

THE

Evangelical Union Church of Pera,

CONSTANTINOPLE.

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GLASGOW:  
 WILLIAM ASHER, CENTRAL PRINTING WORKS,  
 80 GORDON STREET.  
 1897.



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## P R E F A C E.

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THE following narrative has been compiled, chiefly from the records of the church, by one of the original members, and revised by the Church Committee, with the object of giving to the members and friends of the church a condensed account of its work during the past thirty years.

An abstract of the accounts during that period, prepared by the Finance Committee, is also given in the Appendix.

In presenting this record of the "former days" to the members and friends, the Church and Finance Committees trust that it will help them to recall many of the blessings received in connection with the church, and stir them up to seek and to expect even richer blessings in the future.



THE EVANGELICAL UNION CHURCH OF PERA had its origin in the services begun about the year 1840 by the American Missionaries for the benefit of their families and the few English residents in Pera and Galata. The services were held in the houses of the Missionaries until the autumn of 1857, when the Dutch Chapel was placed at their disposal by Count de Zueland, then Ambassador of the Netherlands. The Missionaries conducted the services in turn during nine months of the year from 1840 to 1862 or 1863, when they handed them over to the charge of the Rev. Alex. Thomson, D.D., the Rev. James Christie, D.D., and Mr Robertson of the Scottish Mission. These gentlemen, however, held the charge for only one year.

In the autumn of 1863 the Rev. George Washburn (now Rev. Dr Washburn, Principal of Robert College, Constantinople) and Mrs Washburn came to reside in Pera. Mr Washburn, with the assistance of his brethren of the American Mission, took charge of the services, he himself preaching on alternate Sundays for two seasons. The attendance was not large; but those who came appreciated Dr Washburn's preaching, and his efforts to maintain the service, and felt the pastoral tie beginning to bind them together. In the autumn of 1864 Mr Jew, Mr Niven, and Mr Burness waited upon Dr Washburn to confer with him in regard to resuming Divine service. The difficulties connected with the question were frankly discussed, and an agreement was come to between them that Dr Washburn should continue to conduct the services, preaching as often as possible himself, and that Mr Jew, Mr Niven, and Mr Burness should endeavour to get a congregation of at least 50, and should also be responsible for the expenses connected with the services.

About that time a number of engineers came to work at Top-hane, and resided with their families in Pera and Galata. These were visited and many of them induced to attend the church. There were also a large number of other British residents in Pera, many of whom, although connected with the Church of England, attended the service in the Dutch chapel, which was then held in the afternoon. The attendance during several years

exceeded the anticipations of Dr Washburn and the friends who co-operated with him in the work. The Sunday School was begun by Mrs Washburn, and social meetings of the congregation for conference and the practice of singing were held on Saturday evenings at her house during the winter.

Encouraged by the large attendance at the Sunday services, it was thought advisable to continue them all through the summer of 1865. In the month of July of that year cholera broke out all over the city and suburbs; during several weeks the death rate was about 2000 per day from amongst all classes and nationalities. The little congregation felt like being in a battle field, as they saw their companions suddenly cut down from day to day; and they derived special comfort and encouragement at the Sunday services from the ministration of the pastor. Much sympathy was felt with Dr and Mrs Washburn when their little boy fell a victim to the scourge. This terrible visitation helped to draw the congregation more closely together, and the need of a formal bond of union was increasingly felt. Meetings were held to consider the matter, and after much conference and prayer a Covenant and Creed was drawn up, based on the principles of the Evangelical Alliance,\* and was signed by some 17 members who formed the nucleus of the church. There is no date on the document, but from the first signatures on the Register it must have been finally adopted about April, 1866. The Covenant and Creed were considered to be sufficient at the time as a bond of union, and it was thought better to postpone the drawing up of rules for the government of the church until the members had a little more experience of the needs of the work.

The Covenant and Creed have been loyally adhered to by the members and adherents, and the bond thus entered into has not only been a source of blessing to them individually, but has helped them in some measure to attain the object in view. There are no minutes of the various meetings until November 16th, 1867, although the members and friends often met for consultation in regard to the work of the church. Hence the foregoing notes are given from memory.

\* A copy of this document is annexed. See Appendix I.

At a congregational meeting on the 16th November, 1867, a Committee was appointed, consisting of the Pastor, Dr van Millingen, and Mr Niven, along with Mr J. R. van Millingen as secretary, to take charge of the spiritual work of the church. The financial work was left to Mr Jew and Mr Burness. A congregational meeting was appointed to be held on the last Saturday of each month for prayer and consultation. The Communion was to be administered every three months. Applicants for membership were to apply to the acting pastor, and unless connected with some Evangelical Church were to be examined by the Pastor and the Church Committee, who, if satisfied, were to present their names to the church for final action.

At the congregational meeting of January, 1868, it was proposed to appoint visiting members to visit the numerous families resident in Pera and Galata, and at the next meeting in February, 12 were appointed, 6 for Galata and 6 for Pera. The special duty of the visiting members was to induce the heads of families to attend regularly one or other of the churches in town, and to send their children to the Sunday Schools.

In connection with the plan of visitation it was decided to have 200 copies of the constitution of the church printed for circulation. Hitherto no name had been given to the church on account of the difficulty of finding a suitable one. After much discussion it was decided to call it the Evangelical Union Church of Pera.

At a meeting in January, 1869, Dr Washburn intimated that he intended making a tour in the interior for a few months previous to his leaving for America where he would remain for about a year. During the absence of Dr Washburn in the interior, the pulpit was supplied by the Rev. Cyrus Hamlin, D.D., and arrangements were made with Rev. I. G. Bliss, D.D., and Rev. A. L. Long, D.D., to act as joint pastors for a year. The work of Dr and Mrs Washburn in connection with the congregation was much appreciated by the members and friends, who resolved to give them a token of their esteem on parting for a time. About LT.37 were subscribed, and a watch and some articles of silver plate were presented to them.

