

The Orient.

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THE NEW TESTAMENT AMONG THE GREEKS.

In the *Bible Society Record* for October appears in full a translation of a paper prepared for the Bible Congress at the Panama-Pacific Exposition, by three bishops of the Orthodox Church, under the direction of the Ecumenical Greek Patriarch in Constantinople. The paper is historically and intrinsically of such interest and importance that we give herewith some extracts from it, though the whole paper is so long as to compel us to forego the pleasure of printing the whole. The reading of it at the World's Bible Congress was quite a noteworthy affair.

The American Bible Society had a noble idea in proposing the convocation at San Francisco of a World's Bible Congress at the World's Fair. All Christians will thus come in touch with one another under good auspices, on ground sacred to them all—this great, God-inspired Book of mankind whose power remains indestructible forever. The Ecumenical Patriarchate, having cheerfully accepted the fraternal request, gives through us a concise account of the beginning and evolution of the great influence of the New Testament on the Greeks.

Among all who believe in the Theanthropos, the Saviour and Redeemer of all men, our Lord Jesus Christ, the Greeks are acknowledged to have been, next to the Apostles, the heralds and preceptors of his divine teaching. The God-inspired books of the New Testament are written in the Greek language, the Old Testament having long previously been known to the world through a Greek translation. And it is manifest that the Lord's way of salvation was in various ways prepared for the nations by the learning and culture of the Greeks.

The Greek nation has from the beginning cherished the Sacred Scriptures as a household treasure, particularly the New Testament, which in it and through it became an everlasting possession to the world. Logically investigating its contents in the light of the teaching of the Apostles and the Church fathers, it faithfully preserves in its heart the saving precepts of the Sacred Book. The Greeks of to-day are more generally using the New Testament in public worship, as well as in their homes and schools.

Who among theologians is not familiar with the old comments and critical researches on the Holy Bible which are

even now considered as very able? These clearly show our forefathers' zeal for research, and for transmission without change of the indestructible divine truths. We believe, that the sacred tradition of the Apostles and of the Church, which is a living fountain of the true faith, is consistent with Scriptural precepts and supported by Scriptural utterances. We have as the sources of our faith, the Holy Bible and sacred tradition, not at variance, but in accord with each other, proceeding from God and granted to us through our Church.

In later times, respect for the Holy Scriptures, and particularly the New Testament, had in no way lost its vigor. The preaching of God's Word was interwoven with Scriptural teachings and sayings. Photius the Great, glorious among Patriarchs and sages, searches for and teaches Scriptural truth above everything else, and so waters with Scriptural floods the minds and hearts of all. Theophylactus, Archbishop of Bulgaria, (Ecumenius, Bishop of Trikke, Euthymius Zigabenus, and other ecclesiastical writers of those times, particularly Ioannes Damascenus, consider the careful study of the Holy Scriptures, and particularly of the New Testament, as a highly important duty.

In a word, the Greeks have always considered that unwavering piety and a pure life would insure advancement and promotion.

An indomitable power animated our fathers to preserve reverently these pure treasures of religion and life. This power was that of the Word of God. Preaching, which was never entirely extinct, as is gathered from many facts, was the source of great benefits. Gennadius II., surnamed Scholarius (1454—1456) first Patriarch after the fall of Constantinople, never declined the task of instructing the masses. After him, Maximus III. (1476—1482), was distinguished for his pastoral virtues. He used to preach from the pulpit every Sunday and holiday, charming the souls of the faithful, and explaining the Holy Bible.

This Patriarch, zealous for the preservation of the faith of the Orthodox Greeks who were under Venice, wrote to the Doge Mosenigo, begging that no wrong be done to the religion of the aforesaid Greeks. Writing in January, 1480, he says: "If what I say may have any weight in your Excellent and Most Wise Council, be pleased to order that these persecutions and afflictions cease and that all be permitted freedom in their customs and in their faith." There were other distinguished preachers of the Word of God in the "Queen of

Cities," as well as in other parts, maintaining among the people piety and purity of morals.

Our forefathers untiringly instructed the people with sermons and other writings. They remained unshaken in the Divine Scriptures, particularly the New Testament, the sacred tradition of the Church being a great help to them.

