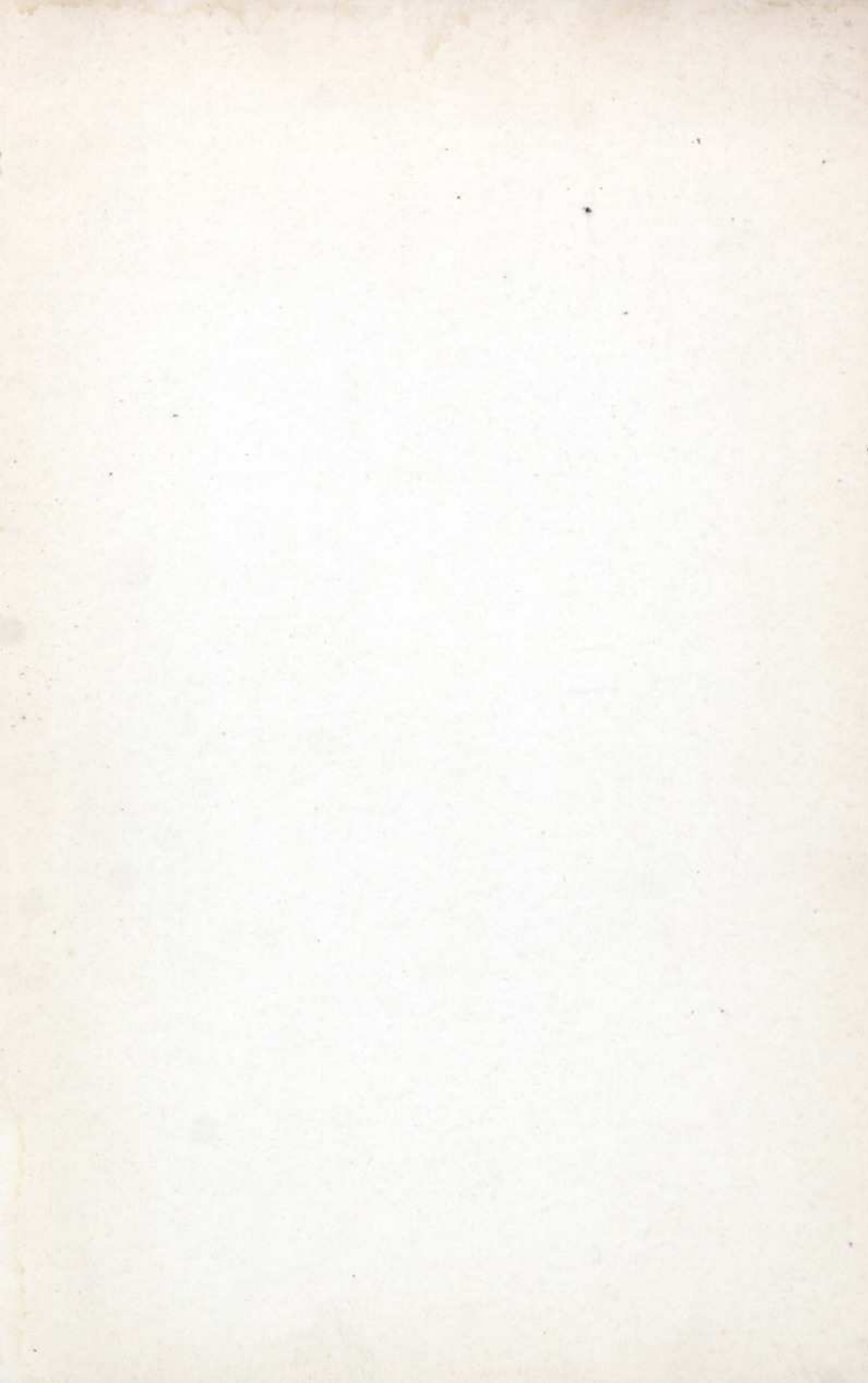
