

The Orient.

Vol. IV., No. 44

BIBLE HOUSE, CONSTANTINOPLE, October 29, 1913.

Price, One Piastre

THE ARMENIAN LITERARY ANNIVERSARY.

Last Saturday the principal celebration of the 1500th anniversary of the invention of the Armenian alphabet, and the 400th anniversary of Armenian printing, occurred at the Patriarchate at Koum Kapou, Stamboul. An immense crowd filled not only the cathedral and its courtyard, but the streets for a long distance around. Flags, streamers, bunting, and the pictures of Saints Sahag and Mesrob decorated the houses and shops of the vicinity as well as the Patriarchate itself. A solemn Mass and Requiem was chanted at 11 A.M., the chorus of Gomidas Vartabek taking a prominent part. The introduction of four-part singing by the priest Gomidas forms in itself an epoch in Armenian ecclesiastical history, and has been mentioned in this paper before. He is not only a fine singer himself, but also a choirmaster of far more than ordinary talent. The fine solo singing of Mr. Armenag Shakhmouradian, of the Paris Conservatory, was a most welcome addition.

Representatives of the various foreign embassies were present, also of the American Mission and the American Bible Society. The ministers of interior, agriculture, and posts and telegraphs were there, and representatives of several others, as well as representatives of the Orthodox, Bulgarian and Chaldean churches. Talaat Bey, Minister of the Interior, made an address, congratulating the Armenian people on the progress and civilization they have attained, and declaring that he relied on them to march hand in hand with the Turks in the effort to strengthen and perfect the constitutional régime.

It was more than a mere graceful act of courtesy on the part of those in charge of the arrangements to choose as one of the four orators of the day, Rev. Arsen B. Schmavonian, Pastor of the First Armenian Evangelical Church of this city. It was a recognition of the fact that this was a national celebration, and that Evangelical Armenians are as much Armenians as are Gregorians. A layman from the Armenian Catholic community also spoke, although the Armenian Catholic clergy had all been forbidden by the ex-Patriarch, Terzian, to attend under penalty of excommunication.

The celebration of this double anniversary was continued on Sunday with special services in many parts of the city. At the municipal garden at the Taxim, the former patriarch, Bishop Arsharouni, spoke, also Djemal Bey, military governor of the city. At Kadikeuy, Bishop Tourian and Zohrab Effendi, former deputy, were among the speakers. Quite a large gathering took place also in the Robert College gymnasium, for the Armenians of Hissar, Bebek, Boyadjikeuy, etc.

THE ARMENIAN ALPHABET.

The following dates: 412 - 1912, 1512 - 1912 and Oct. 13/26 1913 have all a most delightful meaning to all Armenians scattered over the world. On Oct. 13th were celebrated the 1500th and 400th united anniversaries of our alphabet's origin and of printing. By the proclamation of His Holiness the Armenian Catholicos and of the holy Synod in Etchmiadzin these celebrations, in Russia, Turkey, Egypt, America, Europe, wherever Armenian communities are found, will take place with national rejoicing. The celebration promises to be very enthusiastic; it will begin with devotional services after which thanksgiving liturgies and the mass, lectures, concerts and illuminations will succeed, ending with contributions and the distribution of badges. It is already decided to raise an educational fund. The contributions for this aim have been exceedingly good in Russia, one million roubles is on hand, and by the special consent of the Russian government, it will continue one year more.

The invention of our characters 1500 years ago by two Armenian bishops in Armenia is not without significance. It merits international appreciation. It is not only a blessing to this unfortunate race, but also a fine and original product for human civilization. Our destiny and life have been preserved by this famous discovery. It is our national life-boat, for centuries it has saved us from barbarism and ignorance, and landed us on the shores of the civilized world.