Witness to these facts is borne by a great number of sermons and speeches, manuscript or printed, thickly studded with Scriptural sayings, especially from the New Testament. A pious rivalry inspired those who could say and do what was useful for keeping faith and life in their completeness. They would by no means suffer that the ancestral faith should be altered, either secretly or stealthily, or by violence and oppression; or that life should be blemished by various sophistries and falsehoods. For it was intolerable, as they were Greeks and had forefathers who had been loud heralds of the truth and wise preceptors of the heavenly teachings, to allow others to teach among them and use their people as a prey; and it was then that a great host of martyrs adorned and brightened their Church.

Everything in our public and private life, has, during long ages, been imbued with hereditary piety, faith, and purity of morals. While serving under dire bondage our forefathers never slept, were never beguiled by enticements, nor blemished in their minds. And if some were "led away by error," they did not, except a very few, "fall from their own steadfastness." They endured insufferable ills, but they "grew in grace and in the knowledge of our Lord and Saviour Jesus Christ." We shall, therefore, remain forever faithful to the principles handed to us down through the ages.

Among us the centers of piety, faith and purity of manners are three—churches, schools, homes. In these the Word of God, above everything else, nourishes all in piety and purity, the Theanthropos, our Lord and Saviour, always living among us and joining us in our efforts. And we shall say the truth in giving the assurance that even now wonderful things are accomplished by faith among us. For when it is steadfastly preserved, many such wonders can be accomplished through sacred images, fountains, and other sacred shrines, by ardent devotion and prayer.

Practically speaking, it is from the Holy Bible and particularly from the New Testament, that everything is derived in our public worship—prayers, supplications and counsels. Most important are the readings from the Gospels, the Acts and Epistles of the Apostles, also the preaching of the Word of God, and the service of the Liturgy. A careful study will show that all are instructed, at common prayer and worship, and at all the other church services, through the Holy Scriptures, and especially the New Testament.

We also believe that the sacred paintings which have long been honored among us and which constitute a great ornament to churches, are an important help in attaining a knowledge of the Holy Scriptures. And we know that paintings teach men many things.

If some things seem difficult to understand, both on account of the style and of the meaning, yet they become easily

intelligible from being often read to us in a familiar language. We acknowledge that through the portions of the New Testament, the Psalms, and other books of the Old Testament which are read in the Church services as well as through the hymns and prayers, our national language has been preserved from the great danger of utter destruction threatening it. With eternal gratitude we declare this also to be a divine gift, as it saved nation, tongue, and faith, amid unprecedented dangers.

All who preach in our Church know that they should say nothing as by their own authority, nor be satisfied with erroneous thoughts of their own, but should adjust their teaching to the general teaching of the Church. For God's Word will abide forever, and it is not right that it should be the object of erring human thoughts.

Together with churches, we consider schools to be sacred and we do not cease teaching in them our ancestral piety. In the old times it was through piety as well as through other features of our ancestral culture that we attempted to impart freedom to the mind. Until recent times, instruction was given in various community schools from ecclesiastical books like the "Octoechos," the "Psalterion," and the "Apostolos." Through these instruction in the Holy Scriptures, direct or indirect, was imparted to pupils, while the necessary grammatical and literary training was also attended to. This instruction in religious life, given in the schools through the Holy Scriptures, was assisted by what was suitably done in the homes. For "the church which is in the home" used to pray in a special part of the house, according to the readings appointed for churches. Books were placed in such domestic chapels side by side with the sacred images—the New Testament, ordinarily called the Evangelion, as well as other books like those above mentioned as being used in schools, preferably the "Orologion," the "Synopsis," the "Apostolos," and the "Psalter." The children thus piously trained in their homes were eager to assist the church choirs by joining in the hymns, or by reading various selections. This is equally esteemed by us at the present day.

In the higher schools of former times, the instruction imparted was strongly imbued with Biblical culture. Though the ordinary secular instruction was by no means neglected, the religious character of the training was quite emphasized. Men of science and distinguished scholars, both clergymen and laymen, who had been educated in Europe, defended the precepts of their ancestral faith with great benefit.

