

The Orient.

Vol. IV., No. 37

BIBLE HOUSE, CONSTANTINOPLE, September 10, 1913.

Price, One Piastre

BULGARIA IN THE BALANCES.

The Orient, like some other papers that are received in this missionary station, has achieved the distinction of wringing from the lips of two quiet American ladies the passionate exclamation — "It makes my blood boil to read it!" Papers edited in distant lands, where conditions cannot be understood as they might be at the Constantinople Bible House, are to some extent excusable; but —

Last week one member of this station received from a correspondent in Constantinople a letter written with the express purpose of voicing sympathy with this country and its friends in its hour of darkness and extreme trial; and the writer said — "I will not, I cannot believe that the Bulgarian army has been guilty of the atrocities charged against it, at least until there is conclusive evidence to prove it." It will be a long time before *The Orient*, having failed to take a similar position, can regain the confidence of its Bulgarian readers; it will be still longer before it can undo the wrong it has done to Bulgaria in so readily and unreflectingly (to put the most charitable interpretation on its recent articles) setting before its readers in America and other foreign countries the black picture of Bulgaria that has so roused our indignation. Alas that it had begun to be regarded as a trustworthy exponent of Near-Eastern affairs! I need hardly quote the familiar proverb about a falsehood and its pursuing truth.

As far as the restraint imposed by circumstances permits, I desire to make the situation clear.

I write on the 5th August; and it is now just over a month since, of a sudden, all foreign mails for Bulgaria were stopped, and we in Bulgaria were also informed that the government here was not in a position to send mails to foreign lands. This state of things lasted for about two weeks, and then, slowly, a little at a time, the delayed mails were allowed into the country; and they still keep coming, though very late. But to this day we are unable to send letters out. Should this communication reach *The Orient* without delay, it will be because I avail myself of a somewhat hopeful special opportunity which offers for forwarding it. Not mails only, but the telegraph also was interrupted, and so remains; and this action was extended, with certain limited exceptions, to the highest in the land.

Why was it done? Shortly after the foreign mails began again to arrive, the reason became clear. As soon as Bulgaria was securely cut off from all outside communication, her enemies had published to the world the most outrageous untruths regarding her, which the victim was of course un-

able to refute. And the world, or a considerable part of it — including *The Orient*, — swallowed the tales; and Bulgaria was relegated to the category of barbarian nations which it might be well to see wiped out altogether. Who contrived this pretty plot, and who all participated in it, are matters that I prefer not to touch on at present.

The falsehoods told were of three kinds.

The first set related to military operations. The Bulgarian army was represented as having been routed by the combined Servian and Greek armies, which were marching upon Sofia, there to dictate peace. That Bulgaria did at first suffer some reverses is true; for she had to hurry her troops across the whole length of the land, and was unable to have them all on the western frontiers in time. But very soon she shewed her mettle again. The Servians were quickly driven out of old Bulgaria, and the Bulgarian troops were within a few hours of once more capturing Pirot, when an order — which will in time be a subject of investigation — came commanding them to retire from Servian soil. They did so, and since then have been fighting Servia in the Koumanovo district; and Sultan Tepé is a witness to the reversed victories that the Servians win against them. As for the Greeks, they have been cleared out of the Razlog, and it is understood that their centre has been cut off by the Bulgarian wings and is in a critical position, — a circumstance which is believed to account for Mr. Venizelos' anxiety to have the armistice agreed to at the very first sitting of the Bucharest Conference.

The second set of falsehoods related to the condition of Bulgaria, — that it was on the verge of revolution, that attempts had been made on the life of the king, that the country was in the distractions of despair, and so on. And these reasons were given as justifying Roumania also in sending her troops all over northern Bulgaria on a mission of pacification. The whole story is false from first to last. That the strain on the country was and is great, is of course true. That until the belated mails gave the people some idea of the moral calibre of their enemies there was some discontent over the prolonged fighting, is also true. But that is the utmost that can be said. The nation is quiet, united, and resolute.

The third set of accusations which we believe to be falsehoods, and by far the worst, are those which represented Bulgaria as guilty of horrible and wholesale massacres and outrages in Macedonia. It is possible that some isolated cases of excess may be proved against Bulgaria. One wonders if ever a war was waged without some excesses. It is also possible that some of those stern military measures which, also, seem necessary in every war may have been forced on the Bulgarian army, and then represented as atrocities. But

Bulgaria has been prompt to deny with indignation the crimes charged against her. As soon as they were understood, King Ferdinand and his government demanded a European commission of investigation; and as the commission has already got to work, it may be relied on ere long to tell the truth, for there has been no time to obliterate traces. Bulgaria declares that she does not fear investigation; and her friends believe her innocent till she is proved guilty, — a contingency which they do not expect.

Besides our confidence in the Bulgarian character, and the cleanness of conscience indicated by the above-mentioned action of the king and his advisers, other things confirm our belief in the falsity of these charges.