We are one of the most scattered nations, deprived of mother country and self-government. Diversities of religious denominations, parties and the influence of extreme speculation have played an undesirable rôle with destructive consequences in the life of the nation. Cruel tyranny for long centuries has destroyed the spirit of unity and harmony among us. But thank God we have had our saving stars. One is the historic national conversion to Christianity, the founding of an early Christian Church in the east, by which we have adhered to western civilization and been divorced from eastern sloth and fatalism. The church has been our immovable rock, our unconquered fortress. The other is the language and the alphabet, the 38 characters, that emblem of thought-life, the golden connecting link of national unity and life, without which we had now been a lost, dead nation, or entirely swallowed up by the invincible southern religio-political tide.

The inventors, Sahag and Mesrob, were born in the fourth century, in the heart of Armenia, one at Erivan, the other at Moush.

Of course the scientific mind is not satisfied with the above mentioned miraculous origin of the characters. European and Armenian scientists and historians have treated the matter historically and scientifically.

Our history not only relates correctly the sacred tradition, but mentions some facts and circumstances connected with the events which are illuminating. While Sahag and Mesrob together were trying to invent the characters, King Vramshabouh, entitled the "Wise King," allied with the Persians, invaded Mesopotamia to subdue some insurgents, A. D. 440-450. On his return the question was brought before him for consultation and assistance. The wise king told them about a Syrian bishop named Daniel whom he had seen at Amid (Diarbekir), and recommended Bishop Mesrob to visit there and ask him about the characters he guarded. It is recorded that he found in Daniel's possession 22 characters but the vowels were lacking. Mesrob was able to add 14 others and so completed the number 36. Two others are later additions of the twelfth century from the Greek. If we believe this view we are obliged to attribute to the alphabet a Semitic origin. The earnest defenders of this view are Muller, Lorley, Langley, and Baghdadian; in proof of it a comparative table of Syrian and Armenian characters is shown, and the similarity of characters and sounds seems convincing. But is it not absurd to think of a Syrian bishop Daniel who lived so far from Armenia as the originator or guardian of these characters? How could he create characters for a foreign language?

Another group of scholars ascribes to the alphabet a Greek origin. Besides the similarities of characters and of sounds which are an astonishing fact, the historic truth of Mesrob's visit to Asia Minor and the town of Samosata near Ourfa, and his consultation with a Greek bishop Orphanos corroborates this view of its Greek origin. A third class of thinkers have strong evidences of its Persian origin. There are characters nearly the same in shape and sound. All the theorists have some truth in their assertions. We can draw a general reconciling conclusion satisfactory to a sound mind, that is, that the holy monk with his assistants, conscious of the spiritual and moral, intellectual and literary needs of the nation, with great faith and aspiration, with a Christlike purpose to propagate the gospel among his people, worked faithfully for years, and benefited by the alphabets of the surrounding nations, Syrian, Hellenic and Persian, appropriating their general ideas, and in reproducing them, created new and entirely different characters which we call now Armenian. We Armenians, as an unfortunate race are at least very thankful to Almighty God for two wonderful events, our conversion to Christianity, which saved us from barbarism and made us the pioneers of Christian truth in the far east, and the invention of our characters which cultivated our thought life and united us with western civilization and literature.

A wonderful coincidence which I feel impelled to mention and which ought to be mentioned is that 1500 years ago an Armenian monk originated the characters and immediate-

ly translated the Bible into the classic language, while in the middle of the 19th century an American missionary came from America, learned the Armenian language and translated the Bible into the popular language. That is also a precious and historic service done to us; we remember him with thankfulness. That translation is still in good use; thousands of Armenian families and persons have been blessed by it. All honor to the name of the veteran missionary, the well-remembered Rev. Elias Riggs and his associates and helpers, the Armenian Protestant pastors.