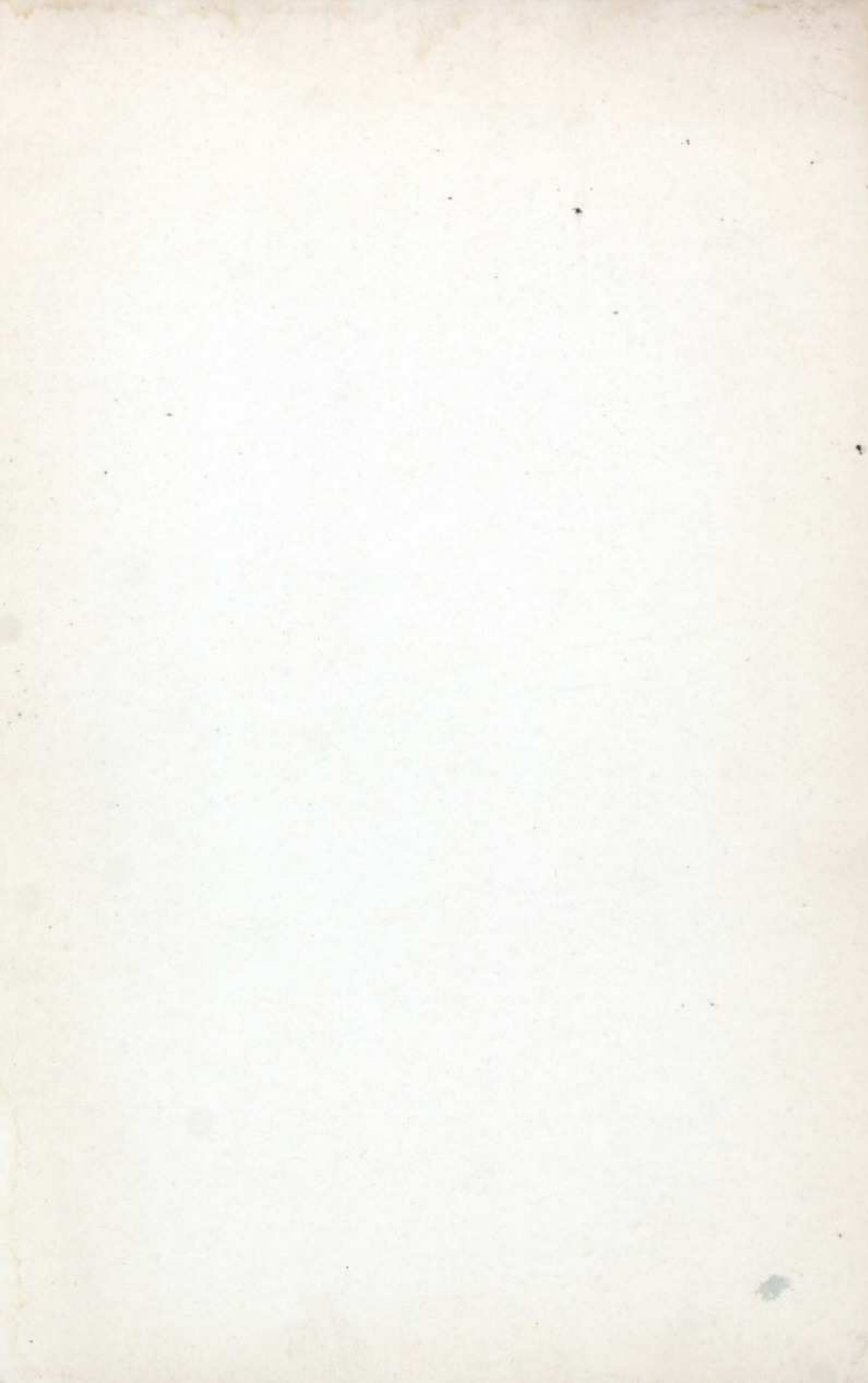


