

The Orient.

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Ninth Conference of the World's Student Christian Federation.

THE BEGINNING OF THE CONFERENCE.

April weather, showery and cooler than is usual for Constantinople at this season, greeted the delegates on the Oriental Easter Monday. Inside of Albert Long Hall, however, all was bright and cheery. The Chapel has been tastefully decorated with laurel garlands and potted plants. Flags of practically all the nations represented at the Conference hang from walls and ceiling, adding a touch of universal and patriotic brotherhood. The faces of student leaders like Cyrus Hamlin, Albert Long, and George Washburn, and of the Christian philanthropists, Christopher Robert and John S. Kennedy, looked benignly down on the scene. In the rooms below has been installed the educational exhibit, embracing the publications of the student movements of the various countries, and photographs of Association Buildings. An information bureau has also been installed in an adjacent room, for the benefit of delegates, while rest-rooms, writing-rooms, etc., are also provided.

Promptly at ten, Dr. Karl Fries, of Sweden, Chairman of the World's Student Christian Federation, called the meeting to order, and the hymn "O God, our Help in ages past" was sung. The Scripture lesson was from Col. 3. After prayer by the chairman and another hymn, Dr. John R. Mott gave an address on the Purpose of this Conference. He spoke of the common purposes and ideals, the common experiences and the bond of prayer, which unite all the delegates. He said the purpose of the conference was (1) To make real to those present, and to those to whom they return, the great plan and object of the World's Federation, — the uniting of students around Christ as a centre. (2) To increase our efficiency in promoting the work of Christ among all the nations. The conference will help all to prepare for service. (3) To enrich ourselves, and then go back to enrich others. [Ours should be the creed of St. Augustine, — "A whole Bible for my staff, a whole church for my fellowship, a whole Christ for my salvation, and a whole world for my parish." Let us possess our possessions. (4) To accentuate and realize our oneness. An ambassador in Paris said, "This student movement is doing more to unite the nations than all the military unions, arbitration treaties and peace conferences." This is because it is on the basis of love. (5) To confute convincingly the charge that Christianity is losing its hold on thinking men. The Federation now has 148,000 members in 2200 institutions. Christ has a hold on students such as He never

had before. (6) To show the reasonableness and modernity of the Christian faith. There are plenty of reasons for our faith that appeal to the modern age. (7) To sound out a summons to the Christian students of the world to meet an absolutely unique world situation. The whole world is now accessible, it has become one great neighborhood. And this is a time of danger for the whole world. Great racial problems are seen everywhere. It is a time of unprecedented urgency. What we do, we must do quickly. There is no limitation to the possibilities of a conference like this, unless it be in our own lack of vision, resolution, love and faith.

Baron Paul Nicolay, of St. Petersburg, led the devotional service, drawing four points from Is. VI. 1-8; the seer had a new vision of God, a new insight into his own person, a new experience of cleansing, and a new aim of service.

Dr. H. C. Rutgers, of Holland, and Rev. Robert P. Wilder, now of England, both spoke on the topic, How to Keep our Movements Spiritually Vigorous. They emphasized the need of good organization, of strengthening both the life of the individual and the movement as a whole, of keeping the Conferences on a high spiritual level, of supplying a spiritual leadership, of producing a helpful literature, and of stimulating prayer, Bible study and personal work.

Dean Bosworth, of Oberlin University, Ohio, followed with a masterly address on "How can we Know and Have Fellowship with God?" Personal experience is the test of truth. The argument for the existence of God depends on the testimony of personal experience. The ultimate energy behind all manifests itself in Christ, who shows the capacity to exercise good will, to love, and to work to an end. A personal God will thus manifest Himself. In order to know God, we must know His fundamental ambition. This we can do (1) By seeing what He is doing. He is working to secure the supremacy of a wise, forceful race of men of invincible good will. Man bulks large in the plan of God. (2) By looking at the person of Jesus Christ. He was *the* man of invincible goodwill. His definition of the fundamental ambition of God is shown in the concept of the Kingdom of God. We too must share this fundamental ambition of God, by making our own soul the area where the will of God shall be done, by laying hold with God to secure the establishment on earth of a society of men of invincible good will, and by doing the day's work in prayerful cooperation with God. Whatever be this day's work, that of the lawyer or that of him who digs a sewer, he may work together with God. The problem of the knowledge of God is not philosophical or metaphysical alone; Christ was no philosopher or metaphysician, but a workman, but he found and realized the vision of the fundamental ambition of God.

MONDAY AFTERNOON'S SESSION.