Immense numbers of Bulgarian refugees from Macedonia have come into Bulgaria; and of these a considerable number are here in Samokov. One of them is a reliable person from Doiran; and he testifies that with his own eyes he saw the Greek bishop of Doiran, alive, unharmed, and unalarmed, some time after he was said to have been tortured and killed by the Bulgarian troops. Two American missionaries here have carefully examined a considerable number of the refugees from various places in Macedonia, including a trustworthy person from Stroumitza; and they find that in no case had these people witnessed anything of what is said to have taken place to Bulgaria's shame and disgrace. Also a company of some twenty young men and women, from the Bulgarian Gymnasium in Salonica, had to make their way northward under a hail of shot which killed one of their number (a girl); but they were received overnight and kindly treated in a Turkish village, — *where the Bulgarian troops were formerly represented as having wiped out all the Turkish population that had not fled.* One of these twenty is now here in our midst and tells this story.

Last week we had with us here two Americans, a professor and a military man. They cannot be suspected of any such bias as the missionary circle working in Bulgaria might by some be charged with. But their indignation over this blackening of Bulgaria's good name was hot and strong; and they urged that all who could should do their utmost, as they themselves meant to do, to vindicate her.

I leave to others to characterize Roumania's method of possessing herself of a slice of Bulgaria's territory, and largely paralysing her operations against her south-western foes. Europe will concern herself with Turkey's return into Thrace. But, whatever happens, when this country is ringed round with foes, half of them perfidious allies, with a European Power behind them, all afraid and jealous of a strong Bulgaria, and anxious to cripple and humiliate and cramp the brilliant victor of the Turk, I can have only the strongest condemnation for anyone who can see that, and can yet not only withhold sympathy and admiration for the heroic little State, but can jump at the chance of vilifying her.

The Orient, besides giving currency and credit to these unproved odious charges, has made the claim that the fight between the Balkan States is a proof that they were hypocritical in their profession that they wished to liberate Macedo-

nia, for their one desire is territory. The charge is amazing. The Balkan States made it clear from the first that the war with Turkey had two aims, — the first, to liberate the population from Turkish rule, and the second, to divide that population among themselves, broadly, on the basis of nationality. One wonders how *The Orient* would give either to Bulgaria, Servia, or Greece any Macedonian population without the territory on which it dwells, or how it would square with the second aim of the war the leaving of Bulgarians under Servian rule, or of Servians or Greeks under some other rule. That the tremendously mixed character of the population in certain parts of Macedonia makes the problem of division extraordinarily difficult is sadly proved by the war that has broken out over it; but it supplies no justification for *The Orient's* charge. All the world understood from the first that the conquered Turkish territory was to be divided amongst the victors. Had the nationality boundaries been everywhere clear, there would have been no disputes between them.

I have no desire to make Bulgaria out as spotless. Doubtless she has her faults and has made her mistakes like other nations. But to see her, after having borne the brunt of the war with Turkey, when somewhat exhausted and wholly unsuspecting, pounced on by the long preconcerted action of treacherous allies and neighbors, robbed of the fruits of her victories, robbed of what had been promised her, robbed of part of her own old territory, lyingly robbed of her good name, robbed of the esteem that she has so justly won for herself in the world, and then denied sympathy where she had most right to expect it, — that makes my blood more than boil.

Samokov, Bulgaria.

ROBERT THOMSON.

MR. HOLBROOK'S LAST MESSAGE.

[We are glad to be able to give the full text of the sermon preached by the late Rev. C. H. Holbrook before the Annual Meeting at Talas on July 10th, — just five weeks before his tragic death. It comes with added and ringing force as a message to all his fellow-workers. C. T. R.]

TEXT: — I COR. 13: 12, "— but then face to face."

I have read for our scripture lesson the confession of faith of the first great Christian missionary, — and none more than his fellow-missionaries can feel the searching truth of that wonderful chapter. For who more than the missionary "speaks with the tongues of men and of angels?" Who more than the missionary "has the gift of prophecy" and presumes to teach "all mysteries and all knowledge?" Who has made a greater venture of "faith" than he in cutting loose from all the precious ties and alluring opportunities of the home-land to serve an alien people? Who more than he "bestows all his goods to feed the poor, and gives his body to be burned?" We may make these claims for ourselves not boastingly but in great humility because we know how bitterly true the other

half of the sentence often becomes for us: — how often our words beat back into our own ears like "sounding brass or a clanging cymbal;" how often we turn back from our failures to rise to the demands of perfect love and understanding saying in our hearts, "I am nothing, nothing!" There are none who must fight more constantly than we to keep pure and warm and fresh the love that "suffereth long and is kind," that "envieth not," that "vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil, rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things," that "never faileth."

Whenever for a little moment we can snatch ourselves out of the whirling rush of our missionary machinery and see ourselves and our limited round of work in their true proportions, we realize keenly how large a part of our life is eaten up by activities that ought to be only incidental, and that we ourselves, absorbed in countless details of service and wearied perhaps by unwise overexertion are so often failing in the patience, the faith, the untiring sympathy and clear-eyed serenity of judgment and purpose through which alone the love of our Master can be made manifest in our lives. We keep the wheels of our missionary institutions turning briskly, and give unsparingly of our time and interest, but we often fail to see how warped and twisted is the product, and how serious the waste and friction caused by our own petty impatience and lack of insight and unconscious self-importance.