SEVENTY-FIFTH
ANNIVERSARY
OF THE
AMERICAN MISSION
AT
CONSTANTINOPLE









BIBLE HOUSE, CONSTANTINOPLE

Services

AT THE

SEVENTY-FIFTH ANNIVERSARY

OF THE

Establishment

OF THE

AMERICAN MISSION

AT CONSTANTINOPLE

The following circular letter was addressed to former members of the Mission by the Secretary, Rev. J. K. Greene, D.D.

Bible House, Constantinople, Jan. 20, 1906

This year is the 75th Anniversary of the arrival of Dr Goodell in Constantinople and the beginning of the Missionary work in this part of Turkey. It has, therefore, been thought best that, on the occasion of our Annual Meeting, beginning on May 16, the event be commemorated by a special meeting, and a committee has been appointed to prepare a program. It is proposed that on that occasion certain old hymns and tunes be sung, papers on specified topics be presented, and letters from former associates be read.

Fraternally yours,

JOSEPH K. GREENE

May 21st was the day set apart for the commemoration, and the exercises, commencing at 10.30 a.m. were as follows :

ORDER OF EXERCISES

1. Doxology, Scripture, Lord's Prayer.
2. Address by the Chairman, **Rev. Edward Riggs, D.D.**, Dean of Mission Theological Seminary.
3. Address by **Mr A. H. Boyadjian**, Civil Head of the Protestant Community.
4. Letters from **Dr and Mrs H. N. Barnum** of Harpoot, read by Mrs Greene. Note by **Dr Greene**.
5. Prayer by **Rev. J. L. Fowle** of Cesarea.
6. Hymn—"Northfield." *Lo! what a glorious sight appears.*
7. Letters from **Rev. W. W. Livingston, Rev. Lyman Bartlett,** and **Rev. G. C. Raynolds, M.D.**, read by **Rev. C. K. Tracy** of Smyrna.
8. Paper by **Rev. H. S. Barnum, D.D.** "Then and Now."
9. Letter from **Mrs I. G. Bliss**, read by **Rev. C. T. Riggs**.
10. Prayer by **Rev. Pres. Alexander MacLachlan** of Smyrna.
11. Hymn—"St. Martin's."

NOON INTERMISSION.

1. Singing by Choir.—"Majesty."
2. Paper by **Rev. George F. Herrick, D.D.** "The First Missionaries."
3. Letters from **Rev. George Washburn, D.D.** and **Rev. W. A. Farnsworth, D.D.**, read by **Rev. H. A. Irwin** of Cesarea.
4. Prayer by **Rev. C. A. Gates, D.D.**, Pres. of Robert College.
5. Hymn—"Dundee." *Great God, how infinite art Thou.*
6. Paper by **Rev. J. K. Greene, D.D.** "Our native Collaborers."
7. Letters from **Mrs L. B. Dodd** and **Mrs J. L. Coffing**, read by **Miss Dodd** of the Girls' College.
8. Prayer by **Rev. A. B. Schmavonian**, Constantinople.

9. Hymn—"Geneva." *When all thy mercies, O my God.*
10. Paper by **Rev. C. C. Tracy, D.D.**, Pres. of Anatolia College.
"Salient Points in Mission History."
11. Letter from **Mrs C. J. Parsons**, read by Miss Kinney, of Adabazar.
12. Prayer by **Rev T. A. Baldwin**, of Broosa.
13. Singing by the Choir.—"Invitation."
14. Paper by **Rev. R. Chambers, D.D.** "Our Hopes for the Future."
15. Letter from **Rev. R. Thomson** of Samokov, read by **Rev. L. N. Crawford, D.D.**, of Trebizond. Letter from **Rev. J. O. Barrows**.
16. Announcement of other letters received.
17. Prayer by **Rev. M. Bowen, D.D.**, American Bible Society, Constantinople.
18. "Missionary Chant." *Jesus shall reign.*
19. Benediction by **Rev. O. P. Allen**.

Substance of an Address by the Chairman, Dr Edward Riggs.

Ladies and Gentlemen—

On my arrival in Constantinople a few days ago, I was notified—the letter of notification having failed to reach me—that I would be expected to preside at this meeting, and ever since that announcement I have been puzzling over the question why I should be selected for this service rather than any one of several others. There are those present whose hair is whiter than mine, who have been longer in the service than I have, and whose location here in Constantinople makes them the direct successors of Dr Goodell and his honored associates. Without wholly solving this problem, I have been compelled to withdraw my objections, and I take this opportunity to express my gratitude for the high honor conferred upon me. I suppose that one reason for this selection is in the fact that while there are others who are my seniors in the service, my memory of things connected with this Mission and its early members far antedates that of the oldest of my present associates.

My better half and I represent two of the families of that early group of Constantinople missionaries, whose thrilling story of early experiences is to be told to-day, and the privilege of personal acquaintance with such men as Dr Goodell, Dr Schauffler and Dr Hamlin is among the most precious treasures of my memory. A considerable portion of my boyhood was passed in Constantinople, and were it just to the other narratives which await utterance, I might indulge in numerous reminiscences of the Bebek Seminary, of the old Vlanga Chapel, the older one in Pera, and the stone church in Hasskeuy; of the Crimean War, with its far-reaching results, its exciting scenes, and the historic characters made prominent by it, Lord Raglan, Florence Nightingale, &c. I could tell of Dr Hamlin's establishments for baking bread and for washing clothes for the British troops, as well as of his stove works and other industrial enterprises for helping on the education of youth, long before the rise of Robert College. I remember good, earnest Mr O'Flaherty and some of his peculiarities, Mr Righter, Agent of the American Bible Society, and his residence in Bebek,—also Mr Barker, Agent of the British and Foreign Bible Society. Well do I remember the solemn scenes connected with the