Mr. K. C. Chacko, of South India, opened the afternoon's session on Monday with an address on "The Realization of Jesus Christ by the Practise of His Presence." He spoke from his own experience of some things which in his country stand in the way of such realization of Jesus Christ, and of the need of abiding in Him in prayer and intercession. Mr. Tislington Tatlow, of the British Student Union, followed with a paper on "How to overcome the principal weaknesses in the Bible Study work of the movements." Among these weaknesses he mentioned (1) An indefinite aim, even the leaders not being certain whether their aim was devotional or intellectual, or both; (2) A lack of consideration of what students are thinking of the Bible, and of the criticism of to-day; (3) The lack of daily Bible study for personal spiritual growth; and (4) Incompetent leadership. The way to overcome these weaknesses is indicated by the very statement of the weaknesses. The aim must be definite, the study daily and with due regard to modern Biblical criticism, and the leaders must be trained. A half-hour's discussion took place on the topic of this paper, delegates from Holland, Australia, India, the United States, China, Turkey, Germany and Hungary contributing from their experience.

Then came addresses from representatives of three great nations of the Far East, on the needs of the student world of those lands. Mr. T. Komatsu spoke for Japan, Mr. C. T. Wang for China, and Mr. K. C. Chacko for India. Each spoke of the special dangers confronting his own country, and especially its students, and appealed for the intelligent prayerful interest of all on behalf of these young men and women. Count Moltke, of Holland, conducted a season of special prayer on behalf of the students of these three lands.

TUESDAY MORNING'S SESSION.

Nothing deterred by the rain, a still larger number of delegates and visitors attended the second day's sessions of the Federation Conference. President Karl Fries conducted the opening devotional exercises, after which Prof. M. E. Sadler, of the University of Manchester, England, spoke on the subject, "Is there a necessary connection between religion and morals?" He naturally answered the question in the affirmative. He said, there is a strong current in modern philosophy, moving away from any mechanical or materialistic view of the place of man in the universe. It assigns a central place in our experience to a spiritual factor, — the creative will. We here assembled are all thankful that this strong current is working for our own view of the world, and of human duty, and of education. This new current is due to three causes: (1) The deepening of our knowledge of the physical world and of human history, which has broken down the more limited generalizations of former days. (2) The sense of the weakness of those theories of morals which rest on any naturalistic basis, and their inability to help us under the secret strain of

passion and temptation. The modern mind is sensitive to realities and hates hypocrisy, and begins to confess that the moral dogmas coming from a naturalistic basis have not borne the stress. (3) The subtle and penetrating influence of Eastern thought on Western, and a great interchange of opinions. Morality is a pathway into a new world. Through it we reach an unseen spiritual world. This school of philosophy is close to the Christian faith. It helps us to believe that the fundamental things in the conduct of human life rest on a religious foundation. Religion means the belief in and worship of a supreme will and mind that directs the universe, and is in direct relation with every human being. Morality includes some phases of right action that may be determined by other than religious considerations, as, for example, in our duty to the state, or to hygiene. But in the central facts of personal life, the sense of duty is the only incentive. There is a great desire nowadays to build up an educational system with the purpose of opening the intelligence and of strengthening the will. In this must be recognized the necessary synthesis between the secular and the religious. We may help to heal the breach between the secular movement that would fain be religious and the religion that is struggling for power. And in any national system of education, we should not center the thought of the rising generation merely on intellectual attainment, but should include training of character, — of the body and the soul as well as of the mind. And as teachers we should make our calling not one of professional opportunity, but of religious vocation.

Mr. Burgoyne Chapman of Australia next spoke on "The application of Christ's teachings to student life." Christ applied his teachings by a call to follow, not his teachings, but Him. "Learn of me; follow me." This is not easy. It is not hard intellectually, but morally. No mere assent to doctrines will do, we must trust all to him. We must deny self, count the cost, take up the cross. His teaching is full of things calculated to drive men away if they are not in earnest. Christianity has nothing to fear from external attack, but only from treachery from within. Christ did not teach asceticism. Service is the greatest thing. His meat and drink was to serve men. We owe him the unconditional surrender of our wills and a love that pulsates through all our life. We need to surrender on the physical side, placing at His service the abundant exuberance of youth; on the intellectual side, bringing into captivity every thought to Him, fearing no truth but only a half-truth; and a surrender of will, the dedication of which to Christ brings victory. Self-denial for its own sake is not good; but slavery to Christ is perfect freedom. Follow Him in seeking to save the outcasts and the lost. Our personal warfare against temptations will be forgotten and unnecessary in this eager service. Christianity is not on the defensive but on the offensive.

Mr. Charles Grauss, of Paris, of the French Student movement, spoke in French on "The Student Movement and social service." He spoke of the grave situation in the organization of labor to assert its rights and secure justice; and of the urgent problem caused by the attempt of labor leaders to se-

parate social questions from religion. He emphasized the opportunity of educated men to show the possibility of uniting social questions and religious, not only in word but in actual practice; and he deplored the paucity of men for this work. Such work, if moral only, may seem at first to bring great results, but will not last; it must be profoundly religious in order to last.