The first printing was done not in Amsterdam as *The Orient* said editorially, but in Venice in 1512 by an Armenian deacon, called "Meghavor Hagop," a native of Tokat. The first books were a tract, a translation from the Syriac; A Directory of Festivals, a tract about mass. Armenian merchants in that century had business dealings with the Venice Republic. A little colony from Cilicia had their church there called "Haiotz Doun" (Armenians' Home). Most probably the first printer Hagop, studying printing in Venice, produced the above mentioned books never thinking that he would one day be praised as the pioneer of Armenian printing.

Constantinople, Oct. 26, 1913. BENJAMIN BEDROSSIAN.

THE NUMBERS OF NUMBERS.

The current International Sunday School lessons in the Book of Numbers call fresh attention to the difficulties in the census tables of the 1st and 26th chapters of that book. The Scripture statements are clear. (References and details will be omitted in this short paper). The Israelites who came out of Egypt are said to have been 603,000 men able to go forth to war. This means a national population of from 2,000,000 to 3,000,000 souls and is very difficult of explanation when we remember that only about 215 years before the Israelites who went down to the land of Egypt were only 70 males of 3 or 4 generations, and probably only about 100 souls in all of the generation of Joseph. There are at least three explanations offered. Our fathers supposed these numbers were to be taken literally and without question. Within recent years critics of different types of belief and of unbelief have been willing to throw these numbers to the winds, as absolutely impossible and not on any account to be believed. A third interpretation, offered by the archæologist Prof. Flinders Petrie about 7 years ago, is so full of interest that it seems to the present writer to deserve a restatement here.

A good while ago when we studied Hebrew we were taught that aleph, the first letter of the Hebrew alphabet meant either a *thousand* or a *tent*. Contrary to the critics of the Wellhausen type Prof. Petrie believes that the description of the exodus is at least founded on contemporary documents. It was the habit of the Egyptians to make lists of workmen, tax payers, and the like. The Hebrews who were employed by the Egyptians at task work on the *corvée* system would probably be listed as other groups were listed under the Egyptian system. It would be probable for this reason as for others that the Israelites would make their own census tables in con-

nection with their national organization at Mt. Sinai. These tables most likely were written in the cuneiform character, would be preserved for generations sometimes uncopied, and ultimately employed by the compilers of the books of the Pentateuch as we have them now. But if the letter aleph meant either a *thousand* or *tent*, where it was originally used for a tent how easily it might afterward be understood to mean a thousand! Making this substitution we would read, the tribe of Reuben 46 *tents*, Simeon 59 *tents*, Judah 74 *tents*, and so on, 603 *tents* for the whole encampment. As Prof. Petrie works out the indications there would be from 5 to 17 souls for each household occupying a tent, an average of about 10. That is the entire number of the Israelites would be approximately 6,300.

This explanation is not only ingenious and interesting, but it is based upon an undoubted fact, for the letter aleph did mean a tent as well as a thousand. This is not subjective criticism or guess work, and the more the present writer turns it over in his mind the more this solution seems to commend itself as probable. Of course if these census tables were made up in this way, it is natural to think that other numbers throughout the whole of the Old Testament might need to be revised on the same model, but that does not necessarily follow. We are dealing with a special series of numbers written down in connection with one series of events. Let us test this theory by some corroborative evidence.

We know the Hebrews were a hardy and prolific race but we can hardly believe they would increase from 100 souls to nearly 3,000,000 in the space of 7 generations unless their whole life was miraculous. Doubling the numbers for each generation of 35 years gives us 6,400 souls.

The land of Goshen occupied by the Hebrews was smaller than the Marsovan plain. To think of putting the Armenian nation or any people approaching them in numbers into an area of something like 100 square miles is in itself an impossibility, but a population of 6,000, shepherds, would be easily accommodated.

While the Israelites were wandering in the desert they sometimes lacked water. When they had as many as 12 springs they counted themselves abundantly supplied. A host numbering millions could not be accommodated by a dozen ordinary fountains. But a company of a few thousand would be.

