

The Orient.

Vol. III., No. 32

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THE OTTOMAN PARLIAMENT.

43rd Session (July 30). The Cabinet were present to make their expected statement of policy. The Grand Vizier read the declaration, which was listened to with great attention. After appealing to the press to aid in moulding public opinion aright, the declaration states four causes of present troubles: (a) the meddling of civil officials in legislative elections, (b) the participation of the military and of civil officials in political parties, (c) laxity in observing laws regarding the nominating of public officers, and (d) illegal and unconstitutional measures taken by the authorities. It says that energetic police measures have been taken to preserve order; that the charges of illegality in the elections are being investigated and the government will act in accord with the facts; that the army will not be allowed to meddle with politics; that functionaries who do not remain neutral but take sides with political parties will be removed, they being allowed merely to vote at elections; that men of character and ability will be appointed to official posts, and advanced according to merit, without regard to party affiliations; that the Constitution must and shall be respected and discipline maintained; that provisional laws not in conformity with the Constitution will not be applied; that all the rights and privileges of all the nationalities of the empire will be guarded without distinction of race or religion; that reform and progress will be the keynote of the new Cabinet; that new items of expenditure will not be introduced into the budget for the current year. The statement expressed admiration for the patriotic efforts of the Ottoman combatants in North Africa, and the determination to carry on the war till a basis for peace can be found assuring Ottoman rights and national dignity. The foreign policy carried on up to the end of the year 1325 (1909) will be followed, the motto of which will be: Sincerity and loyalty in foreign relations.

In the debate that followed, the Unionists sparred for time, while the Grand Vizier insisted on a vote. The Unionists wished to express confidence in certain ministers but not in others, but the Cabinet was determined to stand or fall together. The Unionists succeeded in obtaining two short recesses, so as to consult together. Hüssein Hilmi Pasha was the valiant champion of the Ministry, and his quiet, forceful, convincing logic battered down the opposition. Seid Bey, the leader of the Union and Progress party, was obliged to withdraw his motion of conditional confidence, and at 8 p.m. the Cabinet obtained a vote of confidence by a majority of 113 to 45.

44th Session (July 31). The request of the Minister of War, that all military bills now under consideration be withdrawn, that the new ministry might study them, encountered opposition and was tabled till tomorrow. A loan of half a million liras for the Evkaf buildings was authorized. After a short recess, the Cabinet filed in, and the Grand Vizier presented the request that Article 7 of the Constitution be amended by omitting all reference to Article 35, so that it may read: "In extraordinary circumstances, the dissolution of the Chamber after consultation with the Senate is a prerogative of the Sovereign." The Government requested the immediate discussion of this. Seid Bey, Unionist leader, objected that this same modification had on June 22nd been proposed by the previous Cabinet and rejected; and that a House rule prevented the same bill coming up twice within two months. The debate waxed very warm, but was left unfinished.

45th Session (Aug. 1). The Cabinet scored another victory over its powerful opponent, the Chamber, and made the deputies take back their decision and bow to the superior logic of threats of dissolution. Noradoungian Effendi explained that the amendment now proposed differed from that of the Said Pasha cabinet in that this added the safeguard of the consent of the Senate. The Unionist leaders fought hard; Mr. Carolides (Smyrna) accused Ghazi Ahmed Moukhtar Pasha, the conqueror of the Russians, of being vanquished by the rebellious Albanians; at which the Albanian deputies protested. Babanzade Ismail Hakki Bey accused the government of attempting a *coup d'état*, which Hilmi Pasha indignantly denied. In view of the difficulties ahead, the Grand Vizier announced that the Cabinet would discuss the question whether this difference between it and the Chamber did not call for the application of Article 35 of the Constitution, concerning the dissolution of the Chamber. The deputies decided to refer the Constitutional amendment to a committee with instructions to report immediately on whether its discussion clashed with the House rules; but on a further statement from the Grand Vizier, the latter clause was taken back, and the committee was merely instructed to make an immediate report. According to rules, this must be within five days.

