

The Orient.

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H. I. M. THE SULTAN'S ANNIVERSARY.

Saturday, April 27th, was a gala day for this city. One could not have desired more perfect weather, and all the celebrations planned for the third anniversary of the accession of Mehmed V., Reshad, were carried out without accident or hitch. The city was gay with flags by day and lights by night; and there was no Italian echo to the imperial salute fired at noon. All the state dignitaries and notables who could fittingly do so, called at the Dolma Baghtche Palace in the morning. Also the formal opening of the new Galata Bridge took place, with prayers and the sacrifice of sheep and a solemn walk of the invited personages across the new bridge.

Shortly after noon His Majesty drove in a four-horse carriage from the palace to the Hill of Liberty, above Shishli, whither some 40,000 troops and probably two or three times as many men, women and children had also repaired, for the great military review. A magnificent silken tent was reserved for the imperial party, and near by the ladies of the harem watched the review from their carriages. As for the parade itself, it took nearly three hours, and according to the dailies, 56 battalions of infantry, five mountain batteries, five regiments of cavalry and 19 batteries of artillery comprising 76 guns, defiled before the happy Sovereign. The cadets from the various military schools and the Constantinople division of infantry attracted special attention, as did also the company on bicycles. As the parade began, the eyes of all were attracted upwards as a bird-man appeared overhead, coming in a monoplane from San Stefano, and made several large circles a thousand feet or more above the ground, directly over the Imperial tent, and then gracefully floated over Pera and disappeared. It was an English aviator, and he remained in the air some three or four hours, flying over the new bridge, and from Stamboul to Scutari and back to San Stefano. The machine is the first to be acquired by the Ottoman army.

AMERICAN COLLEGE ALUMNAE.

The first annual meeting of the re-organized Alumnae Association of the American College for Girls in America was held at Teachers College, Columbia University, New York City, on April 4th. This organization has adopted the name of "Associate Alumnae" and includes Alumnae, Old Students and former Teachers of the College now in America.

The meeting though a small one was very enthusiastic;

no less than seven former members of the Faculty were present.

After the election of officers and business of the day, a deep expression of sympathy with all who knew and loved Miss F. A. Fensham, late dean of the College, was recorded; whose sudden death came as a blow to the great work she was doing in Chicago.

Miss Prime read interesting accounts of the progress of the buildings at Arnaoutkeuy, after which Dr. Vivian gave the address of the afternoon, on "The Relation of Alumnae to the College." Dr. Vivian treated the subject from several most interesting points of view, and left at least two practical suggestions with her hearers: — "Justify the training you have received at College by doing something for the community to which you belong" — and — "Keep in touch with your Faculty. It is the encouragement of hearing of the development which was but a beginning in College, which helps a teacher to realise that her efforts, year after year, are worth while."

The Associate Alumnae are planning for a reception of welcome to Dr. Patrick.

New York, April 6th, 1912.

VIVIAN EDWARDS.

EUROPEAN TURKEY MISSION.

The forty-first annual meeting of the European Turkey Mission was held in Sofia April 3rd to 10th inclusive. All the stations in Bulgaria, Macedonia and Albania were represented, and Mr. Peet, of Constantinople, was present part of the time.

The meetings were held in the fine American kindergarten building, which is also the home of Dr. and Miss Clarke. This veteran of the mission, now in his eighty-first year and still vigorously pushing temperance work, was prevented by physical infirmities from attending the sessions of the meeting, but frequently gave us the pleasure and inspiration of his presence at the table, and pronounced the benediction at the annual communion service.

The reports presented showed steady, faithful work done during the year, and decided, encouraging progress in several lines. The meeting was especially fortunate in being able to welcome six recruits who have arrived on the field during the year.

As the result of decisions taken, Dr. and Mrs. House, of Salonica, have permission for a furlough during next school year, and Rev. and Mrs. Thomson, of Samokov, for part of the year. Rev. and Mrs. Holway, of Samokov, are to be lo-

cated in Sofia in the fall. Of the new missionaries, Rev. and Mrs. Woodruff were designated to Philippopolis, to fill the vacancy caused by the deeply regretted inability of Dr. and Mrs. H. C. Haskell to return from America; Rev. and Mrs. Markham and Miss Douglas remain in Samokov, and Miss Davis in Monastir.