In the battle with Amalek at Rephidim the two sides seemed to be about evenly matched, and for a time it was doubtful which would be victorious. But the native population of the wilderness of Sinai has probably never been more than a few thousand souls, and an army of 600,000 fighting Israelites ought not to have wavered in meeting a few thousand Bedouin. Prof. Petrie estimates the natural population of the wilderness at 5,000 to 7,000, for whom the Israelites would be just about a match.

When they reached the land of Canaan they do not seem to have numbered a host to be reckoned by the million. The entire population of the Holy Land now I suppose is not more than half a million.

This theory of Prof. Petrie set forth in his volume "Researches in Sinai" seems exceedingly interesting. Perhaps the Wellhausen criticism of the Old Testament was necessary in order to clear the ground of erroneous views, but the Wellhausen criticism seems to the present writer to represent the nineteenth century interpretation of the Old Testament. It has become really the conservative and not the progressive view. The progressive interpreters of the twentieth century Bible are coming to be its interpreters from the historical standpoint, involving the work of archaeologists like Prof. Petrie and other men who are at home in the atmosphere of the Orient.

G. E. WHITE.

A BUSINESS SCHOOL FOR GIRLS.

The Vilayet of Constantinople, wishing to offer to our girls a professional training founded on solid basis and given by competent persons, has just brought from Brussels the Directress and the specialists as Teachers for the Professional School for Girls which will soon be opened in the Munir Pasha konak at Saradjhané-Bashi (Stamboul).

The Professional School for Girls, which this year can receive only day pupils, will be arranged beginning with the following year so as to receive boarders as well.

The program includes general courses and professional and housekeeping courses.

General courses: - French and English languages, arithmetic, domestic book-keeping, history, geography, physics, chemistry, physiology, technology, hygiene and domestic economy, cooking, housekeeping, child-training, first-aid to sick and wounded, care of linen and clothing, morals and manners, singing, piano music, gymnastics and dancing.

Professional courses: - Dressmaking, lingerie, lace-making fashions, cutting and sewing of ladies' and children's clothes, knitting, crocheting, artistic embroidery, typewriting.

A diploma will be given to girls who pass successfully the examinations at the end of three years' studies.

Normal department: - Girls who complete their studies successfully may by a further course of one year secure a diploma allowing them to teach in professional schools.

Registrations take place at the school every day from 10 A. M. to noon beginning on Monday, Oct. 20th.

-*Jeune-Turc.*

CALENDAR OF ENGLISH PREACHING SERVICES.

Sunday, Nov. 2.

BEBEK CHURCH, 8:15 p. m., Rev. Robert Frew.

UNION CHURCH, Pera, 11 a. m., Rev. Robert Frew.

ROBERT COLLEGE, 11 a. m., Rev. C. F. Gates, D.D.

CONSTANTINOPLE COLLEGE, 11:30 a. m., Rev. George H. Huntington.

THE ORIENT

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Charles T. Riggs, Editor.

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Cheques, money orders, cash or stamps in payment for subscriptions or advertising should be sent to W.W. Peet, Esq. Treasurer, Bible House, Constantinople, Turkey. (Open Mail, via London).

BIBLE HOUSE, CONSTANTINOPLE. OCTOBER 29, 1913.

EDITORIAL.

The new Turkish stamps, commemorative of the retaking of Adrianople, appeared as announced last Thursday. They are by far the most beautiful ever issued by the Ottoman Post office. They are an inch by an inch and a-half in size, which is rather too large; but the design, executed in England, is remarkably clear and beautiful. The picture of the Mosque of Sultan Selim occupies the centre, with the word Adrianople in French and Turkish under it, and the words Postes Ottomanes on either side. In the arabesque border above are the words *Devlet Osmanî Postalaru* (Imperial Ottoman Posts), while at the upper corners are, to the right, the star and crescent, to the left, the Sultan's monogram or *toughra*, and at the bottom the value in French and Turkish letters and figures. These stamps are to be on sale for only one month, but are sold at their face values, namely, ten, twenty and forty paras. If it would be a convenience to any to purchase some through THE ORIENT, we should gladly accommodate such, only we must charge in such case a five per cent. commission on all purchases.