Hitherto the time devoted to the congregation by Dr Washburn was in addition to his work in connection with the American Mission, and the congregation felt that it was not fair to accept the devotion of so much time and energy either from Dr Washburn or the Mission without making some return. The subject was talked over at several meetings, and it was proposed to make an arrangement with Dr Washburn or the American Board whereby he or one of the Missionaries should devote part of his time to the congregation, and a sum of LT.120 should be paid annually for that work; but for various reasons neither Dr Washburn or the Mission Board could accept the proposal. Dr Washburn urged the congregation to endeavour to get a pastor who should devote his time entirely to the work. At a meeting held on the 6th July, 1868, the question of the pastorate was discussed at length, and the suggestion adopted that along with work for the congregation, mission work either among the French or Greeks should be taken up by the pastor of the church in connection with a Society in England or Scotland which might be willing to pay the half of the salary; the pastor was to be responsible to that Society only for its part of the work, in order that the Evangelical Union Church might preserve its independence according to its constitution.

The congregation wished to secure the services of the Rev. A. van Millingen, M.A., a licentiate of the Free Church of Scotland, and the proposal of the church was communicated to him and to the Free Church. The Free Church could not entertain the proposal to start another mission, but stated that should a call be sent to Mr van Millingen, it would not stand in the way of his accepting it, much as it would regret losing his services. The reply of the Free Church was read at a meeting of the congregation on the 9th October, 1868. At the suggestion of Dr I. G. Bliss that the difficulty in calling Mr van Millingen was only a financial one, and that the best way to get over it was by the present subscribers doubling their subscriptions, several members agreed to guarantee a minimum stipend of £250 for three years. The call was accordingly prepared and forwarded to Mr van Millingen, who was then at Genoa.

Mr van Millingen accepted the call, and in due course came to Constantinople and was inducted to his charge in April, 1869. At a meeting in the church, at which there was a large attendance of the members, along with the Missionaries and other friends, Dr Long and Dr I. G. Bliss welcomed the new Pastor in the most cordial and sympathetic manner, and the welcome was warmly responded to by the whole congregation. The memory of that meeting still lingers in the minds of surviving members.

At that time there was a large number of British residents in Pera and Galata. The Galata visiting committee reported at a meeting of the congregation on May 12th, 1868, that there were some 72 families in their district, among whom 8 were members of the Evangelical Union Church, 14 were adherents, and 20 occasional hearers. Ten families attended the English Church, while 20 seldom or never attended any place of worship. These, in addition to the residents in Pera, formed an ample field of labour. There was also a large number of families residing at Buyukderé, Candilli, Kadikeuy, and the Islands, for whom occasional pastoral and preaching services were provided.

During the pastorate of Mr van Millingen the list of subscribers showed that a good many friends not connected with the congregation generously assisted its funds; but the changing nature of the colony, and the financial condition of the country, made the members feel that the finances of the church should be put on a more solid basis. A partial endowment scheme was adopted at a meeting of the congregation, 18th January, 1873, and an elaborate Trust Deed was drawn up to guard against the fund being used by the congregation if it departed from the spirit of its constitution and creed as revised in 1870. The pastor collected LT.1650 for the fund in England and Scotland, and some LT.406 were subscribed by friends in Constantinople. The greater part of the money was invested in Turkish stock which for a time yielded good interest. But the financial collapse of the Turkish Government in 1875 and 1876 involved great loss to the church, some LT.1100 of the capital being lost. On the other hand, from 1873 to 1888 the fund had yielded in interest about LT.750.\*

\* See Appendix III.

At a congregational meeting held on April 29th, 1870, a committee was appointed to revise the constitution and to frame laws and bye-laws as the church required. The committee's report was approved at the meeting held on the 14th November of that year. In the revised constitution there were only a few changes made in the Covenant and Creed, the 8th article of which was amplified to some extent, there were also added to the former constitution rules as to membership, administration, meetings, and as to making changes in the constitution.

During the winters of 1870-71 and 1871-72 evening services were held in the church, when the Pastor was assisted by several of the Missionaries. The subject for one season was the Evidences of the Christian Religion. These services were discontinued, chiefly because the pastor often preached at Bebek, Candilli, Therapia, Buyukderé, and Kadikeuy on the Sunday mornings.

The community at Kadikeuy once thought of making an arrangement with Mr van Millingen to preach for them regularly on Sunday mornings, but they eventually decided to get a clergyman for themselves.

Weekly Prayer Meetings on the Union principle were conducted at the English School and at several private residences by the Pastor, the Rev. Canon Gribble, the Rev. Dr Long, and other clergymen.

The Young Men's Bible Class was begun in the spring of 1871, chiefly through the influence of Capt. Stephen, its first chairman; the pastor's time was so fully occupied that he could not take charge of it. This class has been held, with the exception of two seasons, ever since that time with more or less success. It was nominally in connection with the Evangelical Union Church until the spring of 1885, when it formed the nucleus of the Young Men's Christian Association inaugurated by the late Rev. A. N. Somerville, D.D., Glasgow. This association, though not connected with the Evangelical Union Church, has been chiefly supported by the members of that church, Mr Tarring being at this date the president, and the pastor one of the vice-presidents and the chairman of the Bible Class.

In 1870 the Dorcas Society was started by the Pastor. For

several years it had a nominal connection with the congregation, but eventually it passed from its control.

Towards the end of Mr van Millingen's pastorate, which was full of earnest active work, a large number of the English families in Galata left for other countries, and many of the families in Pera removed to Kadikeuy. The attendance at the church services was thus reduced, as were also the contributions to its funds. Then came the financial collapse of the Turkish Government, when interest on its bonds ceased to be paid, and their value consequently was reduced some 75 per cent. As the congregation was thus deprived of its power to raise even the minimum amount of the Pastor's salary, he proposed to resign his pastoral duties and to take a tour in the United States for a year or two. The church being unwilling definitely to sever the pastoral tie, it was arranged that Pastor and congregation should each be left free, so that only if the Pastor accepted another charge or the congregation called another pastor the connection between them should cease. With this understanding Mr van Millingen left in the autumn of 1876 for America. An effort was made to arrange with the Rev. Mr Porter of Boston to exchange pulpits with Mr van Millingen. This however failed, and the Rev. I. G. Bliss, D.D., kindly engaged to find supply for a year, at the end of which time the Church Committee arranged that the Missionaries should conduct the services, and should be remunerated for their labours.