This devotion on the part of the Greeks to the study of the Holy Scriptures, and particularly the New Testament, is strongly evidenced by the numerous editions printed by Greeks. It would be a difficult task to make a list of the editions by Greeks of the New Testament, either of all its books arranged according to the special canon, or of the passages read in the churches. There are innumerable editions for popular use in churches of readings from the Gospels and the "Apostolos," while new editions are being constantly produced. We have also many editions of the complete New Testament made by Greeks and these are being mul-

multiplied day by day. The Bible societies, also, with admirable devotion, have published in the generally accepted text (*Textus Receptus*) many cheap and easily obtainable editions of the New Testament, in immense numbers of copies, for distribution chiefly among Greeks.

After a previous preparation of about fifteen years, mainly during the rule of the late Patriarch Constantine V., the publication was made (in many thousands) of copies of "The New Testament, by approval of the Great Church of Christ, Constantinople, 1904." This edition was superintended by a committee of three members, the Rev. Bishop of Sardis, Mgr. Michael, Principal of the National Greek College of Constantinople, the Rev. Bishop of Stavropolis, Mgr. Apostolos, Principal of the Theological Seminary of Halki, now Bishop of Serres, and Mr. Basil Antoniadis, Professor of the Theological Seminary of Halki, who acted as adviser to the committee. The committee had as its purpose "The restoration as far as possible of the oldest text of ecclesiastical tradition, and particularly of the tradition of the Church of Constantinople." The text is unquestionably superior to the text of the editions made by the Bible societies, and it varies from the latter in two thousand readings. This edition is now being circulated everywhere among us, the Bible societies also engaging in its distribution. It was stereotyped, and a second edition was issued in 1912.

In much earlier times, as well as at the present day, there has been a continuous publication of various treatises which facilitate the study of the New Testament; ecclesiastical and social magazines contain much matter of Scriptural study, particularly from the Gospels, the Acts, and the Epistles. Also a Dictionary of the New Testament was published in 1910 by the Rev. Sophronius Eustratiadis, Bishop of Leontopolis. In a word, the study of the New Testament is making progress, stimulated by the Theological Seminaries of Halki and Athens.

It would take too long to write with any precision in regard to the use of the New Testament among us. The Greeks have never failed to do, so far as possible, what would tend toward an extensive study and understanding of the New Testament and the consequent benefit of their people. Until about the beginning of the nineteenth century many such writings, original and translated, had been printed. Since that time new efforts have been made for more efficiently educating our people and effecting a general reformation. Especially during the last fifty years, our whole life has been vigorously pushing forward and improving in education, the arts, and the sciences. Religion and purity of morals, based on the virtues of our forefathers, are day by day exhibiting a further development and vitality. Besides the religious lessons (mostly Scriptural) given to students of schools and colleges in ordinary education, a precious book is given to them, a superior guide to morality and faithfulness — the New Testament in the original text, competently explained by the teachers. Thus the divine sayings come within reach of the families and of the masses through the schools and through the preaching of the Word of God.

Many among us have very small copies of the New Testament, specially printed for this purpose, which they call "Divine Keepsakes," and constantly keep on their persons, believing them to be lifelong treasures. This is more extensively in use among inhabitants of small towns and villages, and according to an old custom. Again, many of our people, even though bearing witness to the truth in law courts, are very reluctant to place their hands on the Divine Gospel, as it is required by law, as they consider this a very great sin. Another custom proving the great devotion to the New Testament, is the reading of the four Gospels by ecclesiastics in families, on some occasions. This is sometimes done in churches also, particularly in the first days of the Holy Week of Lent.

These facts, O honored lovers of the Holy Scriptures and brethren in the faith of the Theanthropos, our Redeemer, we have considered good to lay before you very concisely, fulfilling a respected Patriarchal command. As long as Greeks declare the Lord Jesus Christ to be the Saviour of mankind, and lay their hopes on him alone, the New Testament, this revered, God-inspired Book, wherein his world-redeeming work is exposed to all, shall be highly precious and dear to them. For the Greeks, the Theanthropos, our Saviour, is inseparably connected with the New Testament, which proclaims him to the world. They shall never cease to say with Peter: "Lord, to whom shall we go? Thou hast the words of eternal life." And these words of eternal life are treasured in the New Testament for the salvation of all.