46th Session (Aug. 3). A motion was read, signed by Haladjian Effendi, Talaat Bey and six other Unionists, that the Minister of War be interpellated on recent events particularly regarding the change of the troops forming the Parliamentary guard, and the attitude of the Minister toward the recalcitrant officers. Sureya Bey the fiery Albanian from Berat, waxed very indignant at this proposal and called it *altchak* (disgraceful). Haladjian Effendi demanded that he take back the epithet, but Sureya Bey refused. After appeal-

ing in vain to the presiding officer to compel the offender to retract, the ex-minister of public works called the Albanian *edebsiz* (impudent), whereat the words *edebsiz*, *altchak*, *keupek* (dog) *djournalji* (informer) and other sweet terms were exchanged, till President Halil Bey administered a public rebuke to each of the offenders. Haladjian Effendi, however, made his defense, and was white-washed by his colleagues. The motion was passed, and the Minister summoned. Meanwhile the budget of the department of posts and telegraphs was passed; and also that of the Sheikh-ül-Islamate. A message from Nazim Pasha was received, saying that he could not then leave a Cabinet meeting, and asked that the interpellation be postponed till Thursday. The Chamber, however, would not consent to postponing it longer than till Monday.

The closing day (Aug. 5). Early on Monday morning the Grand Vizier sent a despatch to the Presidents of the Chamber and the Senate, inviting the members of the two houses to assemble at one o'clock to hear the Imperial irade regarding the closing of the Chamber. Disregarding this summons, President Halil Bey called the deputies together at 10 a. m., contrary to the decision of Saturday. After a picturesque protest by Essad Pasha, Djavid Bey, ex-minister of finance and of public works, made a long and extremely violent speech against the Cabinet and against the Senate. He said the Chamber was facing a crisis like that of April 13, 1909, this time the attacking enemy being the Government. He lauded the patriotism of the Union and Progress committee and party, and condemned the Government for having brought back all the old palace *camarilla*, Abdul Hamid alone being lacking to complete their victory over the forces of Union and Progress. The Cabinet, he said, had found in the Senate an accomplice in its crime. The Hamidian spirit in all its manifestation was the ruling power today. The rebels were installed in the Sublime Porte, but the Chamber would refuse to recognize the decree of dissolution. The fiery orator closed by moving a vote of censure on the Cabinet, and that the Chamber adjourn *sine die*. This was passed by a large majority; but before the Chamber adjourned, some loving and totally untranslatable epithets were exchanged between the minority deputies and the Unionists.

At 11:30 the President declared the meeting adjourned; and at one o'clock, when the Grand Vizier arrived, he found only about nine Deputies there to listen. He read the Imperial proclamation, closing Parliament; then going to the Senate chamber, he read the same to four or five Senators.

Thus closes with a lurid and inglorious sunset, the second Ottoman Parliament since the era of tyranny. Is it sunset, or is it the dawn of a happier day?

The decree closing Parliament was accompanied by an Imperial command that new elections be held, so that the next session of Parliament may open in November. Following this came a special Hatt-i-Humayoun addressed to Ghazi Ahmed Moukhtar Pasha, expressing the continued confidence of the Sultan in his illustrious Grand Vizier, and his pain at the illegal act of the deputies in the session of Monday morning.



THE ALBANIAN SITUATION.

We give herewith a map of the region where negotiations are now going on between the government envoys and the Albanian hosts. But the revolt is extending westward and southward with alarming rapidity. There have been sharp encounters between the troops and the Malissores, who have joined the insurgents. And from the villages near Elbasan as well as from Berat, Tirana and Lochna come messages telling of the extension of the revolt. As the great demand of the Albanians is the dissolution of the Chamber, it is hoped that they will prove their loud protests of loyalty to the Sultan by disbanding, now that their object has been gained. But it will be no easy task to restore quiet and order where such a formidable rising has occurred.

CENTRAL TURKEY GIRLS' COLLEGE.

The Exercises in connection with the 28th Commencement of the Central Turkey Girls' College, Marash, began on Thursday, June 13th, with the senior essay reading. Some of the subjects of the essays read were: "Fashion and its worship," "Books," "How can the health of humanity be conserved?" "Human sacrifices," "Science and Wealth" and "The girl in the home." Owing to the limited accommodations of the school hall and the large number of friends who desired to be present, these exercises were repeated the following day, the audience being different. The program also included music, both vocal and instrumental.