In December, 1878, the church lost its oldest member in the death of Dr van Millingen, who with his family had regularly attended the services. He also took an active part in organising the church and in its general work; his simple faith and upright character were a great help to all who were seeking to follow in the footsteps of the Master. Dr van Millingen took a warm interest in all questions affecting civil and religious liberty, and was for several years the President of the Constantinople Branch of the Evangelical Alliance.

A proposal was made at the annual meeting held on the 15th January, 1879, to obtain assistance from a home church in consideration of the Pastor devoting part of his time to mission

work among the British residents in the city and suburbs. This proposal was accepted in principle and referred to the Church Committee. The Church Committee, along with a Committee of the Bebek Church, drew up a memorial to the Free Church of Scotland in which the two congregations proposed to recall Mr van Millingen from America to be their joint Pastor. The Evangelical Union Church proposed to guarantee £100, and the Bebek Church £50 towards his stipend, and these churches asked the Free Church to help them financially for a few years. The Free Church accepted the proposal, and through its Continental Committee promised to help to the extent of £150 a year for three years. Mr van Millingen was willing to return on the terms proposed, but the negotiations with the Free Church were protracted, and in the meantime he accepted a professorship in Robert College. Both churches were much disappointed at the result. However, the Free Church kindly offered to select another Pastor for the two churches, which offer the Evangelical Union Church gladly accepted, but the Bebek Church drew back on the ground that they could not accept a Pastor without having first some opportunity of making his acquaintance.

The Free Church then appointed the Rev. John Irving, M.A., of Innellan, to take charge of the congregation for six months. Mr Irving arrived in November, 1879, and was introduced to the congregation by its former Pastor, Professor van Millingen. Mr Irving's services were much appreciated by the church. He conducted also a fortnightly service at Buyukderé, and preached occasionally at Bebek.

During the winter of 1880 the church sustained another severe loss by the death of Mr Keun of the Dutch Legation. Mr Keun had long taken a deep interest in the church, and had given valuable advice in framing its constitution and in the business of its committees.

In the autumn of 1879 a new organ was bought for the church, the centre seats were provided with cushions, a clock was placed in the church, and sundry repairs effected in order to make the edifice more comfortable.

On the arrival of the new Pastor the hope of the church was renewed, and renewed efforts were made to increase its usefulness. At a congregational meeting on the 12th March, 1880, the Church and Finance Committees were instructed to take steps to call Mr Irving to be permanent Pastor, and to secure if possible the co-operation of the Bebek Church. The two committees met on the 8th April to discuss the ways and means. They resolved to write to the Bebek Church on the subject, but decided that the call of the Evangelical Union Church should not be conditional on the co-operation of Bebek. The Bebek Church was unable to join in the call to Mr Irving, and as he had stated that he could only entertain a call from both churches, the Evangelical Union Church reluctantly let the matter drop. At the same time the Church Committee expressed to Mr Irving their sincere appreciation of his ministry among them. Mr Irving left in May. The Church Committee suggested to the Free Church that they should send out a Licentiate, remarking that if suitable he would be more likely to stay than an ordained minister. The suggestion was adopted, but as the Free Church did not succeed in finding a suitable Licentiate they sent out the Rev. Mr Campbell of Lockerbie for four months. Mr Campbell arrived and was introduced to the congregation on the 7th November, 1880. He was a popular preacher, and attracted a good many strangers to the services.

Mr Campbell was anxious to induce the Evangelical Union Church and the Bebek Congregation to unite themselves formally with the Free Church of Scotland, and called a meeting of the representatives of both churches to consider the matter; both Churches expressed their warm appreciation of the kind interest which the Free Church had taken in their welfare, but decided that they could do their work better under their present constitution than if they were to unite with the Free Church.

This was also the opinion of the deputation from the Free Church who visited this city soon after the question had been discussed by the Churches and Mr Campbell. The Rev. Norman Walker, D.D., one of the deputation, had been specially instructed to confer with the Pera congregation as to its future relation with

the Free Church. In the last week of March, 1881, a conference was held, when it was agreed that Dr Walker should propose to the Free Church that, in the event of a colleague being appointed to work with the Rev. Alex. Tomory in the Free Church Mission to the Jews, he should be allowed to devote part of his time to the pastoral work of the Evangelical Union Church, which would pay a minimum amount of £100 towards his stipend, it being clearly understood that by so doing the Evangelical Union Church would not incorporate itself with the Free Church of Scotland. In proposing this plan, it was also understood that each side would be free to terminate the arrangement after the first year.

The Free Church agreed to the proposal, but had great difficulty in finding a minister who would undertake both branches of the work.

In the meantime, the Continental Committee of the Free Church sent out the Rev. Mr M'Taggart, who arrived in the autumn, and was introduced to the congregation on the 4th December, 1881. Mr M'Taggart's preaching was much enjoyed by the congregation. As he had no thought of remaining in Constantinople after his engagement expired, no steps were taken to induce him to remain, and he left in April, 1882.

With the departure of Mr M'Taggart, the three years arrangement with the Free Church expired, and, at a meeting of the congregation in April, many of the members and adherents expressed the opinion that it was unsatisfactory to have a pastor coming only for five or six months, and that, unless the proposal of the deputation was carried out soon, the connection with the Free Church would have to be suspended. A letter of inquiry was sent to the Continental Committee, who replied that the Jewish Committee had taken up the matter, and were endeavouring to carry out the proposal of the deputation.