Basil, *Bishop of Nicea.*

Michael, *Bishop of Sardis.*

Germanos, *Bishop of Seleucia.*

Constantinople, May 25, 1915.

THE OTTOMAN PARLIAMENT.

2nd session, Nov. 22nd. Two important measures were referred to committees, namely the general budget of the empire for the ensuing year, 1332, and the convention passed and agreed to with Bulgaria concerning the rectification of the Turkish-Bulgarian frontier. In referring these to the committees, the president thanked the latter for the promptness with which they have been examining and reporting measures committed to them.

An increase of 1,805,750 piastres in the ministry of finance budget, so as to make up for the deficit of the European Danube Commission for the current year, was agreed to; also the transfer of certain sums within the budget of the department of public works from one item to another; also a supplementary grant of 410,000 piastres for the manufacture by the imperial porcelain factory of insulators for the use of the ministry of posts and telegraphs, in view of the impossibility of importing such from abroad on account of the war. After some explanations had been made by Shükri Bey, Minister of Public Instruction, the Chamber granted to that ministry an additional six million piastres for the Constantinople Orphanage.

WHAT'S BREWING IN ENGLAND?

Under this heading the *Hilal* says editorially:—

"Those who are following closely the English crisis have been forced to ask themselves what is happening on the banks of the Thames. All England from top to bottom of the social scale is in a state of great ferment. Great Britain is stamping and being convulsed. Undoubtedly a wholly new situation will arise out of the present crisis. The question now is, what new situation or definite issue will be born after these birth-pangs.

"To get an idea on this topic, we must first of all take into consideration the characteristics and qualities of the British people and government, and what are their advantages over other modern nations. Without entering into sociological details, we may first of all distinguish certain very pronounced and characteristic traits:— First, their insular isolation, thanks to which the English have till now escaped paying the blood-tribute. The defence of the country, which in other lands depends on millions of bayonets, is in England confided to the waves of the sea; and the millions of young men who would have been obliged to employ their best years in the use of arms in unproductive barracks, have been employed in the industries and in many other branches that contribute to increase national wealth. The billions that would have been expended for the purchase of cannon and war materials, have been spent for means of social and economic progress. Second, one of the chief advantages of the English nation is without doubt the immense wealth they have been able to accumulate till now by unscrupulously exploiting their primitive peoples and their over-sea colonies. Thanks to their fleet and their merchant marine, the manufacturers in Birmingham and the money-handlers of the City have succeeded in laying hands on America, Australia, India, and many other fertile countries in Africa and Asia. For many decades English business men have been sucking the blood of the backward peoples over-seas, and have grown comfortably rich. And so the English nation is one of the richest nations in the world, perhaps the richest.

"When the Greys and the Asquiths began to weave their diabolical plots against the expansion of Germany, they were counting only on these two natural prerogatives. The continental nations, whether allies or enemies, may cut each others' throats as much as they wish; but the English nation, protected by the Oceans, will merely sit quietly by contemplating the bloody spectacle, and stands to gain whichever side wins. The continental nations might spend colossal fortunes and all of them be exhausted, one after the other, from the financial and economic point of view; but Great Britain, whose national resources surpass those of all the rest, would inevitably triumph in the end.

"While the English ministers, with imperturbable confidence and tranquillity, were proclaiming from the parliamentary floor that victory would rest with the last shilling, they were counting on these two advantages that nature had

given to their people. But now we are very far away from the starting-point. The English leaders, driven into an inextricable corner, begin to change their tone about the matter of doing without compulsory military service. They now wish what they had before so disdained. The millions of youth whose labors were augmenting the national wealth, must in their turn, like those of civilized countries, get used to military service. The English nation is opposing with all its force the giving up of this prerogative. The youth affected by this bill are already by the thousands going into voluntary exile. If England sustains no other defeats, this one of the introduction of military service will be enough for her.