On Sunday the 16th a large audience gathered to listen to the baccalaureate sermon preached by Rev. H. Ashjian from the text, "Not to be ministered unto, but to minister." This subject was especially appropriate and much appreciated as this verse is also the college motto.

On the Monday following, the music pupils gave a piano recital which reflected credit on themselves and their musical training.

Commencement exercises were held on June 18th in the school hall, which was filled with invited guests. The Mutesarrif pasha and a number of other officials were present. Rev. Abraham Haroutunian, of the Board of Managers, gave a helpful address on the subject "The successful life." The Mutesarrif pasha voiced the appreciation of the audience in a short speech. Diplomas were given to twelve graduates, also to eight who had completed the studies of the Sophomore year. The diploma given to the Sophomores is considered equivalent to a teacher's certificate.

The Alumnae Association held its annual meeting in the afternoon of Commencement day, when the report was given that thirty liras had been raised by the Alumnae and friends toward a new piano. Branch Associations in Aintab, Hadjin, Kessab and New York hold regular meetings.

E. M. B.

WHAT IS PROSELYTIZING?

The Orient has recently put itself emphatically on record as believing that the Bible should be taught in all schools and colleges of the Board (i. e., speaking roughly for the Near East, in all missionary educational institutions), and, for that matter, in all other schools and colleges also (i. e., in all non-missionary educational institutions). By this it does not mean that any special system of doctrine should be taught from the Bible, still less that any "proselyting" should be done, but simply that the contents of the Bible should be made familiar to the students, and then the Book left to do its own work as the greatest character-forming book that the world owns.

The position thus taken seems to demand some examination.

1. What is a missionary institution? The necessity for brevity makes it needful to take a short cut back to the initial question: — What is meant by Christian Missions and missionary work? And if the founders of Missions, and those who have supported them during the past decades, and those who are now supporting them could give their answer, it would be in the words of the Great Master of Missions, that it means to "go and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Consequently, a missionary educational institution is one which, while striving to give the best possible secular education, never allows itself to forget that it is meant to use its opportunities for promoting the general aim of its Mission, viz., to make disciples out of its students, — disciples of Christ.

2. What is it to be a disciple of Christ? Let history and experience testify. It means a twofold thing, the two parts of which, though distinct, are inseparable, forming one indivisible whole. That twofold thing is, on the one hand, a receiving of the Lord Jesus Christ through faith (= trust) as one's personal atoning Saviour, as foreshadowed in the Mosaic sacrificial system, and confirmed by our Lord Himself

on the eve of His crucifixion — "My blood . . . shed for many for the remission of sins;" and, on the other hand, a surrender of oneself to the Lord Jesus Christ in love and gratitude to obey and follow Him. It therefore follows, more fully, that a missionary educational institution is one which, while striving to give the best possible secular education, never allows itself to forget that it is meant to use its opportunities to induce its students to receive the Lord Jesus Christ as their personal Saviour, and to surrender their lives to Him in glad obedience.

3. What is meant by proselytizing? The dictionary says — "to make converts to some religion," which is exactly the same as "to make of people disciples to some religion." But every one admits that the verb "to proselytize" has, and for long has had, a sinister significance. From the time of the Jews whom our Lord Himself denounced down to recent centuries, and possibly to the present day, there have been those in all lands who, from unworthy motives and by unworthy means, have sought to make converts to their religion or denomination. The motives have been bigotry and jealousy: the means have been everything from sneer and slander, blandishment and flattery, bribery and corruption, to social ostracism, persecution, and the sword. All right-minded people agree that proselytizing in this sinister sense is an abomination to be avoided like the plague and to be condemned unsparingly.

4. Yet proselytizing means to make converts, and Christ's missionary command is to make converts. Are the two therefore synonymous? The *reductio ad absurdum* that would follow from the answer "Yes" is so evident that it need not be traced out. Making converts as Christ made them, as Peter and John and Paul made them, and as the long array of Christian labourers since have made them who have followed in their train, is what we owe to ourselves, and the world as it is at present, and the world — the new world — that is to come. Of such convert-making the motives have been love and compassion, and the means — Holy Scripture and its exposition, prayer, and appeals to intellect, conscience, and heart.