L. F. O.

WHAT THE SPIRIT SAITH TO THE CHURCHES.

ANNUAL SERMON BEFORE THE W. T. M.

BY REV. EDWARD RIGGS, D.D.

It has been my privilege, quite recently, in most delightful company, to visit the sites of the Seven Churches in Asia. In each place we read the passages pertaining to that church, and tried to picture to ourselves something of the scenes there in the Apostolic times. This is extremely difficult. Among all the crumbling remains of antiquity there is very little that can be in any wise recognized as Christian. Three of these seven sites are now desolate wilderness. On or near the sites of the other four are flourishing modern towns. In most of these the intervening centuries have swallowed up the blocks and slabs, and covered over the sites which might have kept in mind the ancient glories, and the sordid greed of modern bazars hides and forgets the reminders of past history. Where the architectural remains have survived by their sheer massiveness, or have been more recently laid bare by archaeological excavation, still the puzzle is too much broken up to make possible any satisfactory solution. Among these remains, the most massive and elaborate, and hence most permanent, are, not the schools and halls of philosophy, — not the agoras nor government buildings, — not even the tombs and temples, but the gymnasia, the baths and the theatres, — monuments of materialism, luxury and gross self-indulgence. Does not this give us the key to the mystery of the disappearance of these seven churches, so quickly dropped into oblivion? Was it not that prevalent spirit of selfishness that brought upon them its natural blight? Hear what the Spirit saith to the Churches: — (Hag. I. 5, 6, 9–11) "Consider your ways. Ye have sown much, and bring in little: ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. Consider your ways. Ye looked for much, and lo, it came to little; and when ye brought it home I did blow upon it. Why? saith Jehovah of hosts. Because of my house that lieth waste; while ye run every man to his own house. Therefore for your sake the heavens withhold the dew, and the earth withholdeth its fruit. And I called for a drought upon the land . . . and upon all the labor of the hands." "Because of my house that lieth waste, while ye run every man to his own house." "For the mind of the flesh is death; but the mind of the Spirit is life and peace." This is the blight that dried up those churches, and that laid the land open to invasion and cruelty.

Interesting as is the history of the early churches, our business today is with the churches of today, and we should see in what way what the Spirit saith is applicable to them. The churches in this land in which we are interested belong in general to two main classes: — there are first what are called the Old Churches, and for convenience we may ignore other sects, and limit our observations to the recognized Greek Orthodox Church and the Armenian Gregorian Church; and secondly, the native Evangelical Churches, the membership of which have split off from the old churches, being for the most part driven out, either by persecution or by absolute lack of congeniality in religious views. With these two classes of churches we have, officially and unofficially, much to do, and it is largely for their good that we are here. The times are strenuous, and the very life and existence as well as prosperity of some of these churches is in the balance. We have met here to report to one another, and to the Society that has sent us out here, how our God has dealt with us during the strange year which is past, and to take a glance at the broad harvest field for the year to come. We shall do well briefly to pass in review what we know concerning these churches, so that our ears may be properly attent, that we may catch and interpret to them some of the precious messages of the Spirit.

First, then, let us state to ourselves, frankly and charitably some of the prominent characteristics of what we call the Old Churches. They are quite different from each other in many important respects, and yet in all the points to which we must allude they may be perhaps grouped together.

They are strongly attached to the Nationalistic idea, and seem determined to adhere to that, even at the sacrifice of spiritual life. We would not for a moment ignore the patient endurance, through centuries of oppression, of those who made their church the rallying point for the conservation of their national life, and we cannot but admire the brave persistence with which they clung to the name and form of Christianity. But when this degenerates into a name and a form alone, and is used as a synonym for nationality, and when its value is estimated in terms of its political helpfulness, then there is shown to be a crying need of radical and deeply spiritual reformation.

Among the people who constitute these churches, and to some extent in the organizations themselves, there exists a strong spirit of commercialism, a constant lookout for the main chance. It will be seen at once how inimical this tendency is to any true, self-forgetful public spirit, and how difficult it makes it for them to range themselves on the side of the right when the right is unpopular. It is sad to see exhibitions of this passion in the administration of trust funds. These churches have large revenues on religious and educational foundations, and business ability is not lacking to secure the proper productiveness of such investments, but it is a well-known fact that these incomes often fail to reach in full the objects to which they have been dedicated.