"As for the boasted last shilling, we need only consider the declarations of Bonar Law one of the most influential members of the present cabinet, to understand the complete collapse of this English dream. Bonar Law declares that they must have recourse to military conscription so as to bring things to a conclusion as soon as possible, because the financial resources they have are not inexhaustible. Thus then, the English government itself, by the mouth of Bonar Law, acknowledges that the last shilling cannot longer be counted on.

"In conclusion, we may say that there will come out of the present crisis a new England, shorn of its age-long natural prerogatives, to say nothing of the further defeats that will hereafter be inflicted on her on the battlefield and in the diplomatic arena."

WOOD FOR FUEL.

The Prefecture of the City makes the following announcement:—

"It will be recalled that in order to meet the needs of the city for fuel, the Prefecture had authorized certain contractors to cut wood in the Beikos forest and sell it at 45 piastres the *cheki* at the landings indicated by the Prefecture. As a careful study of the subject has proved that owing to the increased cost of transportation this price of 45 piastres is not enough to repay the contractors, it has been decided to increase this by 5 piastres, bringing it up to 50 piastres the *cheki*. On the other hand, the parties interested must conform to the following regulations:—

"1. The Prefecture will take all necessary steps to meet the need for fuel before the winter becomes severe. The Prefecture will see to it that these engagements are met.

"2. The contractors have no right to sell at a price higher than the definitely fixed price of 50 piastres. Nor have they the right to complain of the measures that the Prefecture thinks necessary for securing the arrival of the fuel at the landings in good season. The contractors will have their wood seized in case they disobey the above orders.

"3. The Prefecture will place the price indicated on the wood cut, whensoever it may be brought into the city."

THE ORIENT

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Charles T. Riggs

Bible House, Constantinople.

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NOTICE.

NEW REGULATIONS ABOUT LETTERS.

The Censorship Bureau sends out the following :—

The attention of the public is called to the fact that to the instructions previously issued by the military censorship regarding postal correspondence, the following has been added :—

1. The length of a letter must not exceed the two sides of one sheet of letter-paper. Commercial letters alone may exceed this limit. As has been notified several times, the writing must be very legible and stenographic signs must not be used.

2. Since the use of figures in business correspondence might raise suspicions on the part of the censor, this category of letters must be notified beforehand, either through the ministry of commerce at Constantinople or through the Chambers of Commerce in the provinces.

3. The envelopes used must not be reinforced inside by silk or other paper.

4. The address of the sender, written legibly on the back of the letter, must correspond exactly with the signature of the writer as found in the body of the letter.

5. The address of the recipient written on the envelope must correspond to the name of the person to whom the letter itself is addressed.

6. The signature must be clear and legible.

7. Letters must not be sent to an intermediate address.

8. Only one letter must be placed in each envelope. Letters to different persons must not be placed in the same envelope.

9. The business correspondence of a firm is subjected to the same restrictions.

10. Letters in different languages must not be put in a single envelope; nor must other alphabets be used but those appropriate to the language employed; for example, Turkish or Greek must not be written in Latin characters.

BIOGRAPHIES OF EARLY MISSIONARIES.

XV. CYRUS HAMLIN.

It would seem presumption to try to write anything new at this time about the career of Dr. Hamlin; and yet such a series as the present one could not be considered complete if it left out this remarkable man. The attempt will be made to include very little of what is so easily accessible to those who have access to his books, especially "My Life and Times," and to refer but briefly to the better-known facts of his life.

Born in Waterford, Me., Jan. 5th, 1811, he died in Portland, Me., August 8th, 1900. He was a cousin of Vice-President Hannibal Hamlin; but straitened circumstances made it necessary for him to serve as apprentice to a silversmith at sixteen, and his education came as a result of strenuous and determined effort on his own behalf. How he went through Bowdoin College and Bangor Seminary, the story of the steam engine he constructed without a model, his appointment as a missionary of the American Board in 1838 and his arrival in Constantinople early in 1839, the starting of the Seminary in Bebek and its financing with no funds to start with, the tale of the stoves and rat-traps his ingenuity constructed and of how he taught his boys to be self-supporting, the bakery he built and from which he furnished seven tons of bread per day to the hospitals during the Crimean War, his beer-barrel laundry, his activity in cholera times and the remarkable efficacy of Hamlin's Mixture (which is still a specific against cholera),—all these are told with inimitable freshness and vigor in his autobiography. Of the founding of Robert College, too, which involved his resignation from the American Board and the enlisting of Christopher Robert as a friend of the youth of this land, the story has often been told and is still even more thrilling than Cooper or Scott.

