in Marsovan. Again in 1892 he was terribly stricken by the death of his beloved daughter Bertha,

who, less than three years before had returned to Marsovan to devote her sweet voice, and all her powers to the same missionary work that occupied her father.

In 1885 Mr. Smith was married in Mardin, Turkey, to Miss Sarah Sears, a missionary at that station, and during his return journey the party suffered one of the not uncommon vicissitudes of the earlier missionary life, in being attacked by high-way robbers and relieved of all the property they had with them.

It would involve too much to undertake a complete analysis of Mr. Smith's character, but we cannot pass by without an allusion to one or two of his special qualities: He had a keen sense of justice, which he made applicable to his own affairs, just as rigidly as to those of others, and he was never known to take an unfair advantage of any one in any possible relation. Hence his opinion was greatly relied upon and he was often appealed to to arbitrate in delicate matters, and his judgments were almost invariably accepted as kind, moderate, keen, comprehensive and discriminating.

He was eminently wise in council:—not hasty to express half-formed opinions, he would often remain silent while others thrashed out the crudities of a subject, and then, rapidly catching the fundamental elements of the question, at the critical point he would, in few, clear words, suggest a solution which would at once impress itself upon all as the only one, and that apparently self-evident.

Mr. Smith did not aspire to the laurels of authorship, but he had made a special study of the Life of Christ, as presented in the Harmony of the Gospels, in an oft repeated course of lessons with his students, and at the request of the Mission he put his notes on this subject into the form of a Commentary, and it was published in Armenian, as the Mission's Commentary on the Four Gospels, and has been very acceptable and useful.

With others on the ground at that time he went calmly and patiently through the political troubles and terrible scenes of the years 1892-1895, without shrinking and without fear. But the experience sapped his physical powers, so that when he was attacked in 1896 by the prevalent influenza he had not stamina

enough to recuperate after the disease had run its course. His spirit left the worn-out body on the twentieth of March, 1896, and on the following day his mortal remains were committed to the tomb. This exercise was the occasion of a very significant manifestation of the esteem in which he was held by all classes. After a brief devotional service at the house, the casket was carried to the Evangelical Church in the city, where some fifteen hundred persons assembled to show their respect and affection, and nearly that number followed the procession to the grave, the cortege being headed by a squad of police, sent by the local governor to indicate the honor and esteem in which the members of the government had held the departed missionary. The services in the church included simple devotional exercises and addresses by several persons representative of various classes of people with whom Mr. Smith had most intimate relations. Beside his own American associates the speakers represented the Marsovan Evangelical Church., the Faculty of Anatolia College, the students of the Seminary and the College, the Gregorian Armenians, and the Campbellite Christians. All the remarks were sympathetic and appreciative, and showed how deep a hold Mr. Smith had on the hearts as well as on the minds of a very large circle of friends. His body was tenderly laid beside those of his first wife and his three daughters, those of his earliest associate, Mr. Dodd, and of Mr. Sutphen, another missionary, being close by, as also that of Miss King, the young missionary taken away so suddenly only a few weeks before.

Mr. Smith's earthly career was closed, but his influence goes on, and its limits cannot be prescribed. Many a humble pulpit in secluded villages in Asia Minor still resounds with his sound doctrine, and his pupils, as their hair is streaked with white, look back at him as their ideal of a theological teacher and spiritual guide.



REV. JOHN F. SMITH.



REV. AVEDIS ASSADOURIAN.

REV. AVEDIS ASSADOURIAN.

When in 1848 the evangelical work had taken a strong grip on some of the people of Aintab, those who were rejoicing in a new spiritual experience felt impelled to carry the glad tidings to the towns and villages in the vicinity. Assuming the character of peddlers and traveling salesmen they were able to evade persecution, and to get such access to the people as to plant the gospel seed in many hearts, and it soon fructified, resulting in the rapid springing up of little evangelical communities at a number of points. This immediately raised the problem of the preparation of qualified preachers to take charge of these incipient congregations, and it was not long before the missionaries sought out suitable candidates and organized a training class. But it was a dangerous and self-denying calling, and there was a dearth of acceptable volunteers, so that it became necessary to appeal to parents to consecrate their growing sons to this trying service. A stirring sermon by Dr. Schneider on this subject transfixed the heart of one of the most prominent members of the Church, by the name of Assadour, who had several sons, and he went home to take stock and decide which son it should be. He settled on Avedis, and at once sent him to school. When he was eleven years old his education was interrupted by the learning of a trade, and for six years he was apprentice to a brass-founder. At seventeen he returned to school, and soon entered the theological training class. His instructors were Dr. Benjamin Schneider, Mr. Jackson G. Coffing, and Mr. Zenas Goss, three saintly men, who left an indelible impress on the characters of their pupils. In 1861, Avedis Assadourian, then nineteen years old, accompanied Mr. Coffing to Adana, and remained there for one year, as teacher in the Protestant school, thus gaining experience which was to be of the greatest value to him. In 1862 he returned to Aintab for the remaining two years in the training class, and in 1864 he was ready, at the age of twenty-two, to go forth into the field of active Christian work. The Theological Seminary which was just being organized in Marsovan was in want of a suitable young man to be associated with the missionaries there

in the instruction of this new institution, and had sent an appeal to Aintab. After prayerful consideration, his teachers fixed on Assadourian as the man whom they could most confidently recommend for that responsible post, and he, and his friends, accepted the call, though it did seem like going very far away from his native horizon. A hard horse-back journey of fifteen days brought him to his new field of labor, where he received a cordial welcome, and entered with vigor on his appointed task. He was already betrothed to Miss Lucia, daughter of Pastor Thomas of the Killis Church, and two years later he returned to make his old home a short visit and to claim his bride.

For fifteen years he held his post in Marsovan, working shoulder to shoulder with the missionaries, in cordial sympathy, organizing, planning, teaching, disciplining, feeling their way cautiously through the crudities of an untried enterprise, and his was a fair share in the design stamped upon the character of the men who have been and are preaching the gospel up and down through Asia Minor, many of them men of superior character and commanding influence. He was called to the work of teaching, but he did not limit himself to this special department. He was deeply interested in the direct evangelistic work throughout the field, and often shared the tours of the missionaries, with all their toils and dangers, as well as their satisfaction and rewards. He was himself a preacher of no mean ability, speaking acceptably in both Armenian and Turkish, and cheerfully improved his abundant opportunities to exercise this gift, both in Marsovan and elsewhere. In order to his greater usefulness in these lines he was ordained as an evangelist in 1868, on the occasion of the graduation of the first class from the Theological Seminary, and the organization of the Central Evangelical Union.