At their meeting in October, the Jewish Committee of the Free Church of Scotland appointed the Rev. Mr Paterson of Kinglassie to the double duty of ministering to the Evangelical Union Church and assisting in the Jewish Mission. Mr Paterson arrived in the autumn, was introduced to the congregation on the 19th November, 1882, and remained until April 8th, 1883. Mr

Paterson's services were so much liked that the Church made a special effort to prevail upon him to accept the pastorate along with the office of colleague to Mr Tomory. Mr Paterson had, unwillingly, to decline the invitation of the Evangelical Union Church, as he could not make suitable arrangements with the Free Church Jewish Committee.

The Free Church continued its efforts to procure a minister for the double work, and offered the position to the Rev. Mr Greig, of the M'All Mission in Paris, who, after an interview in Paris with two of the members of the Evangelical Union Church, decided to accept the invitation, provided he could find some one who could take up his special work in the French Capital. After endeavouring, fruitlessly, for several months to find a successor, he reluctantly gave up the appointment offered to him by the Free Church and the Evangelical Union Church.

The Rev. R. Hannington, M.B., C.M., arrived in the autumn of 1883 to take charge of the medical work of the Free Church Jewish Mission in Galata. The Evangelical Union Church asked him to become their acting pastor for a time. Dr Hannington, with the permission of the Jewish Committee, kindly consented to do so, and for two years rendered valuable service to the congregation.

In the spring of 1885, Rev. A. N. Somerville, D.D., of Glasgow, along with his son and his nephew, visited Constantinople on an evangelistic tour. A large representative committee was formed to make the needful arrangements in connection with his visit, the members of the Evangelical Union Church taking an active part in the work. Dr Somerville's visit was a source of much blessing to the Christian communities in the city.

At the suggestion of Dr Somerville, the Ladies' Christian Association and the Flower Mission were formed. The Bible Class, hitherto in connection with the Church, became the nucleus of the Young Men's Christian Association, which was then established on an independent basis, but which has ever since been chiefly supported by members of the Evangelical Union Church.

A scheme was also started for the erection of an Evangelical Hall, and a large committee was formed of representatives of the

Churches and Missions in Constantinople to carry out the plan. The Evangelical Union Church took an active part in the work of collecting funds, and some L.T.1080 were collected locally and in Great Britain for this object. The scheme proposed was, however, found to be too large for the available funds, and, the committee not being able to agree upon a practical plan, the matter was left in abeyance for about two years. At the end of that time, the committee agreed to dissolve, and to recommend the subscribers to place the money in the hands of Mr J. R. van Millingen, Mr N. Burness, and Mr C. J. Tarring, as trustees to carry out a scheme which included buying the building at the corner of the Rue Ensiz, Pera, as a centre for religious and philanthropic work in Constantinople. The subscribers consented to this modification of the original plan, and the building was bought and named "Somerville House."

During Dr Somerville's visit it was suggested that an effort should be made to obtain a pastor to take charge of the Evangelical Union Church and the Bebek Church, and to look after the spiritual interests of the non-Episcopal members of the British Colony, and that Churches in England and Scotland should be invited to help in this work. A meeting was held at the Bible House to discuss the proposal. The Evangelical Union Church went heartily into the plan, but the Bebek Church at first hesitated and finally withdrew. However, the Evangelical Union Church communicated with the Free Church, asking it to lay the matter before the other Churches in Scotland. The Free Church did not see its way to consider the plan, but stated that it was willing to return to the former proposal. Fortunately its Jewish Committee soon after prevailed upon the Rev. James Henderson, M.A., of Inch, near Aberdeen, to accept the appointment to the Jewish Mission. The Evangelical Union Church gladly also accepted Mr Henderson as their pastor, and the larger scheme was given up.

During the summer of 1885 certain improvements were made in the chapel with the consent of the Dutch Minister; these improvements, exclusive of the new windows on the east side and 4 chairs which were the gifts of two of the members, cost about

LT.53. The Rev. James Henderson and Mrs Henderson arrived in November, 1885, and received a hearty welcome at a social meeting of the members and friends at the house of Mr Jew, and at a general meeting of members, adherents, and missionary friends held in the Dutch Chapel. Having been so long without a regular pastor the congregation hailed the arrival of Mr Henderson with special pleasure, looking forward hopefully to the work of the church, and their expectations were to a large extent realised. There was a marked increase in the attendance at the church, and special efforts were made by the pastor to get the young people more closely connected with it, and to interest them in the work of the Young Men's Christian Association. In the spring, 1886, an effort was made by the Evangelical Union Church, to get the Churches of Bebek, Hasskeuy, Hissar, and Scutari to co-operate in organising services in the country districts, and in other matters connected with their mutual interests. A Committee of representatives of these Churches was appointed, and an attempt made to arrange services during the summer, but owing to unexpected difficulties the plan was not carried out. Services were, however, conducted by Mr Henderson and Dr Hannington at Candilli, Halki, and occasionally on the Liverpool steamers as the opportunity occurred. The services in the Dutch Chapel have been kept up all the year round since the arrival of Mr Henderson. In 1887 the proposal was made to start a monthly periodical in connection with the non-Episcopal Churches in Constantinople. The proposal was agreed to by the Churches and by the missionaries. "The Monthly Record" was begun in January, 1888; Mr Henderson acted as editor until he left for Scotland in 1892, when the Rev. D. B. Spence, M.A., of Hasskeuy took up that duty. This monthly paper supplied a felt need in the community, but owing to new press regulations introduced by the Turkish Government at the end of 1894 it had to be discontinued.