The public is assured by the Minister of Posts and Telegraphs that these stamps are good for foreign as well as domestic postage.

We have no doubt that the article printed in this issue on "The Sunday School Danger" will call forth many expressions of opinion from Sunday School workers, and not all of them in agreement with the writer of this article. Probably many will differ with him in his general principle, as well as in the array of facts to substantiate it. Some may doubt the fitness of the average parents, even in educated American or British homes, to give their children the kind of Bible drill they secure in the Sunday School. Others may emphasize the advantages of study in larger classes than would be possible in the average home. Still more will perchance uphold the Sunday School as supplementary to home training and not as a substitute for it. In any case, we hope many will contribute to this discussion in so far as it bears on the Sunday School problem in Turkey, Bulgaria, Greece and other Oriental countries. The growth of Sunday Schools in this region

has not been as rapid as many wish; and the International Sunday School Union is about to send out a General Superintendent for Turkey. But if the position taken by our correspondent is the correct one, then logically the task before such a Superintendent will be different from the one at present placed before his view. Take away from Sunday Schools of this country all the children of Christian parents, and how much will be left? And where and how will teachers be trained for Sunday School work among the slums?

On the other hand, there is no doubt that the existence of Sunday Schools puts a premium on laziness in parents as to religious instruction. Probably also, many children go to Sunday School who for that reason fail to go to the regular church service, feeling the one enough for a Sunday. Furthermore, no one can deny that far more effort could profitably be made to enlist the children of irreligious parents to attend Sunday School. In the city of Constantinople there are far more children of this sort, and children of non-Protestants, in the Sunday Schools than of evangelical parents, — probably at least ten to one. Yet there might be serious risk in leaving the Biblical and moral training of the children of evangelical parents entirely to those parents, and not encouraging them to attend the Sunday School.

Let us hear from those of wide experience on this subject, particularly as to their experience in these Bible lands.

THE SUNDAY SCHOOL DANGER.

Not "The Sunday School's Danger," but "The Sunday School Danger," — the danger which the Sunday School threatens on the community, and indeed has already to a large extent brought about.

The Orient has lately published several articles dealing with the work of the Sunday School, all from the standpoint of approbation. Perhaps it would also give room to this article, which is no less written from a standpoint of approbation, and yet from a very different standpoint, one which involves a serious criticism.

It cannot have escaped notice that the religious press of Britain and America has for a long time back been much occupied with the question of the serious lapsing of the people from the church. Examining into the question more closely, they have found that one large item in the lapsing is the considerable failure of the children to rally to the church as they grow up. And still more closely searching, they have found that not only is there a tremendous leakage between the Sunday School and the Church, but that the Sunday School, like all the other innumerable religious and quasi-religious societies that have sprung into existence of late years, instead of being regarded as a stepping-stone, is looked upon as the goal: those who should pass on from these societies into the church are content to remain in them and go no further.

This, however, while it includes the matter towards which the present article is directed, also goes beyond it, and, in so far as it goes beyond it, cannot here be considered.

It is curious how, in the numberless articles which have appeared dealing with this problem, writer after writer will approach the foot-hills of the evil to be mentioned, and then, as though not perceiving the mountainous height of it beyond, will, with the barest hint at it, turn away to deal with some other point. Yet the evil is immense, and must be faced. If faced and dealt with as it should be, that will lead very largely to the cure of the complained-of lapsing of the people from the church.

The evil referred to is this, that the Sunday School has invaded, and is ever more and more seeking to invade, the home, and, religiously speaking, is destroying that which is better than itself. Let it be admitted at once that a very large share of the blame of this, possibly the whole of it, must fall on parents who are so lazy and indifferent as to be very glad to have the Sunday School relieve them of their responsibilities for their children. Let it also be admitted that the evil done by the Sunday School has been an unintended evil, done in its zeal and enthusiasm. All the same, it is an evil and a tremendous evil; and the sooner that the Christian world sets itself to correct it, the better and the happier for it.