This address was followed by a discussion, to which Mr. W.W. Seton, registrar of University College, London, and treasurer of the Federation, Prof. Henry B. Wright, of Yale University, President Bliss of Beirut, and Mr. Chapman of Australia contributed valuable thoughts.

Telegrams of greeting and good will were read from the trustees of Robert College, from the Evangelical church in Marash; and from the Y. M. C. A. of Yambol, Bulgaria; also messages from the Y. W. C. A. of Japan, and the Chinese Y. M. C. A. of Tokyo, Japan.

The last address of the morning was by Mr. G. B. A. Gerdener of South Africa, his topic being "The realization of Jesus Christ by seeking to meet the needs of men." He pictured from actual conditions in central Africa the uplifted hands of need, met by Christ's outstretched hands of blessing. All men have need, and the greatest need is the need of Christ; Jesus desires to meet and is able to meet the needs of men. There is much morality possible without religion; but these moral men need Christ all the same. So do the most wretched and degraded. Man needs to be saved from shortcomings as well as from sin. Christ allows men to be used to bring this full supply in contact with the needs of the world. We are conscious of power as we follow His example and enjoy His cooperation in advancing His kingdom.

TUESDAY AFTERNOON'S SESSION.

Prof. Henry B. Wright of Yale read a paper on "How Best realize the Evangelistic Purpose of our Student Movements". In whatever realm man sets out to win the allegiance of man he must take into account both the mass and the unit. In our schools and colleges we employ the lecture for the mass, the recitation for the individual. So also in the conquest of hearts and souls. Men are won to Jesus in two ways—by the evangelistic address to the mass and by the personal interview with the individual. It will not be disputed, that the platform address to great masses of men is, at first sight, the most promising. Examples like the Sermon on the Mount or feeding the 5000, stir the imagination and invite the imitation of earnest, ambitious men. Addressing masses of men is by far the most economical method when the expenditure of time and vitality by the evangelist is taken into account. Under some conditions, the evangelistic address is the only alternative. It is like artillery fire in battle. It has a great place in the saving of human hearts. Very few souls commit themselves to Christ through the efforts of a single individual. A succession of repeated assaults prepares the way for the final conquest. Paul plants, Apollos waters, and in His own season God gives the increase.

Religion is imparted by contagion, not taught by words. Purity, honesty, unselfishness, love are actual living forces which spread by contagion, from man to man. The soul physician's cure for the ills of others lies within himself, and depends on what he is, not on what he says. It depends upon contagion, not upon condition of time or place, or language or nationality.

The evangelistic purpose of the student movement is to be ultimately realized by what we are, not by what we say. Granted that you and I possess something contagious about ourselves, something to give, there are four qualifications which we shall strive to develop in order that the contagion with men may be best effected: (1) An accurate and thorough going knowledge of the spiritual anatomy of man, (2) Respect for the individual personality of other men, (3) Patience, and (4) Genuine and evident reverence.

What then is evangelism, and how is it best realized? It is having something within one which others have not, and staying in the presence of others who lack it until the contagion has been effected.

This address was followed by a discussion in which Dr. John R. Mott, Miss Marguarite Kriel of the Y. W. C. A. of South Africa, and Baron Paul Nicolay gave valuable suggestions.

Three reports were then read by delegates of Russia, Bulgaria and Greece, on the "Needs and Possibilities of Student work in the above mentioned Countries."

Baron Paul Nicolay said, there are at present 103,000 university students in the Russian Empire. They are the hope of Russia. Most of them are extremely poor, and live on bread and tea. Thousands of hands are pulling them down, not up. The Christianity they see is not inspiring. The questions those students put to the old priests are not satisfactorily answered. This makes them skeptics and indifferent toward religion. They have no moral conviction. The Russian language has no words for right and wrong, although it has for good and bad. What is there to hold them straight? Have Christian surroundings, hostels for them. These will do much. Russians are warm hearted, deeply Christian, they are unselfish and devoted. What is the attitude of the church towards students? The church looks upon us with a certain feeling of suspicion, but we are not enemies, we are their friends. Russia is a land of great possibilities. Just at present we are at a crisis. We have submitted the Constitution of the Y. M. C. A. to the government. If permission is granted our hands will not be tied.

Mr. Alexieff, delegate from Bulgaria, said that the University of Sofia has been so far a very hard field to work on account of the general skeptical attitude of students towards religion. But lately some students have shown sympathy with the Christian movement, giving the workers there a stimulus for more work.

Prof. Eliou of Robert College, delegate from Greece, told of a similar movement started some 25 years ago in Athens while he was a student in the University there, the activity of which had not been very great. It had the hearty coopera-

tion of the religious authorities. The visit of Mr. Mott to Athens would mark an epoch there. A permanent secretary was needed among the university students, who should be an Orthodox Greek. Also a special building for the student work, and a church near the University, which two were in a fair way to be realized.