As the first arrangement with the Free Church and Mr Henderson expired in the autumn of 1888, the question of renewing the engagement was discussed at several meetings of the congregation held in December, 1887. Although Mr

Henderson had devoted a very large proportion of his time to the work of the congregation, he as well as the members recognised that in order to carry out in some measure the ideal of the Church much more of his time would be required, and that the Church must aim at securing the whole time of their pastor as soon as possible. The financial condition of the Church was discussed at joint meetings of the Church and Finance Committees. After carefully considering various plans for increasing the income, it was finally resolved to endeavour to increase the subscriptions and to revive the endowment fund which had been formed in 1873. About LT.800 of that fund had been saved. An effort was now to be made to add to this amount and find a suitable investment. It was also resolved to revise the trust deed for the new endowment scheme, and to revise the constitution of the Church. A large Committee was appointed for this purpose, who recommended that certain articles be added to the old endowment deed, that a few verbal alterations be made in the Covenant, that the latter part of article 7 of the Creed be omitted, that several changes be made in the rules, and the constitution recast. The Joint Committees having drawn up the new endowment scheme, that along with the changes in the constitution were unanimously accepted at a general meeting of the members held on the 5th March, 1888.\*

The new endowment scheme was made possible by a donation of LT.800 from two members of the church. The present church property, adjoining the Swedish Legation, was acquired on favourable terms by the issue of debentures. Several alterations and additions were made on it, and the whole was occupied in November, 1888. This scheme added at once to the income of the church, which will increase year by year as the debentures are paid off. The church was thus placed in a position of financial stability, and a long-standing source of anxiety to the members was removed.

The Free Church agreed to continue the arrangement with the Evangelical Union Church, in regard to Mr Henderson, for other two years.

\* See Appendix II.

The question of changing the time of the Sunday services from the afternoon to the morning had been often talked over, but the advantage and disadvantage of such a change hitherto seemed to be so evenly balanced that the change had not been made. The subject was again discussed by the church committee, May 30th, 1888, and at the meeting of June 20th it was thought advisable to have both a morning and an afternoon service. As this required more of the pastor's time, the Free Church was consulted. They eventually agreed, on the condition that the Pera Church paid £50 extra towards the pastor's stipend. This arrangement was accepted by the congregation, and the extra sum of £50 was increased to £100 during the following year.

The congregations of the Armenian and Greek Protestants had obtained permission from the late Dutch Consul-General, Mr Keun, to hold their services in the Dutch Chapel for a limited period, and still continued to occupy the chapel, claiming the same right to it as the Evangelical Union Church had. A statement of the case was drawn up, which showed that the Evangelical Union Church had occupied the chapel since 1858, with the consent of the Dutch Government and the Ministers in charge of the Legation, and that the Armenian and Greek Protestant congregations only had a temporary permission to use the Chapel, provided they did not interfere with the services of the Evangelical Union Church. His Excellency the Dutch Minister, in his letter of the 14th December, 1888, stated accordingly that after he had examined the papers bearing on the question, he found that the above statement of the case was correct, and that in due time he would ask the Armenian and Greek congregations to find another place for their services. After a good deal of consultation with these congregations, it was finally agreed that the Armenian congregation should be granted the use of the Chapel for another year, for a service from 9 to 10 on Sunday mornings; and, through the influence of the Evangelical Union Church and by the courtesy of the Swedish Minister, Count Steinbok, the Greek congregation was granted the use of the Chapel of the Legation of Sweden and Norway. The Armenian congregation asked permission of the Evangelical Union Church to continue for a second

year, which was granted, and, as they have not yet agreed upon a site for their new church, they are still holding their morning service in the Dutch Chapel.

The morning services of the Evangelical Union Church were begun on the first Sunday in February, 1889, and have been continued ever since. An afternoon service was held at 4 P.M. until the end of March, 1892, when it was suspended. The result of changing the hour of the principal service to the morning, no doubt, helped to consolidate the church, giving it a more definite standing in the community, but the attendance at the services was somewhat reduced, owing to the absence of a number of Church of England people who used to attend when the service was held in the afternoon.

In January, 1889, a hotel company offered LT.15,000 for the church property. This offer was considered by the Church and Finance Committees. The committees were unwilling to part with the property, as they felt that it would be difficult to get another investment on such favourable terms; still, they felt that, as the large amount of profit offered would enable the church at once to pay the whole stipend of their pastor, the committee would not be justified in refusing to treat with the company. They therefore offered to sell the property for LT.18,500, but before the terms were adjusted the hotel company was dissolved. The committees have not regretted that the offer fell through, seeing that the property is so well situated and will soon yield sufficient for the needs of the congregation, and that there is room on it for the erection of a hall for Evangelistic work, should that be required.

In January, 1890, the question of starting a French service on Sunday afternoons was talked over in the Church Committee, but it was not found practicable to take any definite steps in the matter.

Mr Henderson had felt for some time that he could not with justice to either continue the work of the pastorate along with his duties in connection with the Free Church Mission, and that he must therefore soon resign the one or the other or perhaps both. The Church was unwilling to lose Mr Henderson's

valuable services. A congregational meeting was held on the 30th March, 1891, at which resolutions were unanimously passed

Expressing the thanks of the congregation to the Free Church for the cordial way in which it had met the wishes of the congregation from time to time in regard to Mr Henderson's work;

Stating that the members of the Evangelical Union Church were anxious that the present arrangement should be continued until the finances of the church should enable them to pay the whole salary of the pastor;

Accepting the decision of Mr Henderson that the combined work was more than he could accomplish, and undertaking with the hope of a little annual help from the home Churches to pay the stipend of Mr Henderson as minister of the single charge of the Evangelical Union Church.

The meeting expressed its hope that the Free Church would not place any obstacles to prevent Mr Henderson accepting a call from the Pera Church, for the work of which he was so specially qualified.

The meeting also expressed its satisfaction that the Bebek Church was anxious to secure part of Mr Henderson's time for pastoral work there, and the readiness of the Pera congregation to agree to any practical plan which could be adopted for that end.