What was the original intention of Robert Raikes in his Sunday School? It was purely missionary. His aim was to gather street children, rowdy children, young hooligans, neglected children, children thrown off by their parents or who had thrown their parents off, and to work for their religious instruction and salvation. And through the first decades of its development the Sunday School worked along these lines, and was an unmixed blessing. At the recent Zurich Convention emphasis is understood to have been laid on the missionary character of Sunday School work. Very good. But is it solely missionary? The children of the church elder or deacon or member in good standing, are they legitimate trophies? are their homes a legitimate missionary field? It is replied — "Oh, the Sunday School has developed. It is not now a *purely* missionary agency, it takes under its charge or tries to, all children everywhere." Exactly! and exactly there is where the Sunday School is doing its tremendous damage, and where, unless it is checked, it will yet do vastly more. It has (again, be it said, with the best motives) invaded homes that are not, or ought not to be, missionary ground, and has tried to do the work which it can under no possible circumstances do as well as they can — or could, if aroused to the duty and privilege; while by so doing it has also inflicted great damage on the parents, whose laziness and indifference it has encouraged instead of trying to cure it.

Sunday School work, by which is to be understood the biblical, religious and moral instruction of the young, belongs to the parents of the children, and not to others; and all professing Christian parents who make the slightest pretension to care for the spiritual welfare of their children ought to be made to feel that this is a sacred duty and joy which they can on no account pass over to others. They ought to be encouraged to feel, what is simply the truth, that loving parental scriptural teaching in the bosom of the home, no matter how halting or unlearned, will reach their children's

hearts and influence their lives a thousand times better than the very best teaching of the most carefully trained Sunday School teachers who are not their parents. There are today parents who can with humble thankfulness praise God that their children never set foot in a Sunday School, and who know the blessing that God has given them to reap from their own spiritual care for their children. The Christian parent ought to be brought up to feel that it would be, in a true though peculiar sense of the word, a disgrace for his children to be at Sunday School. Or, to put it in another way, the Sunday School ought to spend all its strength in working for children whose parents are unable or unwilling to care for their spiritual good, and should cooperate with the church in its endeavour to revive family religion by trying to make the Christian parent feel that he had no right to pass over to it (the Sunday School) the religious care of his children.

Is it urged in objection to this that the Sunday School is, as now developed, but another and more profitable form of worship and instruction on the Lord's Day, which the children might attend in addition to having parental care? The reply is that the Lord's Day is being filched away from people by endless meetings, and the home life finally choked out on the only day on which many can know what home life means. If parents and children attend together the church services, and at home have that blessed period of gathering together for giving and receiving the highest and best and most tender kind of teaching, they will have done amply enough for the right use of the day of rest and privilege. They will know how to make its remaining hours pass happily and profitably.

Neither the Church nor the Sunday School can expect that children will respond to the religious teaching of others as they would to that of their parents. The leakage between Sunday School and Church must, in the unconquerable nature of things, be always immensely greater than it would be between home and Church. Rev. Dr. Len Broughton, late of America, now of London, has been speaking very solemnly and urgently to his people, telling them that, not a few, but all, of the children of the church ought to be in the Sunday School. If he would urge with equal insistency that Christian parents must *not* send their children to be given their highest teaching by others, but must do it themselves, and then would bid his Sunday School teachers go out into the highways and hedges and compel the waif-children to come in, he would find his anxieties vanishing. The editor of Britain's great religious paper, "The British Weekly," has been strongly advising the organizing of "Guilds of Worshipping Children" as a means of counteracting the lapsing of the children. It is beginning at the wrong end. Let him work for the reestablishment of the home life and home religion, and the evil will be all but cured.