In 1869 Mr. Assadourian made a trip to Harpout, in company with Mr. Smith, and while there they both took part in the organization of a church and ordination of a pastor in the village of Habousi.

In 1878 he spent several months in Amasia, in pastoral charge of the local evangelical congregation there, and his visit is still remembered by the people there as one of the periods of uplift and progress in their checkered history. In a similar service he

spent some months of the following year in Samsoun, as he had done during vacations before. While there he received a call from the Vlanga Church, in Constantinople, to become its pastor. Before the close of 1879 he had removed his family to the Capital, where for twenty-three years he continued in the pastoral work, till his death in 1902. At different periods he lived at various suburbs,—Hasskeuy, Scutari, Boyadjikeuy,—and served different parts of the widely scattered evangelical community, preaching for many years regularly at Hasskeuy on Sunday afternoons, and in the mornings at Scutari or at the Bible House in Stamboul. His patient loyalty to the feeble congregation at Hasskeuy, was something truly pathetic. That little body of worshipers was left high and dry by a receding tide of residence, and he was often remonstrated with for devoting his precious time and strength to an audience which had dwindled to a mere shred of what it once was. But he clung to them with a sympathetic devotion, and served them to the day of his death.

In 1893 Mr. Assadourian made a brief visit to England and the United States, but he was too much attached to his home and his field of labor to spend much time abroad. His home-coming on this occasion was pitifully saddened, for he found that his only remaining son, fifteen years of age, had died but a few days before his return. He had previously lost his promising elder son, about seventeen years old. These afflictions spread a tone of tender sadness over the latter years of his life. Yet even these could not crush out the genial brightness and considerate sympathy with which he met all his acquaintances for he was a favorite with old and young, and had learned how to suit his counsels and his consolations to the special needs of each. He was peculiarly gifted in social qualities, and had most cordial relations with many even of those with whom he differed widely in religious views.

Mr. Assadourian was highly appreciated in the meetings of ecclesiastical bodies, and he was very happy in discussion and conference. He was for many years the presiding officer of the Bithynia Synod.

He was called to his rest on Friday, the eleventh of April, 1902. His body was interred on the following Sunday in the Protestant

Cemetery at Ferikeuy, a large and appreciative assemblage of notable personages being present, and sentiments of respect and affection were eloquently expressed by several prominent speakers. He was only sixty years old, but he had accomplished a great amount and variety of service, of which perhaps the most significant was what he did in the Marsovan Theological Seminary.

A LOOK AHEAD

The new era in Turkey has come. The long period of repression, oppression, and depression ended July 24th, 1908, when the Young Turks, backed by the Macedonian Army, forced the proclamation of the Constitution. Since then the Young Turks have more than met the hopes of their friends and have disappointed the expectations of their many enemies. In April, 1909, Adana and the plains of Cilicia were drenched in blood as the result of the last expiring throes of the old regime. But the Macedonian Army rose again, took Constantinople, removed the old Sultan from the throne and elevated his brother to the place. Mehemet V has sworn to uphold the constitution and maintain parliamentary institutions. The Young Turkey party is making an honest effort to unite all factions and all nationalities, Greeks, Armenians, Kurds, Arabs, and Albanians as well as Turks and all the rest, in making, defending, and developing one Fatherland.

The new era of Liberty, Equality, Justice, and Fraternity opens new doors for sympathetic Christian assistance. It is only a question of time and means when the people who have reformed the state will take in hand the reformation of their churches and creeds. Young people are flocking to school, and their elders are steadily improving existing school systems. Newspapers are multiplied and everybody wants to read them. The development of natural resources and the increase of commerce will enable the people to equip stronger churches and social institutions. Christian Americans have the opportunity of co-operating with, and to some extent of directing, this national and international movement.

The training of young men to be ministers of churches and evangelists among their own people must ever be one of the most sacred duties of missionaries. They must do the real work, for no foreigner can do it. There are several well equipped American Colleges in Western Turkey, but there is only one Seminary, and this has been attempting its work with the most meagre equipment and with an inadequate teaching force. The graduates have done on the average and in the aggregate useful and creditable service in the ministry. But the time has fully come when the Seminary should be adequately strengthened for its growing work and its widening field. There are many earnest young men coming forward as candidates for Seminary studies, but in these days of easy travelling they will go to Yale and Union unless there is a local institution where they can secure a first-class education in Theology. Yet it is a fact that of the young men from Turkey who go abroad to study Theology most are lost to any further service in their own country. They must be educated on the field they are to serve, but they must be educated well if at all. The field of Marsovan Seminary is primarily that of the Western Turkey Mission, which contains over 100 Evangelical congregations and probably 10,000,000 souls. But the field is wider yet, for there is no other Evangelical Seminary among the Greeks who number several million, and Greek students come to Marsovan in considerable numbers. Anatolia College, which is the chief feeder of the Seminary, draws its students from half the provinces of Turkey, from Albania, and Egypt, from Greece and Russia, and the Seminary should be prepared to share in educating men from all these countries.

We would not for a moment forget the spiritual power which God alone can impart, but the churches of Western Turkey and the Levant need men of spiritual power with that commanding ability to lead which education is intended to bestow.



REV. GEORGE F. HERRICK, D. D.

ROLL OF GRADUATES AND STUDENTS
1864-1910.

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Class of 1868.
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Haroutune Adzgian, of Amasia. Preached for many years in Amasia, Charshamba, Erzingian, Tocat, Vezir-keupru. Now resident in Stoneham, Mass.

Hovhannes Arslanian, of Marsovan. Preached and taught eight years in Kapou-kaya, Kourshounlou, and Yenidje, and ten winters among the Gypsies of Marsovan. Died, 1892.

Hovhannes Bassian, of Bayasid, in the Caucasus. Preached some time in Charshamba later studied medicine in America; practised in Brousa and Constantinople; now practicing in Fresno, Cal.

Krikor Eumurian, of Mounjousoun. Settled in Mounjousoun, 1868; ordained there in 1869; preached in Everek, '83-'87; Nigde, '87-'89; returned to Mounjousoun in '89, resigned in 1901 and went to his son in Nigde, where he preached frequently; returned to Mounjousoun, '03, and occasionally preached; in '09 moved to Scutari, Constantinople, where he still resides.

Blind Haroutune, of Erzingian. Preached occasionally, and was some years a Colporter, in the Erzingian region.