CONFERENCE SPEAKERS AT SUNDAY SERVICES.

Delegates to the Federation Conference occupied the pulpits at nearly a score of services last Sunday, to the great edification and satisfaction of all those who took advantage of the fair weather of Oriental Easter Day to attend those services. These speakers were: Dutch Chapel, Mr. E. C. Carter, traveling secretary of the Y. M. C. A., America; Haskey English service, Prof. D. S. Cairns of Aberdeen; Ortakey English service, Mr. McEwan Lawson, of England; American College, Scutari, Miss Cutler, Student secretary of the Y. W. C. A. America, and Baron Paul Nicolay, of St. Petersburg; Robert College, Hissar, Rev. Robert P. Wilder, traveling Secretary of Student Union, England; Bebek, Mr. J. N. Farquhar, of Calcutta; Scotch Mission, Galata, Dr. Karl Fries, Chairman of the Federation, Sweden; Scutari Armenian service, Mr. K. C. Chacko, of South India; Armenian Evangelical Church, Pera, Mr. Cheng Ting Wang, of China; German Lutheran Church, Pera, Pastor Fritz Mockert, of Germany; Vlanga Church, Gedik Pasha, President Howard S. Bliss, D.D. of Beirut; Emmanuel Church, Bible House, Mr. G. B. A. Gardener, of South Africa; Greek Evangelical church, Bible House, morning, and Swedish Legation Chapel, afternoon, Dr. X. P. Moschou, of Smyrna; Union Service at Bible House, afternoon, President Howard S. Bliss, of Beirut; Friends' Mission House, Koum Kapou, Dean Edward I. Bosworth, of Oberlin; Friends' School, Mousalla, Dr. Henry T. Hodgkin, of England, formerly of China. Swedish service, Swedish Legation Chapel, Prof. Nathan Söderblom, of Upsala University, Sweden.

THE OTTOMAN PARLIAMENT.

81st Session (April 17). The budget of the ministry of posts, telegraphs and telephones was adopted, after the striking out of an item for the salary of a physician to the department and of the clause providing for chiefs of the various branches had roused excitement and bitter opposition. It was finally decided that only the central director of posts and telegraphs should be relieved of his functions. The budget of the gendarmerie was adopted in the afternoon; the request of the Commander-in-chief, Hilmi Pasha, for a salary of Lt.1200, or an increase of Lt. 300, was tabled to be discussed in the presence of the Minister of Finance. The total as voted in this budget was Lt. 1,721,393.

82nd Session (April 18). Sections 199 and 201 of the revised penal code were taken up. These deal with

crimes against the family relationship. The feature of the debate was a long speech by the Armenian deputy from Constantinople, Zohrab Effendi. He insisted that in the Moslem world woman was unjustly treated; that one of the first articles of the Constitution guaranteed equal rights to all Ottomans, whereas all Ottomans were not equally treated; that unfaithfulness to marriage vows ought to be punished equally in both parties. Many *ulemas* protested against this attitude as not according with Moslem sacred law; but Hassan Fehmi Effendi (Sinope) showed them that sacred law also guarded rights of woman in this regard.

83rd Session (April 19). The budget of the sanitary board was passed with almost no discussion. That of the ministry for foreign affairs then came up, amounting to Lt. 236,406. Rifaat Pasha made a statement regarding the foreign policy of the government, commenting at some length on Cretan affairs and the Turko-Persian frontier question, and saying that the desire of the government for amicable relations with neighboring states could be carried out only on condition that these states showed feelings of friendship and sincerity toward Turkey. Basri Bey (Dibra) criticised the policy of the ministry as well as its organization. He complained of the inactivity of Ottoman consuls regarding commercial affairs and said the ambassadors showed no proof of zeal for Ottoman interests. He criticised the policy of allowing Russia and Germany special privileges in Palestine, and favored entertaining closer relations with England and France. He also urged a more determined attitude toward Montenegro, and the cultivation of friendship with Bulgaria. Several other deputies offered criticisms of the Cretan policy, and the Grand Vizier, Hakki Pasha, defended the government on this point. The discussion will be continued on Wednesday.

84th Session (April 20). The new budget for public instruction, prepared by the new minister, was submitted to the budget commission. Several articles of the revised penal code were passed. The one concerning insults offered to "the Prophets of Islam, Judaism and Christianity, and the person of the Khalif," or Sovereign, and prescribing an imprisonment of from six months to three years as the penalty, evoked much discussion, many thinking the penalty too light. This section was referred back. A clause was added to the law concerning the falsifying of custom-house papers, fixing the penalty at from one week to one year in prison or a fine of from Lt. 5 to Lt. 100, or both. Art. 265, dealing with the punishment of drunkenness, and of bartenders who sell liquor to minors and persons already drunken, and providing for the dismissal of officials who form the habit of drink, was passed in spite of some opposition. A clause was added prohibiting the use of opium.