There is no lack among these communities of knowledge of the general principles of a high moral standard, but there

is a very widespread lack of that sensitive conscience which demands and secures accord with that standard. It has often been observed that members of these churches are not so rigidly and severely criticised on ethical points as are members of evangelical churches, on the acknowledged ground that the professed standards of the former may naturally be expected to be lower than those of the latter.

These churches have felt the stimulating influence of the evangelical movement, and have made certain reforms; but such as have been introduced bear no sort of proportion to the real and serious differences which persist. In certain local Armenian churches an attempt has been made to diminish the prominence of pictures. Some were removed altogether; others placed in darker corners; but it was insisted that one picture must be over the altar, and one near the door, so that the concession merely amounted to a reduction of the pictures that were not required.

The lower clergy in these churches are still generally very ignorant and time-serving. Their maintenance by the people is for the most part wretchedly inadequate. The higher clergy are often learned and traveled, and sometimes more or less sympathetic intellectually toward evangelical truth. Rarely do they manifest true spiritual experience. The Archbishop of Smyrna and the Bishop of Tralles publish a bi-weekly religious journal, delightfully evangelical in tone. Many of its articles are quite unobjectionable in their morals and exegesis, but they are generally lacking in the element of personal experimental religion, consciousness of sin, regeneration, enthusiasm of love to the Savior, and disinterested service.

Attendance at the daily and weekly church services is significantly small, except on certain Saints' Days, when the crowds make up for their neglect through most of the year.

The chief peril of the hour is in the materialistic and secularizing influence of the new lines of thought. The pestilential flood of immoral and atheistic literature from Europe has long been claiming victims. The present political situation has multiplied this danger. Men who have absorbed poison at every pore have now returned to spread moral infection. Skepticism and irreligion have become popular. The callow minds of awakening youth, with no better defense than the petrified formality of the Oriental Churches, are casting themselves into the cruel hands of selfish, scheming adventurers.

There is, however, also new and increased interest in education, and some advance in methods, yet no real advance toward truer ideals of spiritual life. Many are eager for education, but underlying it all is the desire for material gain. Permit me an illustration from a striking phenomenon we saw in our journey among the Churches. In the mountain back of the site of Hierapolis is an abundant source of tepid water, — neither cold nor hot, — which looks perfectly pure, but is heavily impregnated with lime. This water has found its way over a large part of these extensive ruins, encrusting them with a thick, coarse material, and ultimately solidifying a large portion of them into one mass. This incrustation is often very beautiful, but in time it turns to a dark grey color, and

is neither soil nor building stone. So the worship of these old churches in the passing centuries, through apparently pure and fervent, has had in it a coarse material element that has encrusted the entire belief and practice of the church with a mass of rigid formality, which, beautiful and impressive in portions, and apparently unifying the parts, yet is dead extraneous material, conducive neither to growth nor edification.

Hear what the Spirit saith to these churches: "I know thy works, that thou hast a name that thou livest, and art dead." "Thou sayest, I am rich and have need of nothing; and knowest not that thou art the wretched one, and poor and miserable and blind and naked: I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve, to anoint thine eyes, that thou mayest see." "And now, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?"

Now when we turn to the Evangelical Churches, we see in many respects a marked contrast. Here there is live, progressive thought. Here we find a fair proportional attendance at public worship. They have good schools and many adequate church buildings. They have a fine organization of ecclesiastical bodies. The clergy are not only intelligent and educated, many of them are acknowledged and efficient leaders in all good progressive enterprises. There is public spirit; there is a specially live development of domestic life; they are frequently models in regard to home and social affairs. In commercial life they have a reputation as clean, square, upright and efficient men. The average is high, and the cause of the difference is plain when you listen to the gospel as preached in their churches, and see them in prayer meetings exhorting one another and leading in extemporaneous prayer. And yet, — a check, a set-back in the Protestant cause must be acknowledged. Numerical increase by additions from without is almost unknown, and in some cases flourishing communities, and even organized churches, have died out. There is also a marked difference in attitude toward the old churches, — more of a tendency to speak affectionately of the "Mother Church." Formerly, "Millet" indicated the Protestant politico-religious organization. Now "Azkayin" as used by Protestants and Gregorians alike, refers to the Old Church organization. There is a distinct inclination to ignore and minimize the distinction between the two bodies. Many good friends of the truth hail this as a sign of more charity and less mutual recrimination. They seem to be considerably ashamed of having got into this unnecessary separate organization. This state of affairs is very different from that of the early decades of the reformatory movement. Some 25 or 30 years ago there was a marked change in this respect. It was considered politic as well as charitable to assume a milder tone. A negative acknowledgment of an exceptional possibility was soon changed into a general positive statement, "There may be satisfactory