Hagop Nourian, of Mounjousoun. After preaching a few years in Adrinople, studied medicine in the University of Pennsylvania, 1875-'78; then practised in Bulgaria, where he died in 1900.

Krikor Sevdayan, of Mounjousoun. Preached in Sougourlou, '68-'73; Unie, Kapou-kaya, and Charshamba, '73-'78; Sougourlou, '78-'90; ordained in Sougourlou, where since '90 he has resided, engaged in the drug business.

Yeghia Yardumian, of Injirli. Preached as evangelist in Injirli, Chakmak, and Eylenje, 1868-'90; ordained at Injirli; preached in Sougourlou, '90-'94, when he died.

Class of 1870.

Nahabed Abdalian, of Gurun. Preached in Bardezag; studied medicine in America; practised in Gurun, where he died in 1895.

Mesrob Azadian, of Caesarea, (blind). Preached in the Caesarea region a few years; now resident with a son in Yozgat.

Simeon H. Babasinian, of Marsovan. Preached in Vezir-keupru, '70-'71; Marsovan, '71-'74; Samsoun, '74-'79; student in Union Seminary, N. Y., '79-'82; preached in Samsoun, 1882-1906; he was ordained there in '89. He went to America in 1906.

Hagopos Der Kalousdian, of Kapou-kaya. Preached in Herek, 1870-1873; Charshamba, '73-'74; Ordou, '74-'79; and '80 to the present time; ordained in '88; preached to the united congregations of Armenians and Greeks till the latter became a separate church in '88, since which time he has been pastor of the Armenian church alone.

Hachadour Dombalian, of Kapou-kaya. Preached in Kapou-kaya, 1870-'74, and there ordained; afterwards became Disciple minister and so continued for some time. Still living in Kapou-kaya.

Hovhannes Garabedian, of Rodosto. Preached in Edinjik, '70-'72; taught in Brousa, '72-'73; preached in Kutahya, '73-'74; in Biledjik, from '74 till his death in '75.

Gulbenk Gulbenkian, of Marsovan. Preached in Yozgat, '70-'71; in Samsoun, '71-'72; Amasia, '72-'78; Herek, '78; Samsoun, '79-'82; in Bafra, '82-'83; Vezir-keupru, '83-'85; Hadji-keuy, '85-'89; then entered business in Marsovan. Later he supplied the Marsovan church, for three years, and served as itinerant evangelist one year, and preached in Charshamba and Kapou-kaya for two years. He was ordained as evangelist in Marsovan. (Mr. Gulbenkian was the only student in Marsovan Theological Seminary who began his course of study in the Bebek Seminary.) He now resides in Samsoun, where he has supplied the pulpit when they had no pastor.

Muggerdich Hagopian, of Abadazar. Preached in Chengeller, 1870-'75; Adrianople, '75-'82; Bardezag, '82-'89; Van, '90-'91; ordained pastor at Murad-chai, '91; and died there the same year.

Simeon Kulludjian, of Tokat. Preached in Zara, and Brousa for a time; then studied medicine in the University of Pennsylvania; practised in Tokat, 1878-1906, when he went to America.

Hovhannes Muggerdichian, of Gemerek. Preached for a time in Marsovan and Constantinople; then studied medicine in America; returned as Baptist missionary in Constantinople; later entered business in New York; preaching to the Armenian Presbyterian Church in Fresno, Cal., since 1904.

Dikran Shahabian, of Sivas. Preached in Tokat, 1870-'77; Kara-Hissar, '77-'78; Zara, '78-'79; subsequently became a Mormon; now in business in Sivas.

Hagop Tashjian, of Caesarea. Taught and preached in Caesarea, '70-'76; preached in Erzroum, '76-'91; ordained there in '79; preached in Bardezag, '91-'93; Smyrna, '93-'08. While in Smyrna he was also pastor to the German Orphanage for Armenian children.

Hovhannes Torosian, of Marsovan. Taught in Marsovan, from 1870 till his death in 1877.

Partial Student.

Boghos Papazian, of Ordou. Labored with or without salary in Ordou many years, till his death in 1880.

Class of 1872.

Sdepan Chorigian, of Nicomedia. Preached in Bardezag, 1872-'78; assistant preacher in Brousa, '79-'80; city missionary, engaged in preaching, Sunday school and charity work in Constantinople, '81-'82; preaching in Hasskeuy, '02 to the present time.

Hovhannes Minasian, of Gurun. Taught for years at Gurun, and traveled as a preacher in the region about; subsequently became a Mormon, in which faith he died in 1890.

Garabed Nergararian, of Nicomedia. Preached in Vezir-keupru, '72-'82; ordained there in '74; went to America, and now is in business in Constantinople.

Mardiros Vartanian, of Bandurma. Preached in Angora many years, then became a Mohammedan, in which faith he continued to reside in Angora, until his death in 1906.

Partial Students.

Krikor of Caesarea, who died in the Seminary in his last year.

Krikor Der Sdepanian, of Rodosto.

Apraham, of Eylenje.

Hovhannes Kevorkian, of Abadazar.

Class of 1875.

Assadour Altounian, of Murad-chai. Preached in Biledjik, 1875-'78; Soloz, '78-'90; then left the ministry, and became a farmer, but often preaching. Died in 1908, in Geul-dagh.

Hagop Bedikian, of Kourd-beleng. Preached in Kourdbeleng, 1875-1885; then, without salary, frequently preaches to the present time.

Garabed Gurunlian, of Gemerek. Preached in Hadji keuy, 1875-'79; in Gemerek, '79 until his death in 1883.

Hovhannes Hagopian, of Eylenje. Preached in Soungourlou, 1875-'76; Everek, '76-'82; then in business, and post-master, in Everek till his death there in '95.

Toros Kendikian, of Arabkir. Preached in Mukhalich, 1875-'90; Geul-Dagh, '90-'99; then graduated from the Brousa School of Silk Culture, and returned to Mukhalich where he is engaged in silk-growing, and for some time supplied the church without compensation.

Garabed Kuludjian, of Caesarea. Preached in Yozgat, 1875-'77; Talas, '77-'83; Trebizond, '83-'90, where he was ordained; then in Sivas, from '90 till his death in the massacre in '95.

Manoug Suvadjan, of Vezir-keupru. Preached in Herek, 1875-'84; in Amasia, '84-'88; Trebizond, '88-'90; Zile, '91-'94. He died in Herek in '94, of cholera contracted in visiting the sick.

Sarkis Vartanian, of Murad-chai. Preached in Jerrah, 1875-'78; Biledjik, '78-'92; then resident with a son-in-law in Biledjik, and unpaid preacher of the church, '94-'05; died in 1906.