The sessions of Parliament for April 22nd and 24th were omitted on account of the Oriental Easter celebrations.

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SYRIAN PROTESTANT COLLEGE.

The first Medical Congress of the graduates of the S.P.C. met at the College from April 5th to 8th. Khartoum on the south and Adana on the north were the farthest points represented. Those who had not been back in several years were much surprised at the changes on the campus, notably in the hospital equipment and the laboratories in the School of Medicine. The attendance was 85.

Papers were read by Dr. Jalkh Bey on Tuberculosis and Milk; Katatonia by Dr. Salih, sometime in charge at the As-furiyeh Asylum; Dengué, by Dr. Ardati; Public Sanitary Hygiene, with demonstration of the new system recently installed at the College, Prof. Patch; The Cerebro-spinal Epidemic in Jerusalem by Dr. Canaan of Jerusalem; A Symposium on Post Graduate Experiences in European Medical Centers, Dr. Ardati on Vienna, Dr. Hajjar on London, Dr. Rubeiz on Paris.

President and Mrs. Bliss gave the delegates a reception at Marquand House, where they had opportunity to renew old and make new acquaintances. Another evening they attended in a body the lectures and demonstrations on Tuberculosis Sanitary Hygiene and Treatment, which was held in Memorial Hall under the auspices of the Beirut Chapter of the Red Cross. Consul-General Hollis presided.

Dr. Graham and Dr. Nucho of the College, and Dr. Mary Eddy lectured. It was educative even to physicians.

Most interesting demonstrations were conducted in the laboratories of Histology by Dr. Nucho, X ray by Dr. Adams, Physiology by Dr. Dorman and Bacteriology by Dr. Ardati. Burroughs and Wellcome made an elaborate exhibition of their medicines. The committee made a display of medical literature, the best in various lines, of periodicals and of books, and elected a secretary to receive and forward subscriptions. It was a much appreciated feature of the Congress.

They attended the polyclinics and bedside lectures in the hospitals and saw methods of instruction new to them, even to recent graduates. Dr. Dorman operated for a rhinoplasty, a popliteal traumatic aneurism, and an inguinal hernia in the Johanniter Hospital, and in the Children's Hospital for knock knee and for excision of a bone in the foot. Dr. Moore operated on three days and performed 5 laparotomies and 3 cur-

ettages. Dr. Webster performed 20 operations in the Eye Hospital, among them 2 cataracts and 3 iridectomies. Dr. Adams demonstrated the administration of "606".

The banquet was held at Victoria Hotel. President Bliss was toastmaster. There was only one note of regret, only one fault to find by the delegates, and it was that the Congress is to meet biennially and not annually.

FRANCE, THE PROTECTRESS OF ISLAM.

Under this title a remarkable article appeared lately in the *Stamboul*, from which we quote.

"From time to time certain of our local contemporaries make a thrust at France and her colonial policy. One of them, an ardent Germanophile, never loses a chance to denounce bitterly the persecution by the French of the Moslems in their dominions. Fortunately the Turks remember and acknowledge the material and moral support they have always enjoyed at the hand of France. Nay, better still. This government, which is accused of molesting the Moslems, labors conscientiously, if we are to believe certain statements coming from a good source, to convert the negroes of the Soudan to Islam! This may seem improbable, but it is true. According to information gathered on the spot by M. Felix Dubois, who publishes an important study of the question in "La Dépêche Coloniale", the advance made by Islam in western Africa is astounding. The negro fetish-worshippers are being converted in large numbers, and, according to M. Dubois, the French government is doing its best to encourage these conversions. Unwilling to leave the newly converted Moslem black to mumble his uncomprehended prayers, the French have established in the western Soudan nine hundred Koran schools, where, as in Algeria and Tunis, the reading and recitation of a certain number of passages of the Koran is the only occupation of teachers and pupils. As is readily seen, these schools do not represent our European conception of "school," but rather what one might call a catechetical class under a dervish. It is any rate striking to see the French government helping and protecting Moslem religious schools in the Soudan. France has even done more. She has founded a *medresé* (school of Moslem theology) in Senegal. M. Dubois, who has made a careful study of its program of studies, says it gives the student a mastery of the literary Arabic language and a start in the exegesis of the Koran. France has thus created a Moslem seminary, not a university, a seminary in the most exact sense of the term; for, at the close of their studies, the students of the *medresé*, whose influence extends over the nine hundred Koran schools, will have become *hodjas* and will open Moslem schools in their turn. What will our Gallophobe contemporaries, who too often hurl against France accusations of intolerance and fanaticism, think of this? Such criticisms appear ridiculous enough after this revelation of proofs of a truly paternal solicitude shown by the French government toward its Moslem wards."