Now when *The Orient* spurns "proselyting" as unthinkable, which of these types of proselytizing has it in view? It can hardly be the first, for *The Orient* knows that there is not among all the Christian Missionaries in the Near East a single one who could be supposed to be there from bigotry or jealousy, or to be using as weapons slanders, blandishments, bribery, undue influence, persecution, or anything of the sort. The thing is incredible.

Then in that case, *The Orient* would appear to have used the disparaging word "proselyting" with reference to the convert-making of Christ and of Paul and of all like-minded Christian laborers in the Near East at the present day. Further, it would appear to have adopted the self-contradictory position that a mission school must not do mission work.

5. What is the constituency of the Mission schools and colleges in the Near East? It is a population (a) Eastern Christian and (b) non-Christian.

(a) If a missionary or other Christian labourer in such a school or college uses his opportunities to induce his Eastern

Christian students to receive the Lord Jesus Christ as their personal Saviour, and to surrender their lives to Him in glad obedience, is that offensive proselytizing, or is it Christ-like convert-making? Is it in any way different from the work of the Christian pastor or other laborer in the Home-land? Unfortunately, from the very earliest history of mission-work in the Turkish empire down to the latest news from Sofia, a large body of opinion amongst Eastern Christians must be set down as regarding such work as offensive proselytizing. To urge people to read and study the Bible, to urge them to secret prayer, to urge upon them personal religion is denounced as Protestantism and proselytizing. But is the Christian labourer who seeks to win converts, not to his church, but to Christ, to be deterred by a denunciation which only shows that Eastern Christianity has so degenerated that it fails to recognize its own living archetype? If a student, having become spiritually a disciple of Christ, leaves, voluntarily and under no pressure or suggestion whatever, his old communion, and joins that in which he will find spiritual fellowship and support, is that offensive proselytizing, or is it the inevitable offence of the cross? Is not the very hope of the missionary work in the Near East that, by the conversion of individuals to a living personal discipleship towards Christ, the old churches may reap a revival, and the face of the whole land be renewed? Then, if so, why denounce convert-making? — Why stigmatize it as "proselytizing"? — All the more that there is, or should be, no concealment of the missionary aim, on the one hand, and, on the other hand, there is no compulsion on the Christian population to attend these schools and colleges.

(b) If a Christian laborer in an openly confessed missionary school or college finds amongst his students some from the non-Christian portion of its constituency (— there, be it again observed, of their own free will), can there be any doubt as to his duty and privilege? If he believes that Christ is the Way, the Truth, the Life, the one Mediator between God and man, what can he do but urge that Truth and that Mediator upon the non-Christian as upon the Christian? That infinite courtesy, tact, wisdom, tenderness, love are needed for the task is true; but that the task must be undertaken if there is to be fidelity to the Master's working orders, is no less true.

For a missionary educational institution to receive a certificate of being a "safe" place for those of other faiths or persuasions to attend, because these faiths or persuasions are there "respected" — in the sense of never being set in loving yet clear antagonism to the duty of personal living discipleship towards Christ, is simply to receive a certificate that it belies its name. It is no longer a missionary institution.

6. What is the character which the Bible so unrivalledly forms? Too great stress cannot be laid upon the reply; too wide attention cannot be drawn to it. It is *Christian* character, — not a character of abstract virtues, not a religiously cosmopolitan character compounded by a parliament of faiths, but a Christian character. And it is so in a double sense, — first in the sense of its being a Christ-like character,

and second in the sense that it is attainable on the strict and exclusive condition of personal spiritual union with Christ through discipleship, so that His Spirit may be communicated to the disciple. The character which the Bible forms is "the fruit of the Spirit."