Partial Students.

Apraham Aivazian, of Eyleneje. Studied two years; taught in Gurun, two years; preached in Injirli, four years; supplied at times in Eyleneje, and preached at different times an aggregate of twelve years at Chakmak. He died in 1901 in the Talas Hospital.

Hagop Bedrosian, of Caesarea. Studied three years, preached one year each in Vezir-keupru and Kastamoni; now in business in Marsovan, active in Christian work, serving the church as deacon, etc., for many years.

Andon Georgian, now in England.

Class of 1877.

Hachadour S. Altounian, of Murad-chai. Preached and taught in Geul-Dagh, 1877-'81; in Jerrakh, '83-'95; then graduated from the Brousa School of Silk Culture, and now is a silk-grower in Jerrakh, but frequently preaches.

Hagop Der Sdepanian, of Murad-chai. Preached in Yenidje, 1877-'93; ordained in '88; in 1906, on account of ill-health moved to Brousa, where he remains,—pastoral relation not dissolved.

Pasegh Donikian, of Gemerek. Preached in Bor, 1877-'84; Azizie, '84-'94; Nev Shehir, '95-'97; evangelist in Bozouk region, '97-'98; Istanos, '98-'02; Gemerek, '02-'08; ordained in '03; Nigde, '08 to the present.

Hagop Filian, of Antioch. Preached in Yozgat, 1877-'84; Mounjousoun, '84-'85; Kastamouni, '85-'90; Vezir-keupru, '90-'93; Adrianople, '93-'99; ordained in Adrianople, in '94; preached in Nicomedia, '99-'02; then for a time in Istanos, and now in Yenije.

Apraham H. Kuludjian, of Divrik. Taught some time in Amasia, preached in Enderez, 1891-'96; employed in the Swiss Orphanage and the Mission Hospital at Sivas; for the past two years has been preacher and teacher at Kara-Euren, near Gurun.

Aristides Moumjiades of Brousa. Labored nearly twenty-five years in Brousa, including two years in Bayendir; preached in Rodosto, '01-'09; now retired and living in Brousa.

Mangasar Mangasarian, of Arabkir. Preached in Marsovan, 1877-'80; ordained there; studied subsequently in Princeton Seminary; preached in Presbyterian church in Philadelphia; afterwards lecturer for ethical culture society in Chicago, where he still remains.

Hairabed Odian, of Istanos. Preached in Istanos, 1877-'93; ordained there in 1879; preached in Angora, '93-'03; studied in Free Church College, Glasgow, two years; then preached in Istanos, and Murad-chai; now preaching in Mouhalich.

Haroutune Seyranian, of Afion Kara-Hissar. Preached in Kara Hissar, 1877 till his death in '80.

Partial Students.

Haroutune Altounian, of Murad-chai. Studied two years, and then preached two years at Murad-chai; after which he retired, as farmer and merchant, preaching occasionally, and laboring in Sunday School and Y. M. C. A. work; died in 1906.

Garabed Janikian, of Marsovan. Studied two years, and then became a teacher for several years, in Samsoun, Charshamba, Avkat, and Azabaghy; was in business for a while in Samsoun, and is now in America.

Theologos Azariades, of Talas. Studied two years; later studied medicine in Aintab, and in America; now practicing medicine.

Garabed Boyadjian, preached at Boghazlian, Ak-serai, and Nev Shehir. Afterwards for many years in business in Rumania.

Sdepan Chorlouyan, of Mounjousoun. Studied two years; afterwards studied pharmacy in Constantinople, and practised it till recently; now in Egypt.

Hagop Dalkuranian, of Caesarea. Studied one year and a half, and died in Marsovan.

Garabed Kerovpeyan, of Balukesir. Later studied in America and has been engaged for many years in the publication department of the American Board at Constantinople.

Elias Meimarides, of Unie. Resident to date in Unie, and while a practising physician, also the unpaid preacher of the Evangelical community.

Krikor Ouzounian, of Talas. Studied with the class two years; then preached for some years in Konia, Everek, etc., and served also as colporteur; now in business in Talas.

Bedros Purumian, now living in Herek.

Leonidas Raftopoulos, of Cephalene. Labored for a time in the Brousa region, and was for many years a colporteur in Greece; now in business in Athens.

Class of 1881.

Yeremia Abadjian, of Charshamba. Labored in Charshamba, and Kapou-kaya; then became a Disciple minister, in Kpou-kaya and Azabaghy; died in 1894.

Simon Dzerounian, of Manjuluk. Labored in Manjuluk, 1881-'86; colporter, '86-'96; engaged in Relief Work, '96-'97; settled as preacher in Divrik, '98, and died there the same year.

Hadji Iordan Ferman-oghlou, of Talas. Preached for a time in Urgup; after which he went to New York, and entered a rug-factory.

Yeghia Hadji Sahagian, of Boghazlian. Labored in Chakmak, 1881-'84; Mentеше, '84-'87; Chomaklu, '87-'98; without salary, in Boghazlayan, '98-'02; at Jerrah, '04 to the present time.

Ghazaros Papazian, of Kapou-kaya. Preached in Kapou-kaya, 1881 till his death, in 1904. He was ordained there in 1884.

Minas Sumbulian, of Chorum. Labored in Chorum for a time; then resumed his trade of wagon-making, but continued to preach occasionally. He died, April, 1906.

Partial Students.

Markar Gulian, of Kapou-kaya. Evangelist and colporteur in Kapou-kaya region, three years, then engaged in farming, but continued to preach occasionally.

Garabed Krikorian, of Talas. Graduated, Chicago Seminary, 1887. Preached in Yozgat, '88-'92; ordained there in '88; went to America to raise funds for a church building, which has at last

been erected in 1910. He was detained in London on his return, where he remains till the present time.

Haig Papazian, of Egin. Taught in Marsovan, 1881-'92; Amasia, '92-'94. Died, in the massacre, in 1895.

Iakobos Pavlides, of Talas. Labored in Talas, and Germir, 1881-'84; Urgup, '84-'85; then became an attorney, pursuing which profession, he now resides in Marsovan.

Kapriel Tashjian, of Caesarea. Labored in Geyve, Zara, Chomaklu, and Roudigin, until 1889; preached in Divrik, '89-'93; Rodosto, '93-'94; Divrik, '94-'96. Died in 1896.

Class of 1882.