THE PYENG YANG, KOREA, UNION CHRISTIAN COLLEGE.

A very attractive, well illustrated pamphlet concerning Pyeng Yang Union Christian College (Methodist and Presbyterian) and Academy has been prepared by Rev. A. L. Becker. The table of statistics shows a rapid increase in students from year to year, from the year of the founding of the academy in 1898 with an attendance of 13 to 1910 with an attendance of 498. The college was opened in 1907 with 12 students and has at present 46. Two classes have been graduated from the college; one in 1908 with 2 members, and one in 1910 with 5 members. There are 6 members in the present senior class. On account of the absence of several teachers this year the Junior class was necessarily dropped. With the return of Messrs. Becker and Rufus from America next fall and with the help of Messrs. Hoffman and Philipps who arrived on the field last fall it is hoped that the work may be carried on in full force. The work has been carried on under the supervision of the Presbyterian and Methodist Missions but plans have been under way for some time to secure the cooperation of all other denominations working in Korea. Dr. W. S. Marquis's recent visit to Pyeng Yang and addresses to the students have resulted in quickening the zeal of both teachers and students. Last fall the students made an offering for Missionary work amounting to 300 yen (1 yen = 50 c., or 12½ piastres), and recently, because there are a great many students in school this year who are finding it almost impossible to support themselves, due partly to the storms that swept over parts of the country last fall destroying the crops, the students took up another collection for their help amounting to over 100 yen. On March 13th the faculty of the College was entertained at dinner at the Governor's residence. The normal class for the country school teachers will begin in June lasting 6 weeks. The attendance at this class is usually about 275. The next meeting of the Board of Control will be held in June.

E. M. MOWRY.

A Y. M. C. A. AT SCHWEIR, SYRIA.

The Christian Brotherhood of the American Mission High School in Schweir, Mount Lebanon, was organized by Mr. E. O. Jacob, on the evening of March 30th, with twenty-six members, including all the teachers and every student of the highest class. The students entering the Brotherhood have been meeting twice weekly since January in classes to study the teaching of the Bible concerning God, Man, Sin, Salvation, the Church, and similar subjects, and the Constitution adopted provides that before being received into active membership, every applicant shall complete and be examined in this Bible study course. The organization is the result of meetings held in January, conducted by the Head Master, Mr. George H. Scherer, assisted by Rev. Wm. Jessup, D.D., of Zahleh station, at which more than twenty students decided to live a Christian life. The following is the Covenant of Membership; "Trusting in the Lord Jesus Christ for strength I promise Him that I will try to do whatever he would have me do; that I will pray and read my Bible every day; that I will faithfully attend and if possible take some part in every meeting; that I will help some person every day; and that in all things I will try to live a Christian life".

THE ALBANIAN AND ARABIAN CAMPAIGNS.

Latest advices from Albania indicate a severe check to the imperial troops. The following telegram appeared in yesterday's morning paper:—"The town of Shkodra is quiet. Engagements attended with heavy losses have taken place at Kastrati, and it is said that two battalions have been blown up with dynamite. Communications are cut, so that exact information is unobtainable." Troops are being forwarded as fast as possible to the front by sea; but recent indications are that at least 15,000 regulars will be required to deal with the insurrection. Fighting is also reported from Gossinje, southwest of Ipek, but the result is not known. If the government is attempting to crush the Malissores between two army corps, from east and west, they will have a very rugged, mountainous region to work in. The insurgents are reported to be using a black flag, and to be determined to resist to the very end, even by guerilla methods. The Vienna papers claim to see an agreement between the Malissores and the Bulgarian revolutionary committee, and to foresee an outbreak in Macedonia.

In the Yemen, the expedition sent against the town of Oumran has captured that town from the rebels. Kukbian has also surrendered to the army, and Izzet Pasha has strengthened his position in Sanaa. Otherwise the situation appears to be essentially unchanged.

"THE WORLD IN BOSTON"

America's first great Missionary exposition was opened in Mechanics Building, Boston, on Monday last, April 24, and will remain open for four weeks. A visit to this exposition will be indeed a liberal education in actual mission scenes. One section is made up of scenes from many lands. The China Scene is so designed as to convey a striking impression of a Chinese walled town, with tea-shop, book-shop, chair-hong, pagoda, preaching-hall, idol shrine, opium-den, and so on. The India Scene consists of a bazaar, a zenana, a Kali Temple, a tower of silence, a wayside shrine, etc. The charming Japan Scene shows a lotus pond, with Fuji Yama in the distance, a Shinto temple, an artist's studio, a tea-house, and a characteristic Japanese street. So each prominent country is represented graphically to the eye. In another department, ocular demonstration is given of just how educational work is carried on. A Japanese kindergarten, an Eskimo school, a bush school of Central Africa, the old and new systems of education in China, are all vividly presented. The medical section affords a striking contrast between the treatment meted out to sufferers in heathen lands by the heathen quack and by the trained physician. The mission hospital is exhibited, and also the native doctors with their strange nostrums, nauseous drugs and barbarous instruments. The Pageant of Darkness and Light will serve a purpose as a truly religious service, that must surely result in much good. The attempt to present the missionary argument and appeal in this way has never been made in America before. Other features are daily concerts embodying native melodies from various countries by costumed choirs; and a sale of work, for which foreign goods to the value of about \$ 5,000 have been ordered from abroad through missionaries.