7. This being so, can it be maintained that in a missionary educational institution no special "system of doctrine" should be — or at least need be — taught? If by "system of doctrine" is meant all that is taught in a Theological Seminary, the answer may well be that that is unnecessary: so also if by these words is meant disputation as between Calvinism and Arminianism, or discussion of theories as to atonement or election. But there is a sense in which every believing Christian must be a theologian; and in that sense and to that degree a "system of doctrine" *must* be unfolded from the Bible. Without it, faith is impossible. To accept Christ in discipleship without knowing why, is not faith: it is fatuity. Paul's confident declaration — "I know Whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day" was not the privileged declaration of a great apostle: it is and must be the right of every intelligent believer. For how can one meet Peter's requirement to "be ready always to give an answer to every man that asketh of one a reason of the hope that is in one" unless one has a "system of doctrine" wide enough to give firm standing-ground at least on a divine Redeemer, a God-satisfying atonement, a regenerating and sanctifying Spirit and the love and mercy of God through the Mediator? That the Scriptures, without the aid of preacher or teacher, have often brought saving light to the soul is a great and blessed fact; but that such cases are few in comparison with those in which the teacher has had, like Philip, to say to the student — "Understandest thou what thou readest?" and then, receiving a negative answer, to proceed, beginning at the same scripture, to "preach unto Him Jesus," is beyond all question. The character-building power of the Bible can only be exercised in its fulness when its teaching is so expounded that, by God's blessing, the student becomes a Christian disciple in the sense already indicated, and the fruits of the Holy Spirit — the gift of the ascended Saviour — are produced in him.

8. What of non-missionary Christian schools and colleges? In their case, of course, there is no infraction of the letter of their duty if direct disciple-making is not aimed at. All the same, the prediction may be hazarded that a doctrineless making of students familiar with the contents of the Bible, and a setting forth of Christ simply as an ethical teacher, will leave the fields about them as utterly barren as they were in England till Whitefield and the Wesleys came in the power of the Spirit, or as they were in Scotland in the days of Moderatism till the Secession and the Disruption let in the breath of heaven.

Samokov.

R. T.

At the commissioning service at Portland, Me., on June 30th of Rev. and Mrs. E. C. Woodley, new missionaries for Marash, Rev. J. K. Browne of Harpout gave the commission, and Rev. W. N. Chambers, D.D., of Adana made an address of greeting.

THE ORIENT

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Charles T. Riggs, Editor.

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BIBLE HOUSE, CONSTANTINOPLE.

AUGUST 7, 1912.

EDITORIAL.

Show this paper to some of your friends whom you meet in your peregrinations this summer.

The article on Dr. Samuel Jessup, promised to our readers, is in hand, but is held over for lack of space till next week.

August! So the summer vacation is half over; and we venture to surmise that the remaining half will fly faster than what has gone. Has your vacation been a success? Are you vacating? Here is a sentence worth pondering over; it is the dictum of a distinguished New England physician, and was quoted at the Foreign Missions Conference of North America, last January: "You may be able to do thirteen months' work in ten months, but you cannot do thirteen months' work in twelve months."

The past week has been one of special political import in the United States, since in addition to the convention of the "Progressive" party, held on Monday, the standard-bearers of the two other great parties were to make significant utterances in their respective speeches of formal acceptance. There is great risk that the campaign of this year may descend to personal attacks and vituperation, instead of being waged on the high plane of principles and policies. The muckraker may be able to find a shady side to the most upright character, or drag out of oblivion some buried tale that may have its effect in tarnishing a reputation. That sort of undignified procedure ought to be banished by national consent from Presidential campaigns. Insinuations against the personal character or honesty of men like President Taft, Governor Wilson and Colonel Roosevelt are easily flung out, and may take valuable time to disprove; but the country believes in the integrity of these leaders, and wishes to discuss rather policies of national import. A campaign conducted with dignity and on a high basis will contribute wonderfully to our national prestige abroad.