spiritual life in the old church as well as in the evangelical," and "There are many so-called evangelicals who are no better than many in the old church." Then the logical conclusion was, "We don't ask you to become Protestants, but to be really Christians." This is of course most true in its literal and honest sense. We are not laboring for the numerical increase of a sect, but for the salvation of souls and the moral uplift of the people. But the impression it is liable to make on the inquirer is such as to confuse and dishearten him, and ultimately to drive him back into self-deception and indifference. If there is not a very positive and fundamental importance in a frank and uncompromising confession of newly-found evangelical truth, then the whole Protestant reformation movement of the past four centuries has been one big bungling blunder, and for the sake of avoiding schism and uncharitable implication we ought all to be back under the name and tyranny of Rome, smothering our convictions, and practicing what we cannot believe. The statement that a man cannot be a patriotic Greek without belonging to the Orthodox Church, or a genuine Armenian without being a member of the Gregorian Church, is a wicked lie, intended to intimidate those who are on the verge of declaring their deepest spiritual needs. The responsibility for the eternal loss of many priceless souls, for whom Christ died, will rest forever on those who have conjured up this threatening ghoul, to terrorize simple hungering hearts, that were groping for the light.

The result is that a large part of the evangelical church is settling down into a feeling that the limits have been reached, that it is unkind to further widen the breach between the old churches and the evangelical, and that for the purification of the old churches we must trust to the power of the Spirit working through their inward organization, aided by Christian education and literature, to which the evangelical churches and the American missionaries, with medical and philanthropic work, should confine their efforts.

This is a very critical situation; and it is high time that we should look the question squarely in the face and settle our policy accordingly. The question takes on different forms among different classes. This process of the arrest of aggressive spiritual work, and consequent cessation of persecution, has not gone so far among the Greeks as among the Armenians, whence the incorrect impression that the Armenian Church is not so violently opposed to the Protestant movement as is the Greek. The fact is, they are not so much afraid of it as they were when it was more active.

In some places the evangelical church seems to have found, as in the Cilicia region, a basis for cooperation with members of the Old Churches in philanthropic and educational work and also in worship and religious instruction. In others, as in the Van region, after many years of patient effort to work in and through the Old Church organization, the workers are strongly inclining to emphasize much more the Protestant Church organization and its distinctively evangelical basis.

For 80 years the Gospel has been preached, and some of our friends in the United States have an idea that the missionary work is about finished. These churches have some

Home Missionary organizations, notably one for the evangelization of Kurdistan. In some places brethren go by twos and threes to carry the Gospel to neighboring towns. But such enterprises have generally been short-lived. The novelty has worn off. Public services, still puritan in form, gradually run into stereotyped phrases; a sleepy audience passes a harmless Sabbath, and through the week exhibits no distinction from their non-evangelical neighbors in market or home. Is this the finished product of the hopes and prayers of eighty years? Is it for this that the foreign laborers have borne toil and tribulation, and the native converts ostracism, violence and death? The Christian adherents in the Madura Mission have increased 400% in the past decade. Other missions in India, China and Korea have done more. Are we to be satisfied if our churches are barely holding their own? Are we to shrink from the terms "converts" and "conversion" because the old church also bears the name of Christian? Shall we by indifference give countenance to the inertia of these congregations? Hear what the Spirit saith to the Churches:— "I know thy tribulation and thy poverty.... but I have this against thee, that thou didst leave thy first love. Remember therefore whence thou art fallen, and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent." "O foolish Churches of Pontus, Galatia, Cappadocia, Asia and Bithynia. Are ye so foolish? Having begun in the Spirit, are ye now perfected in the flesh? Ye were running well. Who hindered you that ye should not obey the truth?"