We do indeed "see as in a glass darkly". We are here in the midst of peoples whose social, moral and religious atmosphere is very foreign to our own, whose ways of thinking and feeling and acting are often strange and incomprehensible, who look upon us many times with suspicion and distrust, and hide from us their real feelings and opinions. We create a little American atmosphere of our own in which we live and into which more or less we invite them to come. We get only glimpses into their atmosphere, partly because of our lack of imagination, partly because they do not choose to let us see very far. Centuries of persecution and social suspicion have taught them to an unusual degree the habit of concealment. They have learned how to accept what is given them with gratitude and appreciation, and how to enter into our ideas and plans not hypocritically but with a certain reserve of judgment and opinion which is generally foreign to us. Now and then like a flash of summer lightning in the inky black of storm and night in some strange country we catch a fleeting vista of a world of thought and feeling and aspiration in the hearts of those nearest us that we never saw or suspected before; — and in the light of that revelation how poor and foolish and mistaken some of our well-meaning, but blindly autocratic and patronizing schemes for them appear. We often talk about our work *for* the Moslems, *for* the Greeks, *for* the Armenians: it would be well if we could catch the spirit of wisdom and tactful understanding of a little magazine in America which calls itself not

Work For Boys but "*Work With Boys.*" Let it be our ideal to work not *for* but *with* the Turks, the Greeks, the Armenians, the Kourds, shoulder to shoulder, heart to heart, and eye to eye. In the missionary literature of the day we read much about the new attitude toward the non-Christian religions, the attitude of sympathy and appreciation. We, here, recognize certain elements of real religious power in the Moslem faith and try to build upon them in our approach to them. We realize clearly that, not by polemic attack upon their doctrines and practises, but by a sympathetic appreciation of their sincere though blind groping after religious truth, can we break through the wall of hatred and prejudice, which centuries of ignorance and misunderstanding have built. At such an hour as this when the political institutions of the Turkish people are so thoroughly shaken, we naturally feel with renewed keenness our call to reach them with the Gospel, and to take advantage of the opportunities that seem to be opening up on every side as never before. We long for the men and money to seize strategic positions at this critical hour. Yet we realize after all how little progress can be made so long as the name of Christian is associated in their minds with the intolerance, hostility and incomprehensible doctrines of peoples whom for centuries they have despised and hated, and who in turn have despised and hated them. Only by the clear manifestation of the true spirit of Jesus Christ can we hope to make any impression on their lives. Our little handful of American missionaries with their friendly and helpful institutions may accomplish much in reinterpreting to them the Christian spirit, but after all it is the Christian peoples of this land who must reveal to them the Christ. We can help to reveal Him not in spite of, but only through and with them. We often rebel against the necessities that have so largely shut us up to work with these nominal Christian peoples and we are impatient to grapple at once and face to face with the problem that called most of us out here — the Moslem problem — but in the infinite wisdom and patience of God we know there can be no other way. The same spirit, not simply of tolerance but of searching imaginative sympathy and insight must guide us in all our relations with these Christian peoples with whom we are striving to work for the upbuilding of the Kingdom of God in this land.

We need to understand and appreciate more deeply the reverence and loyalty inspired by these great historic churches whose beliefs and practices are a part of the very fibre of the social fabric of this land. Strange, inadequate, decadent or even false some of their ideas and practices may seem to us with our ideals drawn from a vigorous Protestant church atmosphere in America, but it is difficult even for the best educated and most enlightened here to see these defects as we see them, and it is altogether impossible for us to feel as they feel the charm of old associations and racial loyalty which binds their hearts to these oldest of Christian Churches, which through centuries of the persecution of fire and sword have kept the faith.

We need also to appreciate more wisely the difficulties

and temptations of these Protestant brethren who have caught a glimpse of the different spiritual ideals our missions have sought to make manifest and have also often through bitter trial and persecution been loyal to a truth which is so foreign to the social environment in which they live. Sometimes we become discouraged and disgusted when we see how thin after all is the veneer of Protestant faith in many lives, how the spiritual enthusiasm has died out and the church slipped back into callous indifference overrun with all the old superstition and bigotry, when we see their willingness to accept our financial aid instead of arousing themselves to a virile struggle for independence and self-support, or when we see them swept away by every new "wind of doctrine" and displaying what is to us an almost incomprehensible fickleness of moral and spiritual discernment. But discouragement and disgust are not the attitudes of mind which we must bring to this trying problem:— only the same unwearying patience and trust which all these years we have tried to keep, and even more of that sympathetic insight which will help us to realize the greatness of their temptations and discouragements, and their almost impossible task of trying to see life steadily and clearly in the midst of the chaos of changing social ideals in this land today. And in the light of a better understanding of their conditions and a more discriminating sympathy we may, perhaps, discover that a part of their difficulties and failures are due to our lack of discernment and unwise methods of help.