We print in this issue a most suggestive and important letter from our Samokov correspondent, in the hope that it may call forth expressions of opinion from others on the same vital topic. In form, this communication appears to take issue with THE ORIENT in regard to the religious function of our schools the Near East. A careful study, however, of the editorial criticized, — in our issue of July 17, — and also of the general attitude and policy of this paper, should, we believe, indicate that in fact there is not such a radical difference between this attitude and that of our correspondent. We merely refuse to be limited to the two alternative definitions he proposes of the term "proselytize" (or "proselyte", we would not quibble over the form of the word; Webster gives both as correct). In our humble opinion there is a *tertium quid*. Most assuredly THE ORIENT would not insinuate any motive of bigotry or jealousy, nor would it suggest that "slanders, blandishments, bribery, undue influence, persecution, or anything of the sort" could be laid to the charge of any missionary. And on the other hand the word proselyting was certainly not used "with reference to the convert-making of Christ and of Paul and of all like-minded Christian laborers." The common use of the word today in relation to the peoples of this Empire admits, we believe, of another interpretation, — that of influence brought to bear for the purpose of inducing persons to change their church affiliations from the Orthodox and Gregorian communions to the Protestant communion. It was with this significance that the word was used in the editorial referred to. There was not the least idea of imputing or suggesting the use of slanders, blandishments or bribery. Such influence as may result in the change of church affiliations may be the very highest and most helpful moral and spiritual influence, — may it not? We, merely do not believe that the convert-making of Christ and of Paul was accompanied by any effort to draw people away from the Jewish communion. Christ and all His apostles regarded themselves as members of that body, consistently attended the services of the temple and the assemblies in the synagogues. They were cast out by the jealousy of Pharisees and Sadducees, and yet made no effort, as far as we are told, to induce any to break away from the national church (if, with Dean Stanley, we may use that word of the Jewish organism). The prime object of our schools and colleges today is, if we apprehend it aright, exactly what is indicated by our correspondent, — the leading of pupils, not to a church, but to Christ; the building up of strong Christian character. If the result be a change of church connections, that is a matter for the individual conscience to decide.

We are glad to have the attention of our readers called to this topic. Let us hear from others on the question. It was not the purpose of the editorial quoted to dwell on this phase of the subject; and we trust that its main thesis, namely, the preëminent place due to Bible study in the curriculum, may not be lost sight of in this digression. But this also is a most important theme.

**ANNUAL MEETING, CENTRAL TURKEY MISSION
ABSTRACT OF MINUTES.**

Aintab, June 22nd — July 4th, 1912.

DELEGATES: —

ADANA: Misses Peck, E. S. Webb, M. G. Webb.
AINTAB: Misses Foreman, Blake, Dr. Hamilton, Dr. Shepard, Dr. and Mrs. Merrill, Rev. and Mrs. J. C. Martin, Mrs. M. R. Trowbridge, Mr. Fowle.
HADJIN: Misses Cold, Vaughan, Rev. and Mrs. Gardner.
MARASH: Misses Blakely, Ainslie, Rev. F. F. Goodsell.
OURFA: Rev. F. H. Leslie.
TARSUS: Mrs. D. M. Rogers.

HONORARY MEMBERS: —

ADANA: Misses Smith, Johnson, Hartmann.
AINTAB: Misses E. M. Trowbridge, Ashe, Sears, Frearson, Ina Verrill, Ida Verrill, Shepard, Mr. Mounts.
HADJIN: Misses Richter, Bowman, Bredemus.
TARSUS: Mr. Nilson.
CESAREA: Rev. A. C. Ryan.

ORGANIZATION: —

Chairman: Rev. J. C. Martin.
Secretary: Rev. F. F. Goodsell.
Finance: Mr. Gardner, Mr. Fowle, Miss M. G. Webb, Mr. Goodsell.
Buildings: Dr. Shepard, Mr. Leslie, Misses Ainslie, Vaughan.
Supply of the Field: Dr. Merrill, Misses Blakely, E. S. Webb.
Devotional: Mr. Fowle, Mrs. Martin, Mr. Ryan.
Docket: Mr. Goodsell, Miss Blakely, Dr. Hamilton.

The Annual Meeting of the Mission is usually held at such a time as to make possible the meeting of the Conference between the Mission and the Cilicia Union of evangelical churches. The Conference holds its session in the morning, the Mission and the Cilicia Union hold their sessions separately in the afternoon. This year the Mission began its sessions three days before the Conference assembled, thus securing time for several uninterrupted sessions.

The Annual Meeting this year was the best attended meeting in the history of the Mission according to the memories of our oldest members. The spirit of the meeting may also be reckoned as of the best. Confronted by many serious problems, the tone of every session was distinctly hopeful and the outlook encouraging. All seemed to agree that the meeting had been a season of spiritual uplift and vision.

After organization on Saturday evening, June 22nd, Sunday proved to be a day of restful worship and preparation for the strenuous work of the week. In the evening the service was devoted to the Annual Sermon by Rev. F. H. Leslie on

Hebrews x:6. On Wednesday evening, July 3rd, the last evening of the gathering, Dorothy Trowbridge Merrill was presented for baptism at the Baptismal Service, after which the Lord's Supper was celebrated, Mr. Gardner and Mr. Goodsell officiating. The sessions closed at 12:30 P.M. Thursday, July 4th.