Let me not be misunderstood. No one who knows me will charge me with pessimism. I always like to look on the bright side of things. But I cannot close my eyes to the threatening significance of the paralysis which has befallen many bodies of evangelical believers. A blight has fallen on one and another of the churches. In many cases they have been decimated by emigration; massacre and wars and rumors of wars have wrought mischief. But is there no spiritual power to turn back the destructive tide? Nor do I mean to fall into the error of measuring the good accomplished merely by the numerical growth of the Protestant churches. We all rejoice in the lateral influence stimulating the old churches to better things. But this result is felt only while there is vigorous life and growth in the evangelical body. The slightest slackening on their part is followed by an immediate lapse into indifference by the older church. Is not the Spirit saying to these lagging churches, that something must be done to bring new vigor and energy into their life? And is not this message of the Spirit to us as well as to them? The missionaries are in a sense responsible for the starting of this reformatory movement. Have we not a responsibility as regards its proper continuance? And there are other churches to whom the Spirit is striving to speak, — the churches in our own land that sent us on this mission, — they too should hear what the Spirit saith to them, and act with prompt obedience. If changes of method or policy are called for, let us humbly and promptly and patiently undertake them, whatever be the cost to our timidity or to our pride. But in any case let us not fail to hear "What the Spirit saith to the Churches."

THE ORIENT

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Charles T. Riggs, Editor.

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EDITORIAL.

A Bad Man once set his Heart on Stealing a Dog that his Neighbor kept in a Corner of his Garden. But the Dog was Fierce, and Bit and Scratched the Thief, and would not be Taken. Its Owner was Lame, and had to Stay in his House. The Thief had the Audacity to order the Owner to command the Dog to let him take it; and when the Owner Refused, the Thief began to throw Stones at the Windows of the House. One of the Stones went into the Stable and killed a Horse. The man then put a Fence across the Path that led to his House, to keep the Thief away. When the other People that used that Path Grumbled because the Path was Closed, the Owner asked them to help him Catch the Thief. And the Thief asked them to help him Get the Dog. So the People were Angry at the Owner, but still more Angry at the Thief.

MORAL: Honesty is the best Policy.

Last Friday M. Sassonoff, the Russian Minister of Foreign Affairs, made a notable speech in the Douma, in the course of which he said:— "The Near East situation is not entirely satisfactory. It assumes a greater importance because of the Turco-Italian war. We have a right to hope that the peace of the Balkans may not be troubled, and that the war may not bring on a general conflict. In fact, up to the present Italy has limited her operations to distant parts, so as not to touch too vitally the interests of neutral powers. The bombardment of the Dardanelles was not accompanied by acts that could prove that Italy had given up this consideration. The closing of the Dardanelles injures especially the commercial interests of Russia. The Russian Ambassador at Constantinople has made representations on this subject, and there is good ground to believe that freedom of navigation will soon be restored."

The Turkish press is far from satisfied with the whole tenor of this speech, which it deems pro-Italian rather than neutral. Rumors were current here last week that the Russian fleet would make a demonstration at the mouth of the Bosphorus, or that Russia would enter Turkish territory near Erzroum; but these proved mere rumors. Nor has the Italian fleet returned to the Straits. The report is very persistent that the *Varese* or an ironclad of that class was so badly in-

jured in the Dardanelles engagement that she subsequently sank at the island of Euboea. The Agence Stefani, however, stoutly contradicts this. Gen. Mahmoud Shevket Pasha as stoutly contradicts the story of the loss of 300 Ottoman soldiers killed and 275 wounded at the Dardanelles. He says:— "I authorize you to deny most stoutly these reports coming from unscrupulous newspapers. As the official report which I have already given you has proven, we had one soldier killed, one wounded, and one horse killed. Aside from barracks, no other building or fortress was even slightly injured. To set at rest the public opinion so maliciously misinformed, I should willingly have authorized any foreign military attaché who so requested, to make a personal investigation, and would today with pleasure permit one of these gentlemen to go and see the fortresses of Koum Kalé, Sed-el-Bahr, Orkhanié and Ertoghroul, at which the firing was directed, and to make public the result of such investigations."