Mr Henderson stated that he could not give an answer until after he had paid a visit to Scotland, and that he would have great difficulty in deciding whether the work of the Evangelical Union Church or that of the Jewish Mission had the greatest claim upon him. While in Scotland Mr Henderson wrote that he had reluctantly come to the decision that he could not accept the call of the congregation to be their pastor. This information was received with real regret.

The Church had long felt that by virtue of its ministration to so many travellers it had a special claim on the Evangelical Churches in England as well as in Scotland for material support, but none of these Churches had in the past responded to its appeal except the Free Church of Scotland. It became evident

that the double work of acting as a missionary in the Jewish Mission, and as pastor of the Evangelical Union Church was too much for the powers of one man, and that the resignation of Mr Henderson would mark the end of that arrangement and terminate the Church's working relations with the Free Church of Scotland.

In these circumstances the Evangelical Union Church decided to undertake the support of a minister, and to take steps for filling up the vacancy. A meeting of the congregation was held, and a committee of gentlemen in Scotland, consisting of the Rev. J. G. Cunningham, D.D., the Rev. J. Stalker, D.D., the Rev. J. C. Macphail, D.D., Mr F. A. Brown Douglas, and Mr Trail, was nominated and invited to select a minister whom they could recommend for the pastorate of the Evangelical Union Church. The Church and Finance Committees were authorised to act along with the Committee in Scotland.

Although Mr Henderson decided to sever his connection with Constantinople he returned for the winter months. On the 31st March, 1892, on the eve of his final departure, a farewell meeting was held at which Mr and Mrs Henderson were presented with Turkish carpets as a token of the esteem in which they had been held by the congregation.

About this time the congregation sustained another loss in the removal to Broussa of Mr J. R. van Millingen who had taken an active part in the work of the Church ever since its formation.

Mr Henderson on his return to Scotland joined the committee there which subsequently obtained the consent of the Rev. F. W. Anderson, M.A., to be recommended for the pastorate of the Evangelical Church of Pera. A cordial call signed by 24 members and 21 adherents was presented to Mr Anderson through the Presbytery of Linlithgow, and he was ordained by that Presbytery on the 11th August, 1892.

A welcome meeting was held at Somerville House on the 1st October, 1892, to receive the new pastor, who was on the following Sunday formally introduced to the congregation by the Rev. Prof. A. van Millingen. It was a special gratification to the Church to be able again to undertake the entire support of a

pastor and thus to realise the ideal which had not been practicable since the resignation of Professor A. van Millingen in 1876. The arrangement with Mr Anderson was for three years. A special meeting of the congregation was held on the 13th March, 1895, at which he was cordially invited to remain in the pastorate of the Church for at least a second term of three years.

## SUMMARY.

The history of the Evangelical Union Church during these thirty years may be divided into six periods.

I.—The first dated from its formation in 1866, under the pastorate of Rev. Dr Washburn, to the arrival of the Rev. A. van Millingen in 1869. The church owes a debt of gratitude to Dr and Mrs Washburn, Dr Long, the late Dr Bliss, and others, for their valuable services to the congregation during that period, and for the guidance which resulted in the organisation in Constantinople of a church on a broad evangelical basis, in which so many could find a bond of union and a congenial field of usefulness.

II.—The second period, 1869-1876, comprised the pastorate of the Rev. A. van Millingen. Mr van Millingen entered on his duties at a time when there were a large number of British people resident in Pera and Galata, and hence ample scope for carrying on the work begun by Dr Washburn. Mr van Millingen's family connection gave him at once an entrance into many families not connected with the congregation. He was thus able to take up work at Kadikeuy, Bebek, Buyukderé, and other suburbs of the city, in addition to his own special duties.

During this period, the organisation of the church was improved and a financial scheme introduced which, although loss was incurred through unforeseen circumstances, was sound in principle, and was revived with success in 1888.

III.—The third period, from 1876 to 1879, was one that tried the church and made demands on the experience gained during the pastorate of Professor A. van Millingen. Services were conducted for nine months in the year by the American and Scottish missionaries in Constantinople, who generously put their help at the disposal of the congregation. The membership kept up, but little or no pastoral work could be done, and there was, therefore, no growth in numbers. The Bible Class and Sunday Schools in town and in Buyukderé were carried on by members of the congregation.

IV.—At the beginning of the fourth period, which extended

from 1879 to 1885, the church was brought into working relations with the Free Church of Scotland. Four successive years were ministers sent out by the Free Church to take pastoral charge in Pera during the winter months, and for the last two years the Rev. Dr. Hannington, of the Galata Jewish Mission, was, by the kindness of the Free Church Jewish Committee, allowed to act as pastor of Evangelical Union congregation in addition to his own work.

V.—The fifth period, from 1885 to 1892, included the pastorate of the Rev. J. Henderson, M.A., who was appointed by the Free Church of Scotland to the joint offices of colleague to the Rev. A. Tomory at the Jewish Mission, Galata, and pastor of the Evangelical Union Church of Pera. Mr and Mrs Henderson entered heart and soul into the work of the congregation, and also took an active interest in the affairs of the colony. The change of the service hour from 4 P.M. to 11 A.M., and the acquisition of the church property, gave the church a more permanent position in the eyes of the community.

VI.—The sixth period began with the arrival of the Rev. F. W. Anderson, M.A., in the autumn of 1892, to devote his whole time to the pastorate of the congregation.

The members and adherents of the congregation being widely scattered over the city and suburbs, the pastoral work involves special difficulties.

The present condition of the country has a depressing effect upon the community, and the church life is, naturally, not left unaffected by it. But, as the congregation has kept together through many trying seasons in the past, and has been enabled to render some service to the cause of the Lord Jesus Christ in this city, the confidence is cherished that its usefulness will increase, and that pastor and people will be able to make use of the various opportunities that arise for exerting a Christian influence.