death and burial of Mrs Everett in 1854, of Mr Benjamin in 1855, and of Mr Everett in 1856. Yes, further back than that, in 1850 in Smyrna, I remember well the return of Dr Hamlin from the Island of Rhodes, whither he had taken his invalid wife, only to lay her there in a lonely grave, and bring back his motherless daughters to Constantinople. Of Dr Schauffler, my recollections are very vivid, as our relations were most intimate,—of the musical Friday evenings, and his learning in his old age to play the 'cello, of the wonderful Christmas trees, and gifts and decorations, of his memorable sermons in English in the large hall of the old Seminary building. Of Dr Goodell himself my reminiscences are not less delightful,—of his piquant but always gentle humor,—of his irresistible and contagious smile and cheery manner, as he would deftly brush aside the threatening signs of friction in conversation,—of his simple and impressive sermons in Turkish, with his quaint pronunciation, delivered in the converted wine cellar, under the garden of the Girls' School in Hasskeuy, and again in English at the Dutch Chapel. I held in profoundest reverence his chief assistant in Bible translation, Mr Panayotes Constantinides, and not far from Dr Goodell's house lived the Rev. Hovhannes Der Sahagian, whom I learned to look upon as a man of very saintly character. In those days there was a third bridge across the Golden Horn at Hasskeuy, and in that suburb lived quite a colony of English engineers. I remember the visit to Constantinople of Dr Rufus Anderson, Secretary of the American Board, in 1855. Those were the days when most of sea journeys were made still on sailing ships, and my own first long voyage was made in the clipper barque "Race-Horse." It was from Smyrna to Boston, and occupied seventy-two days. Were it not for limitations of time I would like to tell of the old-fashioned Station meetings, when from Bebek, Pera, Hasskeuy and Yeni Kapoo, the missionaries would come together at one of their houses, with wives and children, and it would be a day of reunion and recreation, as well as of stern business. Also of the Annual Meetings of the Mission, with thrilling reports of new experiences from the interior, and meetings of the Evangelical Alliance, which in those days had as much as it could do to maintain the rights of the early Protestants. The missionary work has passed now into another stage, with less that is directly personal and aggressive, and more that is institutional, with its educational, medical and other methods. Those early days have about them the fascination of the pioneer stage, and it does us good from time to time to recall the spirit and circumstances of our fathers. Our own work may be less dramatic, but it is none the less a part of the same cause, and

calls for many of the same characteristics. If we fail in making an impression on the plastic material brought ready to our hand, it will not be because we have not splendid models set before us of what missionaries should be, in the vigorous and saintly lives of those whose records are to be briefly recounted to us. I have no right to take your time to elaborate those lines of reminiscences which I have in part enumerated, but I shall now have the privilege of calling upon one and another who will soon show you how well qualified they are for the task. I am sure that I voice the sentiment of everyone here present to-day, when I say that we shall always treasure with joy and gratitude the recollection of the fact that we were permitted to participate in this celebration.

The first person upon whom I shall call for reminders of the interesting period under review, is one whose hair has grown white in honorable lines of service closely connected with the cause which called to this country the sainted men and women in whose memory we meet to-day, Hagop Efendi Boyadjian, recognised Head of the Protestant Civil Community in this land.

**Address of Mr A. H. Boyadjian, Civil Head of the Protestant
Community.**

Of this address we regret that no report has been supplied. Mr Boyadjian gave reminiscences of the first missionaries with whom he was well acquainted, and of the conditions under which the missionary work began. He recalled the years, with expressions of gratitude, when coming from his home in Diarbekir, he was under Dr Hamlin's instruction in the old Bebek Seminary. He emphasized the importance of the work done, especially in giving the Bible to the people in their vernacular, in the establishment of a thorough system of education, and in many forms of philanthropic work inaugurated by the missionaries, and closed with the expression of a hope that in the future as in the past, work will be conducted on these lines, with fidelity to the traditions of the past and with ever-increasing success.

Letter from Rev. H. N. Barnum, D.D.

Harpoon, April 2nd, 1906

Dear Friends—

The request from Constantinople for reminiscences of early days has recalled many associations, some of which I will try to recount.