The Italians have occupied the island of Astropalia, or Stampalia, in the southern Aegean, as a base for action in that vicinity. They are said to be requisitioning all possible merchant steamers for their own use in the region of Rhodes; and this action is thought to forecast a landing on the coasts of Asia Minor. Their forces on the African coast are stationary.

As for the internal situation, several fatal encounters are reported between Kourds and Armenians in the Van and Moush regions, the government forces being apparently lax in trying to keep order. In Macedonia, too, acts of violence are frequent. The Minister of Interior and his party have reached Kortcha on their way through Albania, and are turning toward Monastir. The general effect of this tour seems to have been pacific.

Some twenty or more of the Cretans chosen as deputies have arrived in Athens; but the government of Mr. Venizelos seems determined to keep them out of the Chamber when it it shall open. The *Jeune Turc* has a fierce editorial attacking the Greek Premier, but apparently most unjustly; for he seems to be doing his utmost in the interests of peace.

The closing of the Dardanelles continues to inflict severe loss on international commerce. Turkey suffers least of all, yet the customs revenues are greatly diminished. Over 130 loaded steamers are locked up in Constantinople, and a large number destined for the Black Sea are detained at various Aegean ports. The Sublime Porte declares that it cannot remove the mines so long as the Italian fleet is cruising about in the Aegean, within striking distance.

ORIENTALISTS AT ATHENS.

The International Orientalist Congress held its meeting at Athens this year and many celebrations united to make it an especially festive occasion.

It was the seventy-fifth anniversary of the founding of the University, it was Easter time, and the Greek Independence Day came on Easter Monday. The six days, April 7-12, of the Congress were therefore strenuous ones, since the mem-

bers were invited to all the functions of the various celebrations. The very cordial hospitality of Athens, and the excellent arrangements for the comfort of the Congressists commanded the admiration of all the members.

The number of those who signed as Congressists and so were entitled to the privileges of the various functions and meetings was enormous, more than one thousand, I heard; but the regular delegates from different institutions were about two hundred. A few things, like the Crown Prince's reception, and places in the body of the University Hall at special functions, were only for the delegates.

There were eleven different sections of the Congress, each having a special subject, as "Byzantine Art", "Influence of the East on Ancient Greece", "Egyptian Art and Archaeology" etc. As many of these sections held their meetings at the same time, in different places, and as they frequently changed their program of the day, it was difficult to find, and hear, the papers one wished for. But the great interest of the Congress, as of the University celebration, centred in the personality of the visitors from all parts of the world, the celebrated men and women who were present. On this account the various receptions and excursions proved even more interesting than the regular sessions of the Congress.

There was an excursion to Eleusis for all the members of the Congress which was admirably managed. Those who went on it were given their lunch and conducted over the ruins by students who told of all the objects of interest to different groups in various languages. At the Royal Theatre, the play, "Oedipus the King" was given in Modern Greek entirely for the Congress. There were also many receptions given by the different Archaeological Schools, by the University, by the Crown Prince and by Mr. Lambros, (the energetic and admirable organizer and promoter of the Congress.) At all of these receptions the royal family helped in the entertainment, and were most gracious and cordial to all the guests.

The Congress was opened in the Parthenon, by its President, the Crown Prince, it was a very gay and beautiful scene as the different speakers brought their greetings from many lands, and the audience stood on the white marble in the brilliant sunshine with a background of the wonderful pillars of that building that has for ages been the ideal of architectural beauty. Many of the members of the Congress, or delegates to the University were in gorgeous gowns of many colors: Colignon and other French delegates were in the most brilliant orange colored gowns with black facings (quite as if they came from Princeton!); many others were in scarlet or blue. Sir Donald Macalister, the genial Vice-Chancellor of Glasgow University, wore his purple gown, as principal of the Medical School there, though he might have worn gowns of many other colors as he is believed to be the possessor of eleven from different universities.