In subscribing to the covenant and creed, the members sought to realise the unity of the Church with its Divine Head, and in the fellowship of worship and work, "they have been brought into intimate spiritual relations with each other; they have been able

to aid and strengthen one another ; they trust that they have grown in grace ; and they have co-operated together for the extension of the Kingdom of Christ among the English-speaking population of Constantinople." The union thus formed has also given many opportunities for fellowship with travellers who, while staying a few days to see the sights of this old city, turned aside to worship in "The Dutch Chapel." The gathering together for worship of members of so many different nationalities and denominations helped all to realise more vividly the sacred bond which unites those who love the Lord.

Of the original members, some have since engaged in other spheres of Christian work, many have left the country, and some have been called to the Church above, but their places have been filled from among the young people in the community, and from additions to the colony.

That the Evangelical Union Church may increase, both in numbers and in spiritual power, is the earnest desire of those who have prayerfully watched over its fortunes and toiled for its success.

## APPENDIX I.

CONSTITUTION AND CREED OF THE EVANGELICAL UNION  
CHURCH AT PERA.

WE, the undesigned, members of different branches of the visible Church of Christ, but Providentially brought together in this foreign land in the same Sabbath congregation, hereby enter into Covenant with each other for the following objects, viz., that as members of the Church of Christ we may be brought into more intimate spiritual relations with each other: that we may be able to aid and strengthen each other by mutual watch and counsel: that we may establish among ourselves that discipline which is essential to the purity of a Church, as well as to our own growth in grace: that we may be better able to co-operate for the extension of the Kingdom of Christ among the English-speaking population of Constantinople.

We enter into this association on the following conditions:—

1st. It shall not belong to any distinctive denomination, but be based upon the principles of the Evangelical Alliance.

2nd. Those who enter it do not in any way break off their present relations to the Churches of which they may be members.

3rd. Any persons regularly attending Divine Service with us may be received into this association on presenting satisfactory evidence of membership in some Evangelical Church.

4th. Persons who may never have united with any Church may be received into this, upon giving sufficient evidence of their personal piety, making a profession of their faith in Christ and agreeing to the annexed creed.

5th.—In case of departure, members shall be entitled to a certificate of membership in this association.

## ARTICLES OF BELIEF.

I. I believe in the existence of one only living and true God.

II. I believe that God exists as the Father, the Son, and the Holy Ghost, but that these three are one God.

III. I believe that the Scriptures of the Old and New Testaments were given by inspiration of God and are a revelation of His will to man—the sufficient and only rule of faith and practice.

IV. I believe that the Lord Jesus Christ, perfect God and perfect man, is the only Saviour of sinners; the only mediator and intercessor between God and man: that by His perfect obedience, sufferings and death, He made full atonement for sin, so that all who repent and believe in Him will assuredly be saved: being justified by His righteousness, through faith.

V. I believe that in consequence of the utter wickedness of man it is necessary that all should be regenerated by the Holy Ghost in order to be saved.

VI. I believe that holiness of life and a conscientious discharge of the various duties we owe to God and to our fellow men is essential to the Christian character.

VII. I believe that there will be a resurrection of the dead, both of the just and the unjust, and a day of judgment—that the happiness of the righteous and the punishment of the wicked are made certain at death and continue without end.

VIII. I believe that the only sacraments of Christ's church are Baptism and the Lord's Supper: the former being the seal of the covenant, a sign of the inward work of the Holy Spirit, and the token of admission into the visible Church; the latter being a visible symbol of the death of Christ, a memorial of His atoning love and a pledge of His union with all true believers.

## APPENDIX II.

CONSTITUTION AND CREED OF THE EVANGELICAL UNION  
CHURCH OF PERA, CONSTANTINOPLE, AS REVISED  
AND AMENDED MARCH, 1888.

IN the winter of 1864-65 several members of different branches of the visible Church of Christ, providentially brought together in this foreign land, entered into covenant with one another for the following objects—viz., that as members of the Church of Christ they might be brought into more intimate spiritual relations with one another: that they might be able to aid and strengthen one another by mutual watch and counsel: that they might establish among themselves the discipline essential to the purity of a Church as well as to their own growth in grace: that they might be better able to co-operate for the extension of the kingdom of Christ among the English-speaking population of Constantinople.

CONSTITUTION.

1. This Church shall be known as the Evangelical Union Church of Pera.
2. It shall not belong to any distinctive denomination, but shall be based upon the principles of the Evangelical Alliance.
3. Those who enter it do not, in any way, break off their present relations to the Churches of which they may be members.
4. Any persons regularly attending its services may be received into its membership on presenting satisfactory evidence of membership in some Evangelical Church.
5. Persons who are not connected with any Church may be received into this, upon giving sufficient evidence of their personal piety, and making a profession of their faith in Christ.
6. In case of departure, members shall be entitled to a certificate of membership in this Church.
7. The members of the E.U.C. are communieants who adhere to its Constitution and Creed, and whose names have been entered and still remain on the roll by order of the Church Committee; and only they have a right to vote on spiritual questions.
8. In addition to Church members, persons who have hitherto (*i.e.*, previous to March, 1888) contributed 3 liras annually, and whose names are entered in the book of the Finance Committee, as also the Treasurer and members of the Finance Committee, have a right to vote on all financial questions, and shall be informed by notice from the pulpit of meetings at which such questions shall be discussed.
9. The spiritual affairs of the Church shall be managed by the Pastor, the Secretary, and the Church Committee. The financial affairs of the Church shall be managed by the Treasurer, assisted by the Finance Committee.
10. The election of the Pastor is vested in a majority of two-thirds of the Church members. Before entering on office the Pastor shall sign the Creed of the Church. Contributors as aforesaid may concur in the call. During a vacancy in the pastorate the existing members of the Church Committee may meet and transact business under the presidency of one of their own number or of an Acting Pastor.
11. The offices of Secretary and Treasurer must be filled by different individuals.
12. The Secretary and the Treasurer shall be appointed for the term of two years, and shall be eligible for re-election. The Secretary must be a Church

member, and elected by Church members. The Treasurer shall be elected by the Church members and Contributors as aforesaid.