We need to understand and somehow to meet the needs of that large and growing class of young men, not Protestant by birth, but, through the liberalizing influences of our schools, of an earnest evangelical spirit, who are no longer at home in the old church yet are repelled by the narrowness and ineffectiveness of so many of our Protestant communities. In these young men's lives is much of the strongest material for the broader upbuilding of the Kingdom if we could but find the means to bind their latent loyalty to the one Cause worthy of their devotion.

But more difficult and more serious than the problem of our attitude toward Islam or toward any of these churches, Orthodox, Gregorian or Protestant, is the problem of the great tidal wave of infidelity and indifference to all things religious which has been rising for many years, but which since *Hürriet* has swept over us like a flood. No question in this land today flings a more defiant challenge to the institutions and policy of our mission than this, for it is among the educated young men of the land, and many of them the product of our own schools, that this religious indifference or hostility finds its strongest hold. How shall we meet this challenge? Shall we fling up our hands in helpless horror at the blatant atheism with which it mocks our piety? Shall we try to refute it by the dogmatic reiteration of ancient doctrines? Shall we lock up the books of modern scientific truth, lest, being misunderstood, they lend support to infidelity?

It is a great mistake to take an atheist at his word when he tells you so emphatically that he has no further use for religion. The very vehemence of his denial is the clearest

indication that deep in his heart, unsuspected perhaps by himself, there is a crying search for a truth which shall really satisfy the deepest needs of his soul. It may be the obstinacy of his own heart which prevents him from finding it, or it may be our lack of tact and comprehension which makes our creed unattractive, but back of that fierce denial there is almost always a pitiful cry for truth. The march of modern science has revolutionized not only the material world but the intellectual and spiritual worlds as well, and it is as impossible for us to express our ideas in the exact moulds of our great grandfathers as it is to go back to their modes of communication before the advent of the telegraph and the wireless. We all know what heartsearchings and what wrecks of faith the transition to a modern view of the world often causes amongst the young men of our colleges in America where they have constantly at their elbow the sage and kindly advice of so many teachers and guides who have themselves weathered the storm and found poise of judgment and an invigorated faith in the new world of thought; and where too they have ever before them the living evidences of the fruits of Christian faith in the strong efficient life of so many of our Christian communities. If under the most favorable conditions the conflict there is still so bitter, how much more difficult is it for these young men to find the higher and broader plane of truth with so few to guide and so little to inspire! Is it any wonder that, floundering through the midnight bog of the dense ignorance, stagnant social ideals, and noxious morality of this land they should mistake the airiest and flightiest of will o' the wisps for the pure white light of truth?

It is not easy for us to understand or appreciate the appeal of the extravagant ideas of liberty which would break through all political, social and moral restraints and plunge into a wild career of reckless licence, to realize the fascination of the cheap demoralizing literature which pours in from Europe, or to sympathize with the extreme socialistic and revolutionary propaganda which so easily inflames the passions and arouses the enthusiastic support of whole villages and countrysides which are utterly dead to any religious or educational interest. We can not and need not approve of these extreme and demoralizing movements, and we must often be sternly unyielding in our refusal to compromise with influences that are clearly false and harmful, but our attitude nevertheless must not be one of sweeping condemnation. Back of almost every great political, social or religious revolt however extreme and apparently unreasonable there is a genuine demand for truth and justice, and he would be blind indeed who could not realize how much of pent-up longing and aspiration is being released as the liberalizing influences of education break through the age-long bonds of ignorance, superstition, oppression, and sullen despair in this unhappy land.

We are coming to see, too, that for many men, at least, a period of doubt, denial and revolt against outgrown ideals and institutions, is not only an inevitable but in the end often a beneficial transition period. Not until all the old pre-

(Continued on page 6.)

THE ORIENT

A weekly paper, devoted to the religious, educational, political, commercial and other interests of the Ottoman Empire.

Charles T. Riggs, Editor.

Terms: Annual subscription within the Ottoman Empire, one-quarter lira, or 27 piastres silver.

Foreign countries, \$ 1.50 or 6 shillings or 7 1/2 francs. Single copies, 1 piastre or 4 cents or 2d.

Special numbers, 1 1/2 piastres or 6 cents or 3d.

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

BIBLE HOUSE, CONSTANTINOPLE. SEPTEMBER 10, 1913

EDITORIAL.

It gives us a real pleasure to publish today an article from our Samokov correspondent, even though his criticism of the attitude of this paper is very severe. We have waited long for this article, which has been unaccountably delayed and was a month in reaching us. It has been our wish to present all sides of the case, but with Bulgaria cut off from the world, this has been difficult. Possibly if this article had been written after the Treaty of Bucharest, it might have been modified by the writer; but we give it as it is.

We need hardly say that our desire all along has been to tell the truth, impartially, regarding this awful war. Our friends in Bulgaria feel that we have lamentably failed. If so, we are deeply sorry. If we have done the Bulgarian Government, or army, or people, such gross injustice as our correspondent indicates, we ought to apologize as publicly. There are now on the ground European commissions of investigation, and these may soon make reports. We had best wait till these reports are in hand. It is disheartening to learn that owing to Servian and Greek objections the International Carnegie Commission has been abandoned. Have these nations some things they would conceal from their enemies?