The speeches in the Parthenon were in many languages from many different countries. In a subsequent meeting where the addresses were presented from different universities to the University of Athens, Robert College was represented by Dr. Gates. At this meeting the degree of Doctor of Phi-

losophy was conferred for the first time by the University of Athens, and conferred on many of the speakers of the Congress, American, English, German and French, in a most informal manner. The names of the members of each group were read by Mr Lambros, the Rector of the University, then those whose names had been read, walked up to the front of the hall, shook hands with one or two of the Professors of the University and walked back to their places. There were a number of distinguished archaeologists present as well as those who were strictly Orientalists.

Altogether the Congress was a most enjoyable one, and the occasion one long to be remembered.

I. F. DODD.

MEDICAL MISSIONARY NOTICE.

The Medical Missionary Association for Turkey will meet at Beirut June 23rd to 30th inclusive. The value of meeting at this time rather than later in the summer is enhanced by the hospitals being in full running order, with the senior class graduated, and the College community still in the city.

The committee is preparing a program of papers, demonstration of laboratory methods, polyclinics and bed-side clinics, operations, discussion of problems of missionary work, and devotional meetings, and a good and helpful time generally.

All medical missionaries in the Ottoman Empire will be welcome to attend and it is hoped they will join the association.

Those planning to come should communicate with Dr. E. St. J. Ward, Sec.—Treas., as soon possible.

S. P. C., Beirut.

FOOTBALL IN JERUSALEM.

The University Foot Ball Team visited Jerusalem in the Easter vacation and played a team from the C. M. S. and L. J. S., beating them 5-0; the following day, April 9th, the Y.M.C.A. team, winning 5-2; the 10th, St. George's College, drawing the match, 3-3, and on the 11th winning from an All-Jerusalem team 2-0. The games were played on the new grounds of the English College, which were put in order with a steam roller. A steam roller in Jerusalem!

About 500 attended the first game, but at the other games the crowds rapidly increased, till at the final game "All Jerusalem was foot-ball mad," as a minister from Australia remarked; and a man delegated to estimate the crowd counted the men to the number of 2000, when he got tired and quit. The small boys at such occasions, every one knows, are uncountable. The great numbers of Moslem women attending was astonishing. A camelier strayed on to the field at one corner, and it took much persuasion to get both the beast and the high-perched driver off the field.

The members of the team were entertained royally by the L.J.S. House of Industry, the English College, and St. George's College, and the Y. M. C. A. They arranged visits for them to the principal sites and sights about the Holy City; and

Dr. Canaan, the Y. M. C. A., and the S. P. C. alumni association gave them delightful evening receptions. Feasting, sightseeing and visiting all the time when not kicking the ball, it is a wonder the scores were not reversed. It is expected that next year Jerusalem will send a team to Beirut.

S. P. C., Beirut.

W. B. A.

EASTERN TURKEY MISSION ITEMS.

The annual meeting of the Mission is to be held this year on July 15th at Erzurum. Aside from regular Mission business a special program is planned, with sessions lasting altogether ten days.

The Mission has approved the return of Rev. and Mrs. J. K. Browne of Harpout to America. Mrs. Browne expects to return this spring, but Mr. Browne will probably stay till autumn, and even longer, unless the much needed reinforcements are forthcoming. Miss Daniels has decided not to start for the furlough granted her until the fall.

Euphrates College has been granted from the Higher Educational Fund \$1551 for the Male Department and \$800 for the Female Department for the year July 1, 1912 to July 1, 1913, the same as for the previous year.

Bitlis at last is to have a Missionary Residence, the Board having made a grant for this purpose. It will be a relief hereafter at least in one case not to be dependent on unsuitable hired houses.

By vote of the Mission Miss McDowell is to stay on at Bitlis until Oct. 1st, and the Woman's Board has assumed her support. In the absence of a physician that the Mission has asked for Bitlis, she is frequently obliged to combine with her calling of trained nurse that of a doctor. Pronounced success in two leading Turkish, or rather, Kourdish, (there are practically no native Turks) families has added much to her growing reputation.

Unless arrangements can be made for filling Mr. Yarrow's place at Van the coming year, he will be unable to accompany his family on the furlough granted them this year, but will follow them a year later.

The Woman's Board is making an effort to raise \$3,000 additional for building and land for the new Girls' School at Van.

The Mission has been shocked by the news of the bloody encounter which Dr. Thom had one night with robbers in his house at Mardin. All his friends are one in their feeling of profound thankfulness to God that his life was spared.