13. The duties of the Secretary are : to keep a roll of the members, to execute the orders of Committees, to write the minutes of the Church Committee's proceedings, and to conduct the correspondence and general business of the Congregation.

14. The Church Committee shall consist of four Church members besides the Pastor and the Secretary. It shall be convened by the Pastor whenever he or other two of its members shall deem expedient. The members of the Church Committee shall be elected by Church members. The above number may be increased at a General Meeting on the recommendation of the Church Committee.

15. The Finance Committee shall consist of four besides the Treasurer : of whom three shall be Church members. It shall be convened by the Treasurer whenever he or other two of its members shall deem expedient. The members of the Finance Committee shall be elected by Church members and Contributors as aforesaid.

16. One of the members of each of the above committees shall retire annually and the vacancy shall be filled by a different individual. The order of retirement shall be decided during the first three years by lots, drawn among the original members, and thereafter by seniority in office.

17. All office-bearers shall be elected by ballot when more than the necessary number are proposed : or when a ballot is demanded.

18. A general meeting of the Congregation shall be held annually, in the second week of January, for the election of Office-bearers, hearing reports, etc. Notice of this meeting shall be given from the pulpit on two Sundays before it takes place.

19. Special meetings of the Congregation, and of Members and Contributors as aforesaid may be called by the Church Committee and by the Finance Committee respectively.

20. Any alteration of the text of the Creed or of an existing Law can be discussed only at a meeting called for that special purpose, at the written request of six Church members addressed to the Church Committee through the Pastor. That request must state the precise point to be brought forward. Notice of such meeting and of the subject it shall be called to consider must be given from the pulpit on two Sundays before it takes place. To effect the proposed alteration in the text of the Creed, a majority of seven-eighths of the Church members is requisite. To alter a Law there must be a majority of three-fourths of the Church members.

#### CREED.

1. I believe in the existence of one only living and true God.

2. I believe that God exists as the Father, the Son, and the Holy Ghost, but that these three are one God.

3. I believe that the Scriptures of the Old and New Testaments were given by inspiration of God and are a revelation of His will to man—the sufficient and only rule of faith and practice.

4. I believe that the Lord Jesus Christ, perfect God and perfect man, is the only Saviour of sinners ; the only mediator and intercessor between God and man : that by His perfect obedience, sufferings and death, He made full atonement for sin, so that all who repent and believe in Him will assuredly be saved : being justified by His righteousness, through faith.

5. I believe that in consequence of the innate wickedness of man it is necessary that all should be regenerated by the Holy Ghost in order to be saved.

6. I believe that holiness of life and a conscientious discharge of the various

duties we owe to God and to our fellow men is essential to the Christian character.

7. I believe that there will be a resurrection of the dead, both of the just and of the unjust, and a day of judgment.

8. I believe that the only Sacraments of the New Testament Church are Baptism and the Lord's Supper; that they are signs and seals of spiritual blessings: that the former refers to the inward work of the Holy Spirit, and is the token of admission into the visible Church: while the latter is an emblem and memorial of the atoning sacrifice of Christ's body and blood, and they who receive it in a worthy manner, by faith partake of the benefits of Christ's redemption, and signify their union with Him and with one another as members of one body.

## APPENDIX III.

## OLD ENDOWMENT FUND.

Amount collected in Great Britain, £1500, or LT.1,650·00	Expenses of collecting Deed of Trust, etc., LT.112·29
	Loss by Messrs Han- son & Co., ... 128·60
Amount collected in Constantinople, 406·85	Loss on Turkish Stock, 970·95
	To New Endowment Fund, 845·01
<u>LT.2,056·85</u>	<u>LT.2,056·85</u>

## NEW ENDOWMENT FUND, 1888.

Amount from Old Endowment Fund, LT.845·01	First cost of Property, with additions and alterations, LT.10,130·32
Amount of Local Subscriptions, 800·00	
Raised by Debentures, 8,485·31	
<u>LT.10,130·32</u>	<u>LT.10,130·32</u>

## PROFIT AND LOSS, 1896.

From Old Fund, LT.845·01	First cost of Pro- perty, ... LT.10,130·32
„ Local Subscriptions, 800·00	
Amount of Sinking Fund paid since 1888, ... ... 2,047·22	Addition in 1890, 187·59
Balance due on De- bentures, ... 6,625·68	
<u>LT.10,317·91</u>	<u>LT.10,317·91</u>

ABSTRACT OF INCOME AND EXPENDITURE OF THE EVANGELICAL  
UNION CHURCH, PERA, FROM 1868 TO 1896.

INCOME.

Date.	Subscriptions.	Collec- tions	Hymn Books.	Interest.	Total.
1868 to 1876	1,730·85	220·43	24·19	415·90	2,391·37
1877 to 1885	617·90	100·60	3·84	265·58	987·92
1886 to 1892	522·74	326·58	17·06	434·10	1,300·48
1893 to 1896	253·92	235·77	·19	928·31	1,418·19
LT. 3,125·41		883·38	45·28	2,043·89	6,097·96

EXPENDITURE.

Date.	Pastor's Stipend.	Organist.	Beadle.	Books.	Incid'ls.	Repairs.	Charities	Total.
1868 to 1876	2,131·18	75·67	43·00	49·68	62·00		10·53	2,372·06
1877 to 1885	691·02	81·50	43·06	14·95	38·30	90·33	1·00	960·16
1886 to 1892	1,124·28	27·07	59·54	31·41	54·89	18·92	33·56	1,349·67
1893 to 1896	1,325 00		37·37	4·32	27·17		22·21	1,416·07
LT. 5,271·48		184·24	182·97	100·36	182·36	109·25	67·30	6,097·96

The amount received from Interest on the Old

Endowment Fund to 1888, ... .. LT. 757·48

On the New Fund to 1896, ... .. „ 1,286·41

LT. 2,043·89

The value of the Turkish Lira is about 18s 2d.



PA3-30