Haroutune Babasinian, of Marsovan. Labored in Vezir-keupru, 1882-'86; Bafra, '86-'88; Avkat, '88-'94; engaged in relief work in Marsovan, '96-'98; teacher in Vezir-keupru, '99-'01; preacher and teacher in Avkat, '03-'06. Now in business in Marsovan.

Krikor Basmadjian, of Adrianople. Preached in Adrianople, 1882-'85; translator, on the "Avedaper," Constantinople, '85-'88; then removed to America, where he studied, and is now laboring as itinerant evangelist.

Hagop Der Ghazarian, of Caesarea. Preached in Denek Madeni, 1881 to the present time; ordained there in 1902.

Garabed Efendian, of Sivas. Teacher in Hadji-keuy, 1882-'86; then went to America, now in business in Philadelphia.

Haroutun M. Garabedian, of Marash. Preached at Ak-Shehir, 1882-'87; Bayendir, '88-'89; Murad-chai, '89-'91; Chalgara, '91-'93; Adabazar, '93-'95; Ovadjuk, '95-'98; Bardezag, '98-'03; ordained evangelist in the Smyrna field; again Murad-chai, '04-'09; again in Chalgara at the present time.

Minas Garabedian, of Gemerek. Taught in Marsovan High School, 1882-1883; after preaching a short time in Gumush, and Chorum, he studied medicine in Rush Medical College, Chicago, '86-'89; now a physician, practising in Biledjik.

Mardiros Kalousdian, of Gemerek. Preached in Sivas, 1882-'85; Gemerek, '85-'93; political prisoner, '93-'95; Talas, '95-'97; Gemerek, '97-'99; Yozgat, '99-'03; died in Sivas in 1908.

Kaios Kemalian, of Nicomedia. Preached in Nicomedia, 1881-'83; Haskeuy, '83-'90; then removed to America, where he died.

Hagop Mikayelian, of Harpout. Preached some years in the Brousa field and Bardezag; then went to America, and returned as a Baptist missionary; retired to America in 1892.

Elias Pavlides, of Zinjir-dere. Preached for a time in Akserai, and after study in America, again at Akserai, and at Cheltek. Now in business in New York State.

Pandelis Philadelphes, of Philadelphia, (Ala-shehir.) Labored in Smyrna, 1882-'84; Sparta, (Asia Minor), '84-'86; Baiendir, '86-'88; ordained evangelist, by the Greek Evangelical Alliance, in Smyrna; since '88 pastor of the Greek evangelical church in Ordou, till the present.

Arakel Sivaslian, of Mounjousoun. Taught in Marsovan High School, and in Anatolia College, 1882-'90; studied mathematics and astronomy in Carleton College, Northfield, Minnesota, '90-'94, taking the degree of Ph. D. Professor of Mathematics and Astronomy, Anatolia College, 1894 till the present time.

Prodromos Sirindes, of Talas. Preached in Urgub, 1882-'83; Akserai, '83; colporteur in Greece, '83-'84; a student in the University of Athens, '84-'87; Talas, '87-'96; Union Seminary, New York, '96-'97; teacher in the American School for Boys, Talas, '97-'04; Agent of the British & Foreign Bible Society in Athens, '04 to the present time.

Kaspar Turadian, of Amasia. Preached in Amasia, 1881-'88; Egin, '88-'90; Tokat, '90-'99; Zile, '99-'06; supplied Herek, '08-'09; now in Amasia.

Partial Students.

Christianos Bedrosian.

Panos Boyadjian.

Elias Farsak-oghlu.

Raphael Kevorkian.

Sarkis Ghazarian.

Muggerdich Krikorian.

Hagop Kazerian.

Hovhannes Mardirosian.

Hovhannes Merdinian.

Haroutune Nalbandian.

Benon Tekirian.

Garabed Zakarian.

Class of 1884.

Hagop Abadjian, of Caesarea. Labored at Azizie, 1884-'86; Kir Shehir '86, till his death in 1893.

Haroutune Armaghanian, of Istanos. Preached in Yozgat, 1884-'87; in Everek, '88-'94; preached and taught in Azizie, '94-'99; Nev Shehir, '99-'02; Balukesir, '02-'03; Eudemish, '03 to the present time, including six months preaching in Smyrna.

Hovhannes Kayayan, of Ha...i-keuy. Taught in Marsovan High School, and in Anatolia College, 1884-'93; studied in the Universities of Edinburgl and Paris; now resident in Basel, Switzerland.

Partial Students.

Garabed Azhderian.

Apraham Dombalian.

Parsegh Boghosian.

Pandelis Hadji-Sava-oghlou.

Georgios Deliyannides.

Prodromos Pavlos-oghlou.

Jordan Therianos.

Class of 1887.

Sarkis Adjeriau, of Roumdigin. Preached in Lile 1887-92; Mentеше, '92-'99; Roumdigin, '99-'01, where he remained without charge until he became a Gregorian priest, in 1907.

Krikor Dombalian, of Kapou-kaya. Preached in Fatsa, 1887-'90; in Ak-Hissar, '90-'93; Manisa, '93-'98; Erzroum, '98-1900; Trebizond '00-'06; ordained in Erzroum, in '99; called to the Langa Church, Constantinople, in '06. After preaching there a few months, he died in Marsovan, 1907.

Karmi Dalkiranian, of Caesarea. Preached in Vezir-keupru, 1887-'89; labored as evangelist in the Caesarea region, for a time, and preached at Eudemish, after which he removed to America. He is now in the rug business in New York City.

Boghos Gorgodian, of Marsovan. Labored in Azabaghy for some years; after which he became a farmer, continuing occasionally to preach, resident in Azabaghy.

Garabed Jermagian, of Rodosto. Labored in Azabaghy, Solos, Biredjik and Murad-chai, for some years; now in America.

Avak Kaiserian, of Roumdigin. Preached and taught in Akserai, '87-'88; Mentеше, '88-'91; Saru Hamza, two different times; Eyleneje, two different times; was for four years an evangelist, center at Terzlii; now teaching and preaching in Boorhan.

Sarkis Merdinian, of Kastamouni. Studied medicine in America, and now resident there.

Avedis Nicoghosian, of Nigde. Preached in Akserai, 1888-'91, Nigde, '91-'95; Everek, '95-'96; Nigde, '96-'01; clerk to Caesarea Mission Station, '01 till his death in 1902.

Yeghia Shamigian of Dendil. Preached in Roumidgin, 1887-'88; Nev-Shehir, '88-'94; principal of the Apostolic Institute, Konia, '95-'97; preached in Everek, '98-'99; Caesarea, '99-'02; Brousa, '02-'09; went to England and returned to Brousa.