JUDGE LINDSAY'S JUVENILE COURT.

Mrs. Edward Riggs, who has been spending the winter in Denver, Col., sends the following description of a visit to the famous Juvenile Court of Judge Ben B. Lindsay of that city; —

"Last Saturday morning we went to a session of Judge Lindsay's Juvenile Court, which was very interesting indeed. There were about seventy-five boys present. Some of them looked very much like Chai Mahalé (Marsovan) boys, only it seemed to me no Chai Mahalé boys have such bright eyes. Some were well-dressed, and evidently belonged to a better class. They had all come to bring reports given by their school teachers, or some one acquainted with their neighborhood, where they had been nuisances. Some of them had been in the Court before, and were on probation, and some few had come for the first time. When the judge came in, he first made them a little address, in which I was very much interested. He said there was one watchword that he had always given them as the way to conquer the evil that they might have fallen into. That was, 'Overcome evil with —?' 'Good', said the boys, in chorus. Then he went on to tell them how to overcome evil with good. He said their evil was evident in three places, the home, the neighborhood, and the school. Upon this, he enlarged each point. He said there is a great difference between a bad *thing* and a bad *boy*. A boy who does not at all mean to be bad, sometimes is caught in a bad act. He greatly emphasized this. Then he gave an illustration: he said, there is a great difference between a rotten spot in an apple, and the apple itself. In this he got the hearty endorsement of the boys. Then he said, 'What do you do with a rotten spot in an apple?' They answered 'Cut it out.' 'Yes', he said, 'that is what you must do with a bad thing in yourself, — cut it out. If you don't cut out the rotten spot, what will become of the apple?' The boys answered heartily. 'Well', he said, 'that is what will become of the boy, too. The bad thing will get him, if he does not cut it out. But always remember, there is a great difference between the bad thing and the boy. Don't let it get you!' After his address, the boys came by twos and threes to him, according to their schools, and he read their reports. If the report was bad, he sent the boy to a certain row of benches, to await him after other reports were over. If it was medium, he would say some words to the boy, and send him off, saying, 'Come again in two weeks.' But to some of them he spoke high words of commendation. 'Good! Good! Well, good bye', etc. Or, 'Good! Excellent! I'm proud of you, Frank! Well, go now, but *don't you tumble!* Take care not to tumble.' We did not stay through the whole time, but we felt that we had seen his influence."

A UNIVERSAL RACES CONGRESS.

Circulars have been issued regarding a Congress of Races to be held at the University of London July 26 to 29, 1911. The Right Hon. Lord Weardale is its President; among the vice-presidents are the Archbishop of York, Viscount Morley, Lord Curzon, the Chief Rabbi, Rev. F. B. Meyer, Gen. William Booth, and others. The object of the Congress is to discuss, in the light of modern knowledge and the modern conscience, the general relations subsisting between the various races of the East and of the West, with a view to encouraging between them a fuller understanding, the most friendly feelings, and a heartier co-operation. Political issues of the hour will be subordinated to this comprehensive end, in the firm belief that when once mutual respect is established, difficulties of every type will be sympathetically approached and readily solved.

The members for Turkey of this Congress of Races are, Said Bey, President of the legislative section of the Council of State; Gabriel Eff. Noradounghian, late Minister of Commerce and Public Works; Moustafa Reshid Pasha, Ambassador in Vienna, Tourkhan Pasha, Ambassador in St. Petersburg, Said Pasha, President of the Senate; Ahmed Riza Bey, President of the Chamber of Deputies; Rifaat Pasha, Minister for Foreign Affairs; Naoum Pasha, Ambassador in Paris; and Tewfik Pasha, Ambassador in London.

The Congress is to serve the purpose of bringing about healthier relations between Occident and Orient. It is pledged to no political party and to no particular scheme of reforms. Exhibitions of portraits, characteristic scenes, works on anthropology, ethnology and kindred topics, and an international collection of scientific and philosophical magazines, will add to the attractions of the Congress. Further information will be supplied by Mr. G. Spiller, 63 South Hill Park, Hampstead, London.

EMPIRE NEWS.

NOTES.