Mr. Thomson brings three counts in the charge of misrepresentation. First as to the extent of Greek and Servian successes over Bulgaria. Probably the military history of this second Balkan war will indicate how far the unexpected and unprecedented Roumanian move influenced strategic conditions. To a mere civilian it seems as if in the interval between the fierce battles on Mount Panghaion on May 22nd, between Greeks and Bulgarians, and the outbreak of actual war on July 1st, or at least between the signing of the London Treaty on May 30th and the latter date, the Bulgarians might have massed a pretty large army on her western frontiers. However that may be, the initial successes of the Greeks in driving the Bulgarian forces from the gates of Salonica to the old Bulgarian frontier near Djoumaia were far greater than the success of Bulgaria in driving the Greeks out of the Razlog. And it would be easy to match the Bulgarian success at Sultan Tepé by the Servian success at Widin. However,

THE ORIENT actually attempted to do its best with the news it could get, and this news was actually unfavorable to Bulgaria. We had not our own war correspondents.

The second count is as to the internal troubles of Bulgaria. Perhaps, in the absence of all but the most meagre telegrams from Sofia, it had been the part of wisdom to have said nothing. But the rapid fall of cabinet after cabinet, and the succession of Geshoff, Daneff, Petroff, Daneff and Radoslavoff ministries within as many weeks, was perhaps blindly interpreted by us as indicating critical times. The report of revolution in Sofia was stated in these columns to have been denied. We do not recall any reference to the attempt on the life of King Ferdinand.

The third and weightiest charge is in reference to the cruelties and inhumanities attributed to the Bulgarians. While THE ORIENT gave extracts from Greek and Turkish papers on this subject, the extracts were among the mildest that could be found, and we purposely refrained from giving any of the bloody details there quoted from eye-witnesses. It was stated in our columns that very likely the reports were exaggerated, and this has already proved true. At Doxato, where 3,500 had been reported as butchered, later reports put the figure at 500. Many who were said to have been killed have appeared since from their hiding places. Many villages burned down by military order, in the exigencies of war, and later reported by the Turks as evidence of Bulgarian atrocity, had been previously deserted by their inhabitants, who are now coming back from Asia Minor by the thousands, though at the time of "investigation" it may have been true that in the villages "not one remained alive."

Granting all this, it still remains true that according to the testimony of British, French, German and Russian investigators on the ground, the dark deeds committed by both Bulgarians and Greeks and Servians, as well as by Turks, beggar description. It was not Bulgarians alone that were guilty; and probably the large proportion of sins laid to their charge were the work of *comitadjis*, or irregulars, and not of the Bulgarian army. But here again we must await the reports of the investigating commissions, and we fear these will incriminate all parties.

A word as to the statement that THE ORIENT charges the Balkan states with hypocrisy in their professed wish to liberate Macedonia. The complaint is gratuitous, for THE ORIENT has never denied that that was the initial motive in the war, nor has it raised the cry of hypocrisy. Our good friend has entirely misapprehended our statement about the Allies' desire for territory. Not even THE ORIENT would be foolish enough to think of a liberation of people without a corresponding absorption of territory. The fight between the Balkan States was over the question of which one of them should have various places. Yes, "all the world understood that the conquered Turkish territory was to be divided amongst the victors," but the trouble was in the division. "On the basis of nationality," Servia claimed Monastir and a lot of other places whose population was Bulgarian. Bulgaria claimed Salonica and Kavalla and Serres whose population was Greek, — to say nothing of Adrianople with its

overwhelming Turkish population. They could not agree on dividing the spoils, and the sad part was that instead of making some mutual concessions or submitting to arbitration they fought. And now we have peace; but thousands of Bulgarians are under Servian or Greek rule, and thousands of Greeks under Bulgarian. God grant that we may have no further war in the attempt to change this fact.

(Continued from page 4.)

judices and superstitions have been swept clean away can they see and accept the purer and broader truth, when this claims their glad allegiance.

It is indeed a matter of grave concern to us that so many of the educated young men of the nation — both Moslem and Christian — are turning to atheism and revolutionary social ideals. It offers us our greatest challenge, but perhaps also our greatest opportunity, if we have the wisdom and power to seize it.

If we are to make our influence felt in helping to stem the tide of demoralization and atheism, and in guiding eager and hasty minds to saner and wiser ideals, we must, by an imaginative sympathy which only a great love can beget, so put ourselves in their places, so feel with them in all their blind longings and impulses and impetuous revolts, that we shall know the power of their temptations and limitations, the depth of their need, and the earnestness of their search for the truth. We must be clear-eyed to see through the clouds of sham and folly but quick to catch the note of sincerity and truth. They may laugh at our theologies, and misunderstand the policy of our institutions, but they cannot long resist the appeal of a simple and hearty brotherly love, which is blinded by no prejudices or racial antipathies, shocked by no doubts or heresies or crudities, conceals nothing, fears nothing, despairs of nothing, is unwearied in patient, perserving loyalty to the best in them, and unflinching in its insistence on the highest ideal of loving. Jesus Christ had power to save men from their sins because he "was tempted as other men but without sin." St. Paul's marvellous power over men came largely because "to the Jews he became as a Jew, — to the weak he became weak," — because "he became all things to all men that by all means he might save some."