In the "Congregationalist" of May 15th last there appeared an almost incredibly brutal illustration of how pastors can nowadays actually teach their people to trample on the home, — all for the sake of having a big Bible Class. In an article on "A New Use for the Stereopticon" it presents a specimen

of one of the church announcements which may be given by stereopticon instead of by the voice of the pastor; and, will it be believed? the announcement reads — "Men! Don't waste your brilliant ideas on the folks at home. Save them for the Men's Class, etc." And never does the writer of the article seem to have had the least idea of the ungodly character of the announcement he had selected to illustrate his theme. Rather, his suggestion that announcements must have some "point" to them seems to indicate that the above-quoted precious specimen has some humor to it. Yes, and by humor of that sort, which all the same is meant to wile away the "men" from their homes, where their "brilliant ideas" are, to the best of their faithful ability, being given to the children, the pastor does his best to destroy family life, and undermines his own church. God is in a peculiar way the author of the family and family life, of the family influences, and of family religion; and He never fails to let His church be blessed by reaping from the family the children who have there been trained in the nurture and admonition of the Lord. All efforts made which have the result of putting the religious teaching and training of children in the hands of others save their parents (of course, in non-missionary cases, as explained above), having the children attend separate services and not those to which their parents go, having them sit in special seats and not beside their parents, are in this sense ungodly, that they undermine God's great and blessed institution — the family.

Again let it be said, — Let pastors solemnly and earnestly and constantly keep parents to the sweet privilege and high duty of giving their children their own teaching, on the Sundays, shrinking from the very thought of passing them over to others to teach; and let pastors send their Sunday School teachers to hunt for and gather in the children whose parents are as yet so lost to all sense of parental duty as to neglect and be indifferent to the spiritual good of their children; and then the blessing will come in fulness. But if the Sunday School persists, as it has gone on doing so long already, in invading the Christian home, no matter with how good intention, then the evil that it will do to the church and to the world will be greater than all the good it can do.

No iron rule can be laid down for the guidance of parents, pastors, and teachers in this regard; but the following seems an ideal laying out of life in connection with religious teaching given to children on Sundays by Christian parents: —

Children from birth to 17 or 18 exclusively taught by their parents at home.

Young men and women from 17 or 18 to 21 attend the pastor's Bible Class, *if the pastor's teaching can be depended on as sound* (a condition not to be lost sight of in these days); if not, they stay at home and make the acquaintance of more good religious literature.

From 21 till marriage let them teach in *true* Sunday Schools, hunting out and bringing in and caring for neglected children.

After marriage, let them teach their own children.

Samokov, Bulgaria.

R. T.

EMPIRE NEWS.

THE CAPITAL.

The American Bible Society Levant Agency took part in the Armenian national anniversary of last Saturday by donating to the committee in charge 1200 copies of the New Testament in Armenian. At the suggestion of Dr. Bowen, the Bible Society Agent, the proceeds from the sale of these Testaments, which bore on the cover of each a suitable anniversary inscription, will be added to the educational fund spoken of elsewhere. The committee in charge extended to Dr. Bowen a hearty vote of thanks for this generous gift.

The Sheikh-ul-Islam has forbidden Moslem women to visit the new Seraglio Point Park on holidays, lest acts contrary to the *Sheriat* occur. On other days they are free to go there.

The Royal Mail Steam Packet Co.'s excursion steamer "Arcadian" arrived in the harbor Thursday, with 236 British tourists on board, and sailed again Saturday.

Sir Louis Mallet, the new British Ambassador, arrived at the Dardanelles last Thursday on the cruiser "Black Prince", and reached Constantinople on the despatch-boat "Imogene" on Friday.

THE PROVINCES.

A paper on the "Founding and History of Central Turkey College," by the late Prof. H. A. Bezjian, and one by Prof. S. Levonian on "Scientific Method in Teaching" have been issued by the college press as Nos. 1 and 2 of Central Turkey College Publications.