Garabed Shirinian, of Vezir-keupru. Preached in Chorum, 1887-'92; Oulou-Poungar, '92-'93; Trebizond, '93-'99; Erzingian, '99-'00; Van, '00-'06; ordained in Van; Tabreez, Persia, '06 till his death in 1907.

Haroutune Thoumayan, of Marsovan. While traveling as a peddler he distributed scriptures, and preached in villages, mainly to Mohammedans; died in 1894, a political prisoner in Amasia.

Haig Yardumian, of Injirli. Preached in Soungourlou, 1887-'92; ordained there; studied in Hackney College, London, '92-'96; labored in Philippopolis, from '97—for a while; then went to America; now preaching to evangelical Armenian church, Philadelphia, Pa.

Krikor Yardumian. Labored in the Bozouk region, from 1887 to the present time; ordained pastor of Injirli and Eyleneje church, in 1899.

Haroutune Yazudjian, of Caesarea. Labored in Sivas and Erzingian, one year each; studied in Nottingham College, England, and resided in England till his death in 1909.

Class of 1890.

Garabed Adanalian, of Caesarea. Preached in Herek, 1891-'95; Talas, '95-'98; Marsovan, '98-'04; studied in America, '04-'07, taking degrees B. R. Pd. and M. Pd. in Hartford and New York; preaching in Smyrna, '08, to the present time. He was ordained evangelist in Marsovan in 1902.

Georgios Anastasiades, of Yaghbasan. Taught in Anatolia College, 1886-1892; preached in Alacham, '92-'98; merchant, and self-supporting preacher in Charshamba, '98-'03; invited to Asabaghu as center for evangelistic work, 1903; preached in Herek, '03-'08; ordained there in 1905; evangelist with center at Iskili, '08 to the present time.

Haralambos Anastasiades, of Angora. Taught in Talas, 1891-'96; then removed to Angora, and entered business, in which he still continues.

V. Hovhannes Hagopian, of Mounjousoun. Teacher of Turkish in Anatolia College, 1887-'91; student in the Imperial Lyceum of Law, Constantinople, 1891-'93; Professor of Turkish in Anatolia College, '93 to the present time. Preaches, from time to time, in the College and elsewhere.

Madteos Hovivian, of Erzingian. Teacher and preacher in the Erzroum field, until recently he has been preaching in Biledjik.

Kevork Gulian, of Kapou-Kaya. Taught in Yozgat, 1890-'94; Amasia, '94-'96; Charshamba, '96-'98; Anatolia College, 1898 to the present time. Made Professor of Armenian in Anatolia College, in 1910. He preaches occasionally in the College and elsewhere.

Parnag Iskenderian of Caesarea. Preached in Hadji-keuy, 1890-'97; student in Hartford Theological Seminary, '97-'98; preached in Vezir-Keupru, '99-'01; Nicomedia, '02-'08; ordained in Nicomedia, 1903; evangelist in that field, '08-'09; preached in Samsoun, '09 to the present time.

Savas Lazarides, of Sardovan. Labored in Sardovan, 1890 till his death in 1893.

Athanasios Longinides, of Trebizond. Preached in Fatsa, 1890-'93; Athens, Greece, 1893 till his death in 1898; ordained in Athens 1894.

Bedros Martigian, of Charshamba. Preached in Bafra, 1890-'93; Avakat, '93-'97; became a Disciple minister, and occupied that office in Hadji-keuy till he went to America in 1907.

Toros Sahagian of Chakmak. Preached in Chakmak, 1890-'95; Injirli, '95-'97; Yozgat, '97-'98; Eilenje, '98-'00; house-father in Marsovan Orphanage, '00-'02; preached in Chakmak, '02 till the present time.

Andreas Yfandides, of Kara Hissar Sharki. Taught in Ordou, 1890-1893; including a few months of colporteur work; preached and taught, in Semen, '93-'95; Bey-Alan, '96 to the present time. Ordained in 1905.

Partial Students.

Dikran Iynadjian, studied one year, and went into business in Constantinople.

Joseph Ktenides, of Diarbekir. Studied two years, went to America, where he died.

Apraham Mardirosian, of Charshamba. Studied one year. Is now a merchant in the United States.

Class of 1894.

Georgios Alexiades, of Constantinople. Preached in Sardovan, '94-'01; taught in Anatolia College, 1901-'02; preached again in Sardovan for a while, and then went to Athens, and studied dentistry.

Krikor Atmadjian, of Angora. Preached in Zile, 1894-'99; Tocat, '99-'01; Soungourlou, '01 till his death in 1906.

Apostolos Diktyopoulos, of Vezir-keupru. Preached in Bafra, 1894-'00; Iskili, '00-'08; now without charge, in Fatsa; teacher there, 1909-1910.

Muggerdich Lousigian, of Kangal. Preached in Derende and Ashoudi, part of the time to the united Protestant and Gregorian congregations; house-father in Sivas Orphanage, 1897-1901; preached in Zara, '01-'03; Gurun, '03-'06; again in Sivas Orphanage, '06 till his death in 1908.

Nicolaos Manousharides, of Semen. Preached in Gerze, four months, and then in Fatsa, '94-'99; colporteur in Greece, '99-'00; preached in Semen, '01 till his death in 1903.

Christo Papadopoulos, of Eudemish. Preached in Ak-Hissar, (Thyatira) 1894-'99; Fatsa, '99-'05; ordained in Fatsa, 1902; Samsoun, '06-'08; now preaching to Greeks in Chicago, Ill.

Partial Student.

Kevork Manougian, of Nigde. Preacher in Akserai, where he was ordained in 1899; Angora, '05 till the present time.

Class of 1897.

Movses Dombalian, of Azabaghu. Preached in Amasia, 1897 to the present time; ordained there in 1903.

Partial Students.

Haroutune Koundradjian, of Aintab. Subsequently studied medicine in Beyrout.

Pilibbos Minasian, of Arabkir. Taught in Smyrna, 1896; afterward went to America.

Evangelos Panousis, of Ioannina. Preached as evangelist, with headquarters at Bayundir, 1896-1902; Ak-Hissar, '02-'03; Constantinople, '03 to the present time.

Class of 1900.

Ioannes Anastasiades, of Marsovan. Itinerant evangelist among the Greek villages near Marsovan, 1900-'03; then settled as preacher in Dere-keuy, '03-'05; Semen, '05 to the present time.

Kevork Chakarian, of Ordou. Preached in Herek, 1900-'03; Vezir-keupru, '03 to the present time.