What is our business here? To plant some Congregational churches, and convert a few people to our particular form of worship, to teach an orthodox creed formulated from the experience of 17th century English Puritans transplanted to an American wilderness, to Americanize or Anglo-Saxonize all their social customs and habits of thought? Or is it simply and solely to be "friends in need" coming with no formulated propaganda to spread, no ideas of our own to force upon them, but drawing on the riches of our own spiritual experience, of our own inheritance of social and intellectual ideals as occasion may demand to help them in their own independent struggle to uplift their social and intellectual standards, and find their own vision of the Master of life?

No race or creed has a monopoly of religious truth. To

each of us the vision of Him who is the Way and the Truth and the Life has come through the distorting vista of centuries of theological controversy and religious persecution, through centuries of changing and conflicting social and intellectual ideals, — and how different indeed is the avenue through which the truth has come to them from that by which it has come to us. Each of us in the clear light of his own experience must test and clarify that vision. If we would make these lives of ours such a revelation of the power of His Spirit that they must recognize and follow, we must ourselves first get such a vision of Him that the scales of all inherited prejudice and selfish blindness may fall from our eyes, and we may see Him face to face; and living ourselves in the purifying and enriching presence of the boundless love, may purge these poor weak hearts of ours of all that petty impatience, foolish vanity, and lack of faith which mars the power of our service. Only from His heart can we learn the love "that suffereth long and is kind", that "envieth not, that "vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil, rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things," that "never faileth".

Now we see *them* as "in a glass darkly", but *then face to face*; "now we know in part, but then shall we know fully even as also we shall be fully known."

BULGARIA NEGOTIATING WITH TURKEY.

Last Wednesday afternoon General Savoff and Mr. Tossheff, desinated by the Bulgarian Government to act with Mr. Natchevitch in negotiating directly with Turkey, arrived by special train from Sofia via Adrianople. They were delayed a short time by the derailing of the engine of a suburban train near Yeni Kapou, within the city limits, which necessitated their changing cars. Col. Papazoff and Major Nicoloff, military attachés, and Mr. Cosseff, financial adviser, accompanied them. The Bulgarian delegation is stopping at Hotel Krœcker. On Thursday the representatives were received by the Grand Vizier; but naturally Bairam was not the time to do business, and Bairam lasted Wednesday, Thursday and Friday. Saturday was allowed to go by, and of course Sunday also; so that our Bulgarian guests had a chance to get well acclimatized before the opening session of the conference on Monday afternoon.

The Ottoman Government appointed as its representatives to carry on the negotiations with the Bulgarian delegates, Talaat Bey, Minister of the Interior; Gen. Mahmoud Pasha, Minister of Marine; and Halil Bey, President of the Council of State; and as military attachés, Col. Djemal Bey, military governor of Constantinople, and Ismet Bey, of the General Staff; also as technical advisers, Alfred Rustem Bey, and Hrant Bey Abro.

Monday's session was almost entirely occupied with formalities, such as the exchange of credentials, and no real progress was made. The next session is appointed for tomorrow.

Last evening the delegates held an informal meeting at Tokatlian's Hotel, with the object of facilitating formal business later.

From various sources come hints that as an outcome of these negotiations a Turco-Bulgarian alliance may be expected, as the only compensation Turkey can offer Bulgaria for Adrianople. If so, this dual alliance will confront the triple alliance of Greece, Servia and Montenegro. How Roumania would regard such an alignment is uncertain; but speculation is idle on such slight foundations.

Word comes to the Turkish papers that the people of western Thrace have driven away the Bulgarian troops and set up a provisional government at Gümüldjina. This news calls for confirmation.

DIVIDED, WE STAND, UNITED, WE FALL.

The *Ikdam* is convinced that all this talk by Europeans about the integrity of the Ottoman Empire in Asia is merely due to the fact that the European nations cannot yet agree as to how to divide up these coveted territories, and that international jealousy in Europe is therefore just now as valuable an asset to Turkey as the most powerful army. But it asks whether this can go on forever, and answers: —

"Putting aside all sentimentality and considering the question simply as true patriots, we must admit that in spite of this rivalry the Powers are determined to seize one day each its several portion of Turkey in Asia, and that they are ready to do this on the very first chance, but that they have not yet succeeded in meting out the several portions. Thus the Russians want Eastern Anatolia, part of central Anatolia, and an outlet on the Mediterranean Sea at Alexandretta. The Germans dream of reaching out toward Mesopotamia with their Baghdad railroad, and putting their hand on Adana and Palestine. England covets Arabia; France wants Syria and Italy seeks an opening on the coasts of Asia Minor.

"But this partition is no easy matter. For the English will never consent to the Russians reaching the Mediterranean at Alexandretta; and the French and the Germans will not tolerate any dismemberment that seems to them to injure them by giving them less than their share. And so the Powers are agreed today not to touch Asiatic Turkey.