His connection with Robert College ended in 1877, and he accepted a call to the professorship of dogmatic theology in Bangor Seminary; three years later he became president of Middlebury College, Vt., which institution he set upon its feet again though a septuagenarian, and from which he retired in 1885 to live a retired life in Lexington, Mass. Retired, yet he was in constant demand as a speaker on missionary topics and as a lecturer and writer.

He was a man of deep spiritual life, wholly animated by the desire to do good to the hearts and lives of God's children. As a missionary he was commissioned especially for work among the Armenians, and he bent his whole energy to this end. Not a shadow of selfishness ever crossed his mind. Refusing to use any of his legitimately gotten funds for his own benefit, he consecrated all of the \$25,000 profit from his milling and other enterprises to the building of church edifices for needy congregations, superintending this work too himself, that it might be well done. "No American missionary, without exception, ever gained such a hold upon the hearts of the evangelical native community in Turkey, nor is regarded by them as having accomplished so much, as Dr. Hamlin for the spiritual and moral renovation of that land." (Encyclopædia of Missions.)

He was a typical Yankee, finding a way out of difficulties, rising above discouragements, making stumbling-blocks into stepping-stones, and with a faith that defied the impossible. A keen observer, a thorough scholar, mastering the Armenian and Turkish languages, full of humor and anecdotes, energetic and resourceful, absolutely indefatigable, hating cant, uncompromising in his opposition to wrong, he made on all who knew him an indelible impression.

Only a few days before he passed away, he wrote to an old friend from Constantinople; "P.S. Health good; strength feeble: memory, hearing, seeing, all failing; latter half of my ninetieth year. The past wonderful, the future cheerful with faith and hope." They were characteristic words.

On January 5th, 1900, he entered upon the ninetieth year of his life. Some members of the American Board and other friends sat at table with him and his wife; and he told in an impressive way of what he termed the "seven great disasters" in his life, every one of which had proved to be a blessing. It was a lesson on trust in God, and faithful devotion to duty in the darkest experiences, such as those who heard it will never forget.

On August 2nd there was held in Boston a farewell meeting for a group of nearly a dozen missionaries who were to sail two days later, several of them to Turkey. Dr. Hamlin was present, and offered a most impressive prayer. From there he went up to Portland, Me., to attend the "Old Home Week" of the Second Church of that city, of which he was a member, and where he preached for some months before he went to Turkey, sixty-three years before. On the evening of August 8th, he attended an old home social where he made a speech full of fire and straightforwardness. On his return to the home where he was being entertained, he passed away before long. A singular and beautiful incident of the last moment was the fact that as he was being moved in his restlessness from chair to chair, he said, "Put me there," pointing to a chair which belonged to his mother and in which he used to sit as a boy, eighty years before, in his old home at Waterford. He passed away peacefully, and his body was buried a few days later in the cemetery at Lexington, Mass. His Armenian friends have erected over his grave a simple but beautiful white granite monument in memory and gratitude for his devotion to the spiritual welfare of their people.

His widow survived him seven years, and her body now rests beside his in the Lexington cemetery.

THE OTTOMAN CAMPAIGN.

The despatch of the 16th says:—

"At the Dardanelles, at Anafarta and Aru Bournou yesterday and the day before there was firing on both sides. Our artillery drove off a hostile torpedo-boat that appeared at Kemikli Liman as well as some transports that were discharging their cargoes at Aru Bournou. At Sed-el-Bahr the day before yesterday the enemy's artillery fired at our left wing 8,000 bombs and shells without result. The next day they sent 3,000 bombs against our right, directed their fire from

land and sea in the afternoon against our advanced positions in the centre, exploded two mines, renewed the bombardment until five o'clock, and then made an attack on the left wing of our regiments in the centre which we easily repulsed. But by the counter-attacks of our men and by the fire of our trenches near by, the enemy were completely thrown back from the positions in advance of their former positions, suffering great losses.