It was a great pleasure to welcome Mr. Ryan of the Western Turkey Mission, as well as Misses Bowman and Bredemus of the United Orphanage and Mission Society. It seemed unfortunate that the Medical Conference should have been set just at the time of our Annual Meeting, thus robbing us of the presence of Dr. Haas of Adana who, pressed by the problems confronting the International Hospital, felt compelled to be present at Beirut.

The Mission feels the need of intercourse with the other Asiatic Turkish Missions and has requested the Prudential Committee to make it possible for each mission to send delegates to the annual meetings of the other missions. An urgent invitation was extended to Treasurer Peet of Constantinople to be present with us at our Annual Meeting in 1913.

After the hearing of reports from each station covering the various enterprises, evangelistic, educational, philanthropic, industrial and medical, problems arising in connection with the work in various places were briefly discussed on the floor and then referred to committees for more careful consideration and report. In this way were treated the general missionary situation in the Hadjin field, the industrial phases of the work at Ourfa, the duty of the Mission toward the non-Christian population, the strengthening of Marash Theological Seminary, the need for special appropriations for buildings, and the adequate and strategic missionary occupation of our field. A number of important questions were referred to committees who will bring in reports at our next Annual Meeting, such as the relation of missionary work to the Armenian national movement, co-operation with other missionary societies working in this part of Turkey, the development of the home missionary organization among the churches of the Cilicia Union, a revised percentage basis for the division of appropriations among the stations, and the needs of the wider field.

The meeting treated the Marash Theological Seminary generously, sanctioning its plans for growth and increased service to the churches and including in the special estimates its request for additional funds. Among these plans may be noted the provision for postgraduate study at the Seminary by pastors in need of retreat and renewing, and the closer adjustment of the curriculum of the Seminary to the peculiar needs of the field. Hitherto the ideal of the Seminary has been to provide a course of instruction based upon the principles followed by the best American Seminaries. A committee of the Board of Managers of the Seminary consisting of both Americans and Armenians, will consider the question of the right ideal and methods in theological education in Turkey. The Seminary is demanding of the Colleges that they include in their curricula Hebrew as well as Greek,

so that the three years of theological study may be given to strictly theological work.

The meeting reached no final decision with regard to the difficulties confronting the Hadjin Station and the general question of continued missionary occupation there. A committee consisting of Mr. Martin, Mr. Gardner and Mr. Goodsell was appointed to make a tour of investigation of the Hadjin out-field in the Spring and to act throughout the year as advisory on any questions which may arise.

— To be continued.

DR. GRIFFITH JOHN.

Last week we recorded the close of the earthly life of this remarkable man, known as the Apostle John of China. For fifty-five years he gave his remarkable powers of mind and soul to the uplifting of the Chinese people; and, having lived to see some of the fruits of his labors, he passed away in England, whither he had gone last January in much impaired health.

"Great Faith" John was born in Wales, Dec. 14th, 1831, and from his earliest years showed the elements of sturdy Christian character. Uniting with the church at eight, he began preaching at fourteen, and continued to do so from time to time till at eighteen he entered college. While there, he decided on the foreign field, and in 1855 he went to China with his wife under the London Missionary Society. First at Shanghai, then at Hankow, and later in the hitherto closed province of Hunan, this man of God labored as long as his strength allowed. The spirit with which he undertook his work was illustrated by a statement made during his first years in China: "It is no tiresome work for me to study Chinese. Its difficulty only intensifies my desire to grapple with it. Who would find it a burdensome task to learn a language which is, through the Providence of God, intended to be a channel through which Divine truth, like a life-giving stream, is to flow into four hundred millions of thirsty but immortal souls? The glory of God in the salvation of souls is the noblest work under heaven."

Dr. John was always happiest when preaching; yet his interests were universal. Through his influence, medical work was established in Hankow, and later a high school, a normal school, and a theological college, the joy of his heart, in a building which he erected and paid for out of his own pocket, and in which he trained native pastors and preachers. But the work that probably had the most widespread and lasting results was his translation of the Bible into the Wen-li, the literary language, and the Mandarin, or common dialect. His literary style has often been praised by the educated Chinese themselves. Millions of copies of these translations, as also of other books and tracts of his, have been circulated from the mission press at Hankow.