"But this sort of lease of life is contrary to the dignity of Ottomanism, and harmful both to its present and to its future. Turkey must therefore put all its pride in motion to escape from such a rivalry, and profit by it to wake up, rouse herself and take a place by her own progress among the civilized nations, and so secure what rifles and cannon can never obtain for her, and escape from the disgrace of seeing herself reckoned among the future colonies of another State. What! Yes, we know it, and it is painful to us to repeat it.

"Asiatic Turkey is so vast, so varied, and so unexampled from every point of view, that it is not enough to place it all under the same laws and the same administrative régime. This would make the question insoluble. As soon as we have assured a good measure of tranquillity, we must put reforms in operation there."

EMPIRE NEWS.

THE CAPITAL.

His Majesty the Sultan and the Heir Apparent were present at the great regatta at Moda last Sunday, when the famous cruiser "Hamidié", Capt. Reouf Bey, also made its appearance.

Mr. Werndel, Reuter's agent for many years in Constantinople, has been transferred to Sofia and Mr. Fergus Ferguson takes his place here.

Dr. Zoeros Pasha, one of the most notable physicians in the capital and president of the Imperial Medical Society, was the victim of a trolley accident in Pera last Friday, and was badly injured about the head.

Four cases of cholera were reported in the city on the first day of Bairam, with two deaths; also eight cases in the Asylum for Feeble-minded at Scutari, with two deaths.

THE PROVINCES.

Recent excavations carried on at Tel Helif in western Mesopotamia under the direction of Baron Oppenheim have laid bare a number of buildings which the Baron believes to have belonged to an ancient Hittite capital which flourished there 1500 years before Christ. The foundations of a temple, an elaborate bathing establishment, and numerous graves have been brought to light, also some cave dwellings and some remarkable Hittite sculpture.

The country around Mardin is in a very unsafe state. A caravan from Viran Shehir for Mardin was attacked and robbed and one Moslem muleteer was killed. The Kaimakam of Nisibin, just removed, was robbed while on his way from Nisibin to Mardin.

NOTES.

Miss Hetty M. Rowe, coming out to Constantinople College, left New York for Hamburg on the "Kaiserin Auguste Victoria" Sept. 3rd.

Dr. C. F. MALBON

AMERICAN DENTIST

13, Rue des Petits Champs

CONSTANTINOPLE

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

A son, Willard James, was born on Aug. 21st to Mr. and Mrs John Walter Dye, of the American Consulate-general at Smyrna.

Rev. J. Henry House, D.D., and family of Salonica sailed from New York by the Fabre line S.S. "Canada" for Marseilles on Aug. 23rd. With them come Miss Louise B. Wallace, Ph. D., Miss Mary B. Lyon, and Miss Ellen D. Ellis, all three coming to Constantinople College.

Mr. Frank B. Hart left New York Aug. 30th for Patras on the "Alice" on his way to his new post at Bardizag.

With Rev. R. S. M. Emrich and family of Mardin, who left Boston for Naples Sept. 6th, come Miss Myrtle C. Shane of the Eastern Mission, and Miss Ruth Tavender, the new nurse for Aintab. They go via Alexandria and Beirut.

Central Turkey College is to be strengthened this fall by the addition to its teaching force of Mr. and Mrs. Ralph Carlyle Hill. Mr. Hill is from Iowa and studied at Cornell College, Iowa, and Univ. of Chicaco. Mrs. Hill is a graduate of Knox College, Galesburg, Ill. They are to sail Sept. 23rd from New York for Naples in the "Venezia".

The *Congregationalist* of Aug. 21st has a vivid description by Rev. E. B. Haskell of the battle in Salonica between the Greeks and the Bulgarians, with pictures of Mrs. W. C. Cooper and Miss M. M. Haskell, who both serve as nurses with the sick and wounded. The same issue contains photographs of Drs. Daniel Bliss and George Washburn and Mr. Peet.

Prof. and Mrs. H. H. Barnum and Prof. and Mrs. Scipio arrived in Constantinople Sunday last; and on Monday President Gates and family, Dr. and Mrs. Murray, Mrs. Kendall, Mrs. Moore, Miss Moore and Profs. Huntington and Dewing came back from their holidays.

OTHER LANDS.

This seems to be the day of Congresses; the Esperantists met in Berne the first week in September, eleven hundred strong; and the Zionists in Vienna opened up Sept. 2nd with a strong program.

King Constantine of Greece and the Crown Prince are visiting the Kaiser in Berlin. The Crown Prince has been decorated with the Grand Cross of the Red Eagle.

The new Turkish battleship "Reshadié" was successfully launched last week in Barrow, England.



RELIABLE QUININE

'TABLOID' (Trade Mark) BRAND QUININE

Accurate dosage; ready, easy and pleasant to take. Bottle of 100 doses can be carried in small pocket.

List and supplies of all
Pharmacists



BURROUGHS WELLCOME & CO., LONDON
NEW YORK MONTREAL SYDNEY CAPE TOWN MILAN
SHANGHAI BUENOS AIRES
No. 429 All Rights Reserved

LIGHTRUNNING VISIBLE YOST,



in TURKISH

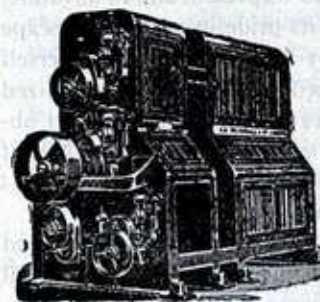
and

all Languages.