Dr. Crawford writes from Trebizond: — If friends in Constantinople can post letters and papers for the Black Sea by Russian S.S. sailing Fridays it will make a difference of a day or more for Trebizond and of two days for Erzurum, Bitlis and Van.

The latter places are now rejoicing in mails both ways three times a week. Best of all Sunday is no longer post day for interior towns; Tuesdays, Thursdays and Saturdays post reaches and starts from Trebizond.

Dr. C. F. MALBON

AMERICAN DENTIST

13, Rue des Petits Champs

CONSTANTINOPLE

Office hours: — 10 a.m. to 1 p.m. and 2 p.m. to 4 p.m.

The attendance at Euphrates College this year totals over 600, as against 532 last year. The girls are slightly more numerous than the boys.

The German Bible School at Mezireh has opened with four students.

Miss Petersen, whose return from Denmark with Miss Jacobsen was recorded two weeks ago, will not be associated with the latter in the Harpout Hospital this winter, but is to take the place of Madame Grunhagen in the Danish Orphanage.

NOTES.

The arrival of another missionary at Aintab is announced, — Arthur Brenner Smith, born October 16th to Dr. and Mrs. Floyd O. Smith.

We are requested to state that Rev. T. T. Holway has recently written to the Sofia papers on Dr. E. B. Haskell's behalf that the latter did not sign any statement charging atrocities against the Bulgarians, but what he signed was nothing but an appeal for relief funds.

OTHER LANDS.

The last annual report of the London Missionary Society shows a total deficit of £70,256.

In the terrible mine disaster near Cardiff on Oct. 14th, 434 men lost their lives. This is the worst disaster in the history of British coal mines.

Immediately after the Annual Meeting of the American Board at Kansas City, Secretary J. L. Barton, D.D., LL. D., expects to leave on Nov. 1st for Europe, to attend a meeting of the Continuation Committee at the Hague. Following that, he will go to Prague to visit the Austrian Mission of the A. B. C. F. M., returning via Paris to America before Christmas.

NOTICE.

Mr. A. T. Daghlian, Professor of Music in Anatolia College, Marsovan, will spend the coming year in Germany. He is an expert in piano matters; and will gladly secure for schools or for homes in Turkey pianos directly from reliable factories in Germany at very moderate prices. Correspondence may be addressed to him at

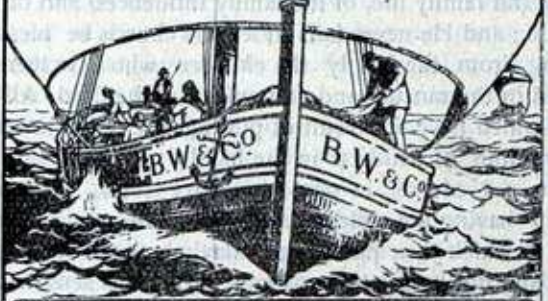
KANALSTR. 7, IV., CHARLOTTENBURG, BERLIN.

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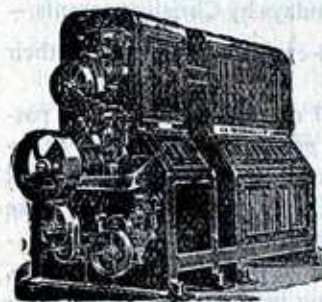
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ULTONIA	(18,036 " " ")	" 9th. "
SAXONIA	(25,100 " " ")	" 16th. "
PANNONIA	(17,490 " " ")	" 30th. "
CARPATHIA	(23,243 " " ")	Nov. 9th. "
IVERNIA	(24,879 " " ")	" 20th. "
ULTONIA	(18,036 " " ")	" 30th. "

Cunard sailings from Patras:—

ULTONIA	(18,036 tons displacement)	Oct. 7th. 1913
PANNONIA	(17,490 " " ")	" 28th. "
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