The opening up of the hostile province of Hunan was due largely to the initiative, tact and energy of this remarkable man, who made perilous journeys into that forbidden

country, till now over twenty different societies are at work in its capital alone.

In 1889 the University of Edinburgh conferred the degree of D.D. upon Griffith John, in recognition of his work in China.

EMPIRE NEWS.

THE CAPITAL.

On the advice of the Cabinet, martial law has been renewed by imperial decree, to last until after Bairam, — that is for some 42 days.

All the Union and Progress Clubs are being guarded (or watched?) by squads of soldiers.

As soon as His Majesty had decreed the Chamber into innocuous desuetude, he went by royal caïque over to the Seraglio Point, to venerate the sacred mantle of the Prophet.

His Holiness the Ecumenical Patriarch handed in his resignation last week, as a result of a divergence of view with the Mixed Council; but after a few days he was induced to withdraw it.

Among those profiting by the amnesty of last week are most of the Yildiz camarilla of Abdul Hamid.

The censorship on telegrams has been entirely removed by the government, the only exception being purely military despatches.

THE PROVINCES.

According to certain local dailies, Gen. Abdullah Pasha, in command of the army at Smyrna, telegraphed on Sunday to the Minister of War that unless Parliament were dissolved on Monday, he and his army would march on Constantinople.

A Cettigne despatch reports a bloody encounter on Montenegrin territory between Montenegrin and Turkish soldiers, wherein the former lost 10 killed and 15 wounded, while 63 Turks were left on the field of battle. The Turkish version says that the fight was on Ottoman territory, the Montenegrins being the invaders.

The Italians have very considerably abstained from all warlike actions since the new Ministry came in. No war news is therefore forthcoming.

A Naples telegram announces the landing there of a sum of 1,250,000 francs, seized on board the Khedivial steamer "Ismailia" and destined for the Turkish army in the Yemen.

NOTES.

Rev. Cass A. Reed, who comes out as a missionary to work in the International College, Smyrna, leaves New York for Patras Aug. 21st on the "Martha Washington."

Rev. George Huntington left Robert College yesterday for a six weeks' visit to Vienna and the Tyrol.

A son, Richard Jaquith, was born to Mr. and Mrs. Charles W. Fowle on Tuesday, July 30th.

News has been received of the death, at Waltham, Mass., on July 4th, of Miss Mary Lyon Page, who was connected with Smyrna station from 1882 to 1886, and was then compelled by ill health to spend several years in America. In 1892 she went to Spain and has since then labored there till forced to return to the United States last year.

Rev. R. Frew, pastor of the Union Church, Pera, has gone to France for a vacation of ten or twelve weeks.

Rev. and Mrs. C. L. Carhart arrived in Constantinople last Thursday, on their way from Beirut to America, and are guests of Dr. and Mrs. Post.

Miss Vina M. Sherman, who joins the Eastern Turkey Mission for work in Erzroum, sailed July 27th from New York for Patras on her way thither. Miss E. G. Rogers of Van, who was to have sailed then, has delayed starting till tomorrow, August 8th.

OTHER LANDS.

Emperor Mutsuhito of Japan died July 30th, at the age of 60, having been Mikado for 45 years. His son Yoshihito succeeds him. He was born Aug. 31, 1879.

Dr. G. E. Morrison, Peking correspondent of the London *Times*, has been appointed Political Adviser to the President of the Chinese Republic.

The Greek government has undertaken to shut up all the gambling houses in Athens. The attempt to carry out this measure led last week to violence and bloodshed, but the authorities are determined to eradicate the evil.

The dockers' strike in London was finally stopped last week, the strikers having gained nothing and lost much.

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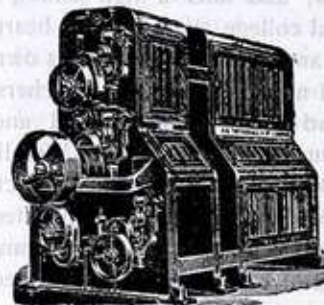
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