Avedis Darakjian, of Marsovan. Preached and taught in Hadji-keuy, 1900 till the present time. Ordained in 1907.

Georgios Proussaevs, of Unie. Itinerant evangelist among the Greeks of the Black Sea coast, 1900-'03; labored without salary in Unie, 1903-'04; evangelist in the Smyrna field, with center at Thyatira, '04 to the present time.

Theodoros Thomaidis, of Unie. Preached in Adrianople, 1900-'01; in Salonica, '01-'03; ordained in Salonica, 1902; Unie, '03-'04; Dere-keuy, '04-'05; Fatsa, '05 to the present time.

Class of 1903.

Haroutun K. Hachadourian, of Gemerek. Preached in Mounjousoun, 1903-'07; Soungourlou, '07 to the present time.

Hartoutune A. Kartoizian, of Sivas. Preached in Tokat and Divrik, '03-'07; then went to America.

Avedis H. Kevorkian, of Divrik. Preached in Enderez, 1905-'07; Tokat, '07 to the present time.

Sarkis B. Manougian, of Herek. Preached and taught in Bardeazg, '03-'07; studied Theology in the University of Kingston, Ontario, Canada, '07-'09. taking the degree of B.D. Ordained there, 1908; preaching in Trebizond, '09 to the present time.

Aristides E. Mihitsopoulos, of Patras, Greece. Evangelist at the Pireus, 1903; preacher, Salonica, '03 till the present time; ordained in 1905.

Pavlos J. Pavlides of Talas. Colporteur in Constantinople, 1903; preacher in Sardovan, '03-'07; teacher in Bardezag, '07-'08; teacher in Bourdour, '08 to the present time.

Partial Students.

Basil Koundouriannes, of Unie. Taught in Fatsa for some years, and then went to America.

Socrates J. Pavlides, of Talas. Went to America.

Class of 1906.

Hovap S. Arabian, of Badezag. Preached in Brousa for a few months and died in Bardezag in 1907.

Garabed A. Assadourian, of Gurun. Preached in Bey Yaila, two or three years; is now in America.

Ioannes Bakalopoulos, of Gallipoli. Labored a short time in Smyrna and then went to America.

Parsegh Kh. Berberian, of Gemerek. Preached in Eylenje, 1906-1908; Nev Shehir, '08 to the present time.

Demosthenes Evthymiades, of Urgup. Preached in Nev Shehir, 1906-'07; now a medical student in Athens, Greece.

Anastasios Th. Hadji Lazarides, of Ordou. Preacher in Gumush Madeni, 1906; preacher and teacher, Azanta, Russia, '06 till the present time.

Misak G. Iskenderian, of Everek. Taught in Samsoun, 1906-'08, and then went to America.

Yervant H. Kassabbashian, of Sivas. Preacher in Kara Hissar Sharki, 1906, to the present time.

Haigazoun S. Hantamourian, of Gurun. Teacher in Apostolic Institute, Konia, 1906 to the present time. Preaches occasionally.

G. Hovnan S. Sinanian, of Marsovan. Preacher in Erzroum, 1906 to the present time. Ordained there in 1909.

Partial Student.

Hovhannes Adjemian of Dardanelles. Studied two years, and then labored successfully at the Dardanelles till the present time.

Class of 1909.

Ahillevs J. Ioakimides, of Ordou. Teaching in Ordou, 1909 till the present time.

Partial Students.

Hovhannes Anaforian, of Kapou-Kaya. Studied one year, and then went to Kapou-kaya, as preacher 1908 to the present time.

Theodoros Stergioglides of Manisa. Studied one year; now in Athens.

Undergraduate Students.

Class of 1913.

The present class entered in September, 1909, on the basis of the new program of studies for a four years' course, which should end in June, 1913.

Yervant H. Basmadjian of Bardezag.

Mardiros S. Der Sahagian, of Van.

Sdepan G. Dokouzlian, of Talas.

Dragon Karakochian, of Nev Shehir.

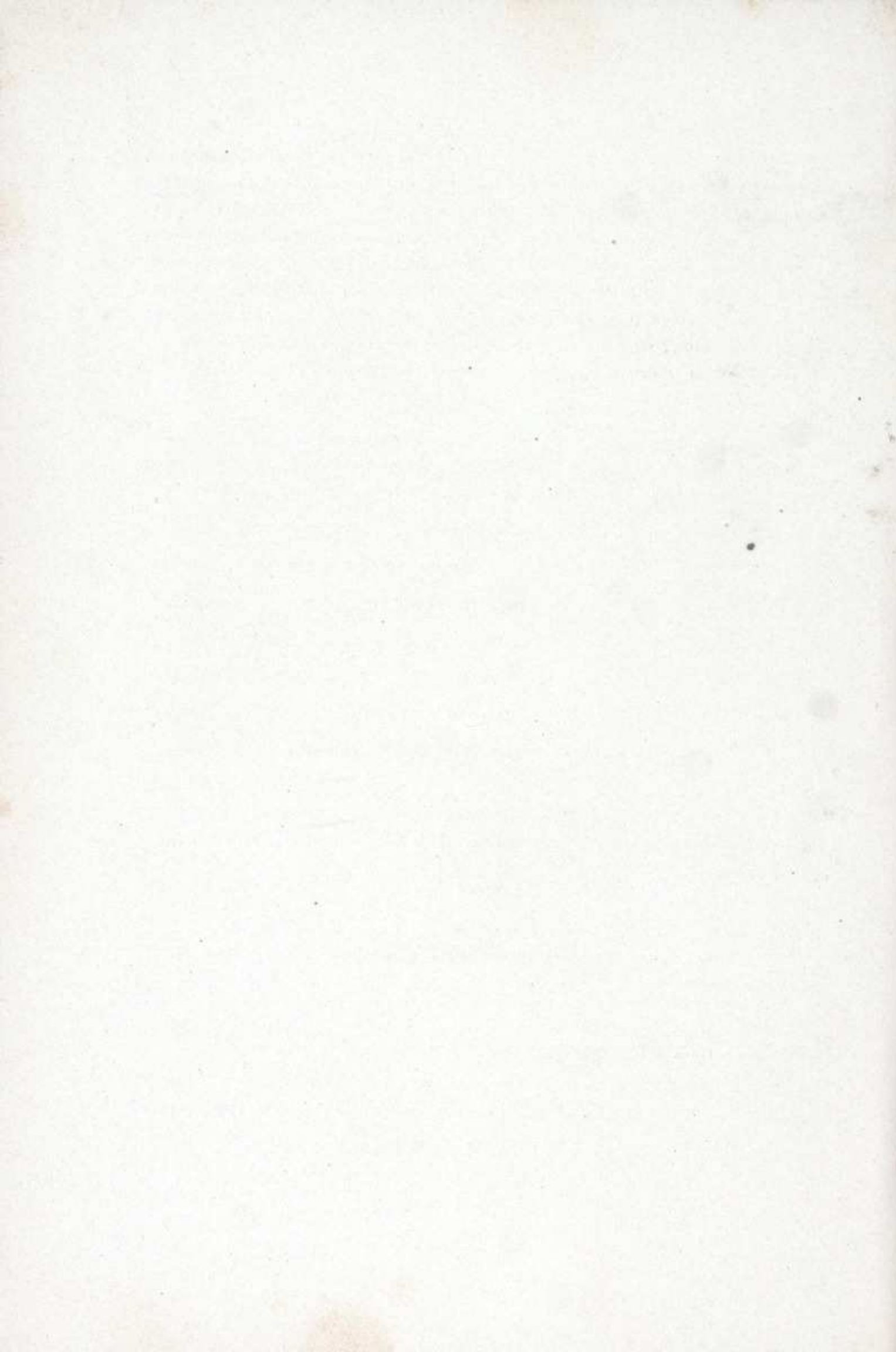
Nicolaos H. C. Mimopoulos, of Unie.