"In the Mesopotamian seat of war, we captured a second aeroplane in good condition which we had brought down by our fire. On the Tigris we sank a gunboat of the enemy with its crew. Our warriors made surprise attacks on the enemy's camps, destroyed their telegraph lines and captured a lot of booty."

The despatch of the 17th says:—

"At the Dardanelles at Anafarta and Aru Bournou the duel of artillery, infantry and bomb-throwing continued at intervals. At Sed-el-Bahr yesterday morning the enemy renewed the attack of the day before against two of our regiments, but was successfully repulsed.

"In Mesopotamia a hostile detachment, under the protection of a motor-boat, tried to advance yesterday on the right bank of the Tigris, but was obliged by our advanced detachments to retreat. The captain of the motor-boat was killed."

The despatch of the 18th says:—

"At the Dardanelles the local exchange of firing kept up as usual. At Sed-el-Bahr there was a violent bomb duel at the centre.

"At the other fronts no important change took place, but there were encounters between small detachments and reconnaissance patrols."

The despatch of the 19th says:—

"At the Dardanelles there was nothing except an artillery duel, in which some of the enemy's battleships took part. The storm and rain that raged on the night of the 18th destroyed two landing-stages of the foe. A steamboat and nine barges were sunk by the storm. At Aru Bournou the infantry and artillery fire and the throwing of bombs kept up. Our artillery destroyed at Kanli Sert a mortar position and a mitrailleuse position of the foe. The enemy's land and sea bombardment of our positions situated at Kaba Tepe did no damage. At Sed-el-Bahr there was an exchange of infantry fire and of bombs. The enemy unceasingly threw bombs, especially against our middle trenches."

The despatch of the 20th says:—

"At Anafarta one of our patrols repulsed in their trenches a section of the enemy and captured a thousand sacks of sand and a lot of digging tools. The enemy's tug that was ashore at Koyoun Liman was destroyed by our engineering corps. A torpedo-boat that was off Etche firing, was struck by a shell from our artillery and withdrew, surrounded by smoke. At Aru Bournou there was an artillery and bomb duel. At Sed-el-Bahr the same, with infantry firing and mitrailleuse duel. Our artillery fired on and destroyed a hostile block-house at Kereviz Dere and silenced its artillery."

The despatch of the 21st says:—

"At the Dardanelles front the artillery duel, with bomb-throwing at Sed-el-Bahr, continues. On the other fronts no important event except encounters between patrols."

The despatch of the 22nd says:—

"At the Dardanelles front, there was an intermittent artillery duel and bomb throwing. At the Anafartas the patrols sent out from our right wing destroyed the portion of a trench that the enemy were repairing, and captured about 500 bags of sand and some wire entanglements. By our firing we compelled the enemy's transports to withdraw that were trying to approach the shore at Aru Bournou. Yesterday our artillery fired upon and drove off a torpedo-boat that tried to pass through the straits."

"At the Caucasus front, nothing important has happened except insignificant patrol encounters."

"No change at the other fronts."

THE GENERAL WAR.

Despite apparently heavy fighting in various places, the general situation seems not to have changed materially either east or west along the fighting lines in Russia, Belgium, France and Alsace. The only noteworthy modification has been in the Servian campaign, where the Servians have been completely driven out of what was Servia before the Balkan wars. The Austro-German allies have marched into the Sandjak and taken Nova Varos, Sienitza and Novi Bazar, and are now near Priepolje and Mitrovitza. The Bulgarians have pressed westward both north and south of Prishtina, and are fighting for the possession of that town. They have also gone south from the region of Tetovo and Veles, and have captured Kostovo (Gostivar) and Frilep. The rumor that Veles had been retaken by the Servians seems to have been baseless. Prilep is only 40 kilometres north of Monastir. The Bulgarians report driving the French entirely across the Tchernia river, a branch of the Vardar east of Prilep, with great loss.

A German submarine in the Mediterranean is reported to have sunk the British auxiliary cruiser "Para," of 6,322 tons, and two small Anglo-Egyptian gunboats of 300 and 450 tons, off the north coast of Africa.

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