DILSIZ ZADE HAN

STAMBOUL.

Agents: EDWARDS & SONS. Constantinople



THE MIDGET MILL.

Make your own Flour
It always pays when
Done on our Midget Mill
Get all particulars from
Edwards & Sons
There is only one

Midget Mill and
It will pay you to
Let us send you
Leaflets and particulars.

Write today to DILSIZ ZADE HAN, Stamboul.



FURS

IN GREAT VARIETY

LATEST EUROPEAN STYLES

Prices defying competition.

ARAM M. COUYOUMDJIAN

Nos. 1, 4 and 5 Kurkdji Han, Mahmoud Pasha.

Stamboul.

BAKER'S STORES.

PERA & STAMBOUL.



Sole Agents for **EMERSON & PATRICIAN**
American boots and shoes.

One quality only for Gentlemen at 120 piastres and
one quality only for Ladies at 108 piastres.

We do not mean by this, however, that we sell only one shape for Gentlemen and one shape for Ladies, for we stock all sizes, shapes and varieties for both sexes; but what we DO mean is, that we sell **only one quality** and that we **guarantee** that quality, and we refund our customer's money if any defect due to bad workmanship or to bad leather is found in any of the goods sold by us.

THE "ECONOMIC" CO-OPERATIVE SOCIETY LTD

CONSTANTINOPLE.

HEAD OFFICE: 1, Rue Hezarène, Galata.

Branches: **PERA**, 12, Tepe-Bachi.
KADIKEUI, 21, Muhurdar Djatessi.
STAMBOUL, 15, Rue Eski Zaptié.
PERA, 9, Tunnel Han. Book, & Newspaper.

NOTICE.

Have you received copy of
our No. 30 Price List?

Telegrams "ECONOMIC" Galata

CUNARD LINE.

Cunard sailing from Naples are as follows:—

PANNONIA	(10,000 tons)	July	24th.	1913
CARPATHIA	(13,600 ")	"	31st.	"
IVERNIA	(14,000 ")	Aug.	14th.	"
ULTONIA	(10,402 ")	"	21st.	"
SAXONIA	(14,000 ")	"	28th.	"
PANNONIA	(10,000 ")	Sept.	11th.	"
CARPATHIA	(13,600 ")	"	18th.	"

Cunard sailings from Patras:—

PANNONIA	(10,000 tons)	July	22nd.	1913
CARPATHIA	(13,000 ")	"	29th.	"
ULTONIA	(10,402 ")	Aug.	19th.	"
PANNONIA	(10,000 ")	Sept.	9th.	"

Rates, First Class from Liverpool, from £17:0:0
 Second Cabin from £10:0:0
 in accordance with Steamer and Cabin.

Rates from Naples:

First Class, from £15:0:0

Second " " £13:0:0

Rates from Patras:

First Class, from £ 15:0:0

Second " " £ 13:0:0

For tickets please apply to the Agents:

WALTER SEAGER & Co. Tchiliki Rihtim Han, Galata
 Third Class Passengers are booked via Trieste
 at the cheapest rates.

WATCH THIS SPACE

For FIRE

LIFE

& BURGLARY

Insurance apply to:—

THE LIVERPOOL

& LONDON

& GLOBE

Insurance Company, Limited.

LOCAL MANAGER: N. K. PLUMMER.

AGENTS: **WALTER SEAGER & Co.**

Tchiliki Rihtim Han,

GALATA.

CONSTANTINOPLE.

THE PUBLICATION DEPARTMENT

Of the American Board in Turkey

Issues books in the various languages of the country.

Five new Khutbas have recently been published, thus completing the series of twenty as issued in Egypt.

The new ones are

Justice and Mercy, as reconciled in Christ.

Unity of God as held by Christians.

Sacrifice, specially suitable for Kourban Bairam.

Miradj: Mohammed's "Ascent" and Christ's Ascension compared.

Mevlid: the birth of Mohammed contrasted with the birth of Christ.

We have begun to issue in Turkish the series known as Story Parables. Three are now ready:

Live Charcoal in the Firepot.

Channel and Spring.

Debt of Omer oghlou Ali.

Both Khutbas and Story Parables are delivered post free for 15 piastres a hundred.

Send orders to

W. W. PEET,

Bible House, Constantinople.

Photographs furnish sweet memories for the future.

To secure such, apply to

L'AIGLE PHOTOGRAPHIC PARLORS

Grand' Rue de Pera, No. 429.

ALL STYLES OF PHOTOGRAPHS.

PROOFS SUBMITTED QUICKLY.

Enlargements, brown, gray or colored.

Prices Reasonable.

« ذی اورہنت » فتحاتیملر یوقوشی آمریقان خان.

مدیر مسئول صموئیل ق. ہاروتیونیان

Printed by H. MATTEOSIAN, Constantinople.