Bitlis, April 8th, 1912. GEO. P. KNAPP. Sec'y.

EMPIRE NEWS.

THE CAPITAL.

Last Thursday occurred the wedding of Mr. Vahan Matteosian, printer of *The Orient*, and Miss Dora Mirikelam, at the Armenian Evangelical Church in Pera. The church was most tastefully arranged and the ceremony was performed by the pastor Rev. A. B. Schmavonian. Herr Lange presided at

the organ, and there were four vocal numbers. The heartiest felicitations of *The Orient* go with the bridal pair.

The Chamber of Deputies has not yet succeeded in obtaining a quorum for business, but expects to do so within a week.

Senator Moustapha Zihni Pasha, who had formerly been Minister successively of Finance, Evkaf and Public Works and for a time Vali of Brousa, died last Sunday.

Robert College was illuminated by electricity for the evening of Accession Day, and the students had a great bonfire.

THE PROVINCES.

A great fire on Saturday in Damascus destroyed hundreds of buildings, including nearly the whole of the great bazaar. There were many lives lost. The financial loss is estimated at from Lt. 1,000,000 to Lt. 2,000,000.

The *Texas*, of the Archipelago American Steam Ship Line, struck a mine at the entrance to Smyrna harbor on April 29, and was blown up, with a loss of about 70 lives.

NOTES.

Our statement two weeks ago regarding the victory of Mr. Dorizas of Robert College in the Pan-hellenic games at Athens was entirely too conservative. Mr. Dorizas won four first prizes and one second. He took the two discus events, the shotput and the stone-throw, and was second in the free javelin-throw.

Prof. Theocharides, of Anatolia College, arrived in the capital Monday last on his return to Marsovan from the Orientalist Congress at Athens.

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Mrs. Henry Woods of Boston, the donor of Henry Woods Hall, now building for the American College for Girls at Arnautkeuy, died on April 7th. The Faculty of the College passed resolutions of sorrow and sympathy, to be sent to her family, and a short account of her relation to the College was given at morning devotions on April 25th.

Mr. Clarence R. Johnson has been compelled to resign his position at Robert College on account of ill health, and leaves today for a sanitarium in Norway.

President and Mrs. Gates leave on this evening's train for a visit to America.

OTHER LANDS.

Dr. Greene writes of "The World in Cincinnati" that it has been a success; Christians of every name enthusiastically cooperating in this Christian work. The exhibits of China and the Homeland were especially good. The Pageant of Darkness and Light in some respects surpassed the representation at Boston. Dr. Greene himself spoke daily to large companies on "The Influence of the Life and Character of Mohammed upon Mohammedans." Prof. Sivaslian of Anatolia College also rendered valuable assistance, as did Miss Dombouradjian.

A most important discovery has just been made public by the British Museum. It is a Coptic manuscript found last year in Upper Egypt, containing the greater part of Deuteronomy, all of Jonah, and nearly all of the Acts; and competent scholars date the papyrus codex before the middle of the fourth century.

Rev. W. L. Beard, for the past three years District Secretary of the American Board at the New York office, is returning to China to take up the presidency of Foochow College, made vacant by the resignation of Rev. L. P. Peet.

Mr. Justin McCarthy, Irish journalist, novelist, historian and politician, died on April 24th, aged 82. He was a member of Parliament for 21 years.

The gang of motor-car bandits that have been terrorizing Paris since November last has at last been surrounded and killed. They were guilty of at least nine murders.

The Alumni Lecture before Yale Divinity School was given on April 18th by Rev. George R. Montgomery, Ph. D., son of Mr. and Mrs. Montgomery, formerly of the Central Turkey Mission. His subject was, Walt Whitman and the Modern Preacher.

Mr. William T. Stead, who perished on the *Titanic*, was on his way to America to attend the Christian Conservation Congress at Carnegie Hall, New York, April 19-24, where he was to have delivered an address last week Monday night.

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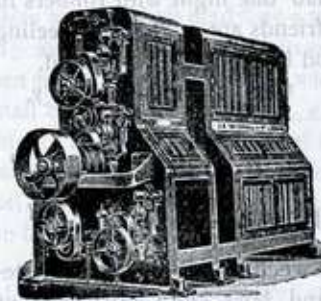
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