Kapriel S. Papazian, of Talas.

Vahan H. Vartainian, of Talas.

Four other young men, students in Anatolia College, are studying with this class taking the studies as electives, without intending to enter the ministry.

NOTE. *In the earlier years of the Seminary two distinct forms of Diploma were given to graduates, one to those who took the full course and another to those who took a shorter, selected course, the latter being called "Partial Students."* It has also always been inevitable that some men should leave the institution before completing their course. In the preceding list those who completed the partial course are not distinguished from those who left before graduating, all being grouped together as "Partial Students."



I The Field

Populations	{	Armenians -- 50,000	} 1,000,000
		Greek -- 150,000	
		Muslims -- 800,000	

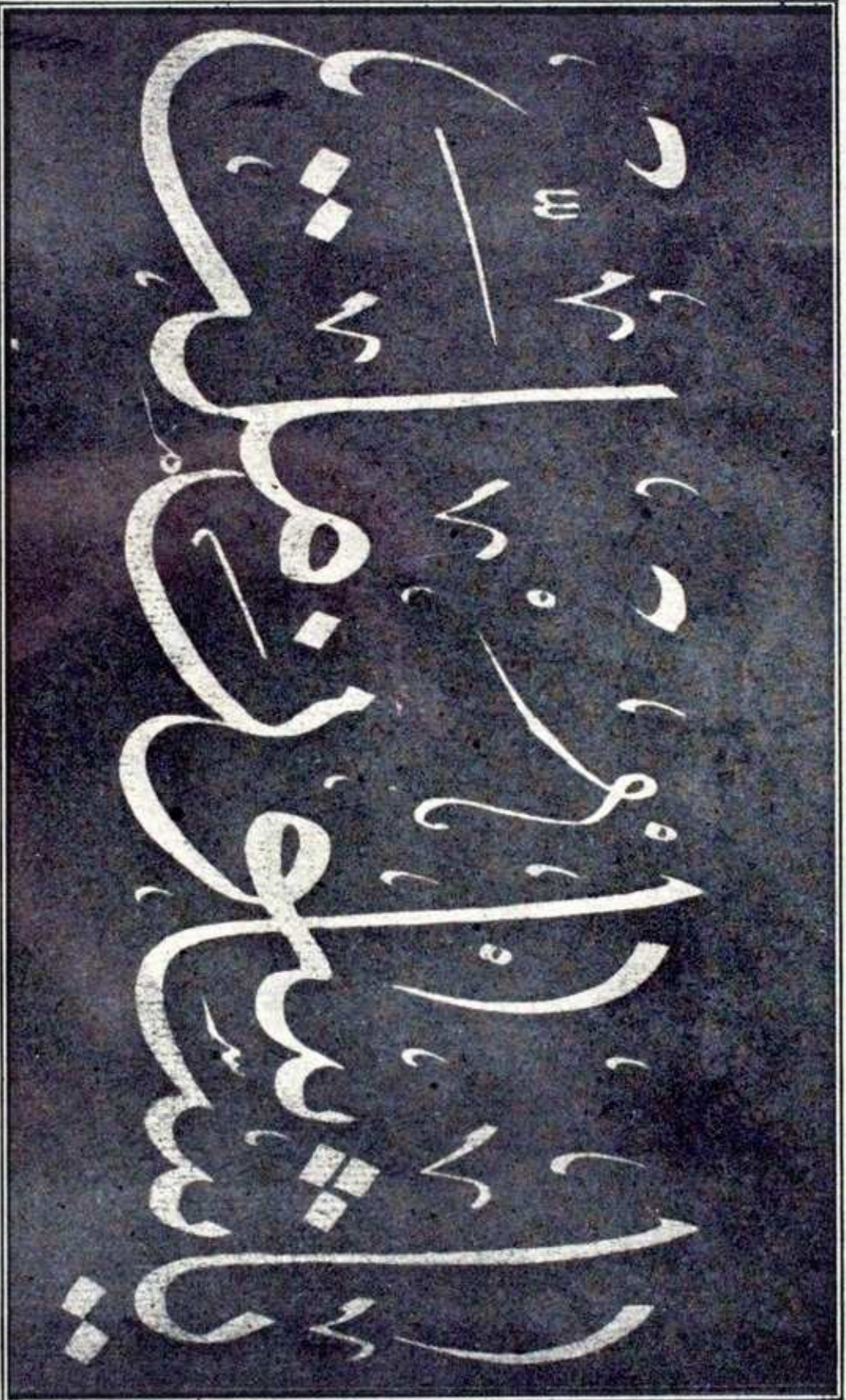
Territories called field - of Cat. map
 Field proper - est 41,500 sq mi.

II Work accomplished
 Historical items - state of Lj, etc,
 organization of field at present time

III Study of present conditions:

Greek situation
 European influences
 coast
 social conditions
 Armenian situation
 social & ~~political~~ conditions
 Political aspects
 Societies
 Emigrations
 Mohammedan situation;
 Present attitude
 " prospects

IV - Present work.



"Long Live the People." A flier issued by a Constantinople paper in honor of the Young Turks, the New Regime, and the movement for "Liberty, Justice, Equality, and Fraternity."