Rev. George F. Herrick, D. D., celebrated his 77th birth day last Wednesday. With the exception of Rev. Stephen C. Pixley of Inanda, South Africa, and Rev. James F. Clarke, D. D., of Sofia, Bulgaria, Dr. Herrick is the missionary longest in the service of the American Board among the nearly six hundred now on the field. Dr. Clarke preceded him by some four months, and Mr. Pixley by four years.

Dr. and Mrs. Hoover of Marsovan are in the capital on a visit. Dr. Hoover has come to consult about reopening the Talas Hospital.

W.W. Peet, Esq., treasurer of the four Turkish missions of the American Board, attended the meeting of the European Turkey Mission at Salonica the past week.

THE CAPITAL.

American delegates attending the Federation Conference from Turkish points are, Mr. Lawson P. Chambers, Bardizag; Rev. Howard D. Chandler, Tarsus; Miss Lucile Foreman, Aintab; Miss Jeannie L. Jillson, Brousa; Prof. C. W. Lawrence, Smyrna; Rev. Ernest C. Partridge, Sivas; Miss Ilse C. Pohl, Smyrna; President C. C. Tracy, D. D., Marsovan; President Howard S. Bliss, D. D., Beyrout; Prof. E. F. Nickoley, Beirut; also from Constantinople, Miss Burns and Miss Hathaway, from the American College for Girls; Prof. Dewing and Dr. Post, from Robert College, and Messrs. Davis and Jacob, Y. M. C. A. Secretaries. Mrs. H. S. Bliss, Dr. and Mrs. Robert Chambers, of Bardizag, and Messrs. Cady and Lake of Marsovan, are also attending, though not as delegates.

Tomorrow is the second anniversary of the accession of His Majesty Sultan Mehmed V.

Crown Prince Boris of Bulgaria and Prince Cyril were in Constantinople for Easter, and returned today to Sofia.

A large delegation from the city of Adrianople came on Monday to this city to be present at a commemorative service on the Hill of Liberty, Shishli, in memory of the soldiers who fell in the recapture of the city two years ago today. A parade of eight battalions of infantry, two batteries of artillery and a squadron of cavalry, followed the religious ceremony at the Hill.

Special Easter services were celebrated last Sunday at the Greek and Armenian patriarchates, the Bulgarian exarchate, the Armenian catholic and Greek catholic churches and all the Oriental churches.

Two new transports, purchased in England, arrived on Monday. They will be named *Reshid Pasha* and *Midhat Pasha*.

A serious split has occurred in the ranks of the parliamentary party of Union and Progress, on the question of its policy, 75 members out of its 185 having refused to abide by its decisions.

THE PROVINCES.

Rev. Lawrence S. Moore, formerly an instructor in Robert College, is conducting a party through the Orient under the Bureau of University Travel. He is due in Constantinople May 4th.

Drs. Dodd and Post have transferred their medical staff and work from Talas to Konia, and have begun work at the latter centre.

Mahmoud Shevket Pasha has cancelled his proposed trip into Macedonia.

A telegram from Adana last week told of the flooding of eight villages by an inundation of the river Jihan.

OTHER LANDS.

By the will of the late Miss Sarah R. Sage, of Boston, the American Board receives \$ 46,000, the Congregational Home Missionary Society \$ 46,000, and other public bequests of nearly \$ 100,000 are made. Miss Sage died March 27th.

An armistice of five days has been concluded between the Mexican insurgents and the federal troops, with a view to negotiations for peace.

Mr. Curtis Guild, formerly Governor of Massachusetts has been appointed to succeed Mr. Rockhill as Ambassador at St. Petersburg.

A Japanese loan of ten million yen (Lstg. 1,000,000) to China has been negotiated.

England has agreed that instead of gradually decreasing the opium traffic with China during the next six years, and terminating it on Dec. 31, 1917, she will terminate it as soon as China has suppressed entirely the production of native opium.

The despatches from Morocco indicate that anarchy prevails, and that the situation at Fez is critical.

The pneumonic plague is officially declared to have been stamped out in China, after carrying off 60,000 victims.

An American squadron is shortly to visit the Baltic sea.

Russo-Chinese relations are apparently more cordial. The Russian Minister at Peking gave a dinner in honor of the Chinese government, at which the Chinese minister of war was present.

Excavations at Garitza, Corfu, have brought to light the ruins of a temple supposed to belong to the 7th century B. C. Sculptured fragments and a monster Gorgon have been uncovered, the latter bearing traces of red coloring; also a colossal lion in relief, 13ft. long by 8½ ft. high. The German Emperor is following with keen interest these excavations of Prof. Versakis.

Mr. James Patten, the celebrated grain and cotton speculator, has donated \$ 2,500,000 for the anti-tuberculosis campaign.

On account of the health of M. Sassonoff, Russian Minister for Foreign Affairs, it is stated that he will exchange-posts with M. Tcharykoff, Ambassador at Constantinople.