I arrived in Constantinople the latter part of May, 1858, as a traveller. On my way I spent a day or two in Smyrna, where Mrs Dodd informed me that the Northern Armenian Mission was then in session at the capital, and as the steamer would arrive on Sunday morning she told me how to find the Dutch chapel, where I would be able to attend an English service, and see some of the missionaries. The service had begun. Rev. Benj. Parsons of Sivas was the preacher. Two Seminary friends, Pettibone and Winchester, introduced me to several missionaries, and I was invited to the home of the brothers Bliss in Yeni Kapoo. Pettibone and Trowbridge were members of that family, also Miss Barbour, who afterwards became the wife of Dr W. F. Williams, of Mardin. In the afternoon there was a union service of the native congregations of the capital, with a sermon and the communion, and the chapel in Yeni Kapoo was crowded. It was to me an intensely interesting occasion. I had come to Constantinople intending to spend a week among the sights of the city, but the Annual Meeting, which I was permitted to attend was a far stronger attraction, so my time was chiefly given to that. The one week became two, and before the end of the second week, although my passport was viséd for Athens, I decided to cast in my lot with the missionaries. Trowbridge, Parsons of Bardesag and Pettibone persuaded me to stay, and I have never regretted the decision. I had regarded the weakness of my eyes, which had brought me to Germany, as an obstacle to undertaking a new language, but Dr Goodell said he thought weak eyes were a good endowment for new missionaries, as it would lead them to mingle with the people to get the language instead of spending all their time over books.

The Annual Meeting of '58 lasted three weeks. The sessions were held alternately in the houses of the missionaries in Hasskeuy, Yeni Kapoo and Bebek. So far as I know, aside from Mrs Barnum and myself, none who were at that meeting survive except Dr and Mrs Farnsworth and Mrs Isaac Bliss. The Farnsworths had been on a long tour to the stations of the Southern Armenian Mission, and he brought an interesting report, as he had been a delegate from his own mission to that

at the South. At one of the sessions the matter of the debts of missionaries being under discussion, Dr Farnsworth said that before he started on his tour he was considerably in debt, and he suggested travelling as one way to become free from debt. Dr Edwin Bliss, in his own quiet way, remarked that he had frequently heard of people travelling to get free from debt, and there was a laugh.

The Dwights, Hamlins and Clarks lived in Bebek. Mr Clark was at the head of the Theol. Seminary, which finished its course two years later. The two Bliss families lived in Yeni Kapoo, the Goodells and Winchesters in Hasskeuy, where Maria and Sarah West were in charge of the Female Seminary, and the Peabodys lived in Psamatia. Dr Schaufler returned during the summer from a visit to America to his home in Bebek, and in the spring of '59 Dr Riggs left the sailing vessel in which he and his family were coming from America at Malta, and he came by steamer to Constantinople, and I assisted him in transferring his household goods from the Yeni Kapoo chapel to Hasskeuy, where he prepared to receive his family in the Female Seminary building.

At the Meeting in '58 of which I have been speaking, Dr Pettibone and Mr Winchester were assigned to Tocat to be associated with Dr Van Lennep in the care of the Theological Seminary for the interior, and Mr Dunmore, who was the delegate from Harpoot, and Dr Trowbridge were appointed to Erzroom, with instructions to visit Van and vicinity, to report at the next meeting in regard to its occupation as a station. They were also to visit Bitlis to confer with the Knapps, who had recently gone there from Diarbekir and occupied it as a station of the Assyrian Mission.

The following statistics were given at this Meeting: For the N. Armenian Mission, 10 stations, 32 out-stations, 24 male missionaries, 28 female missionaries, 4 native pastors, 19 preachers, 48 other helpers, 38 teachers, 24 churches, 574 members (131 received in '57) 43 schools, 1,000 pupils, 26 congregations with an average attendance of 1,250. For the Southern Armenian Mission: 5 stations, 7 male and 7 female missionaries, 1 pastor, 2 evangelists, 15 native preachers, 15 teachers, 15 schools, 571 pupils, 9 churches with 390 members (101 received in '57) 1,117 in the congregations at the 5 stations, and 600 at the out-stations.

As I had not received a formal appointment from Boston, I remained in Constantinople, except for the three winter months which I spent in Broosa, for better opportunities for learning Turkish. I was the "small boy" of the station, with Baron Tateos as assistant. The headquarters of the Mission were in

Vizier Khan. Dr Pettibone was the Treasurer until the arrival of Dr Washburn in October, when he went to Tocat. Along with the duty of making purchases for the interior and the families at the capital, I was the Mission Post Master. As the International Post had not then been organized, all letters and papers to and from the interior were sent to Vizier Khan to be weighed, charged to the different missionaries and re-mailed. Postage stamps were not then in use. This office was no sinecure, although fortunately postage rates were so high that missionary letters and papers were not so numerous as at present. I began the study of Turkish at this time, but with indifferent success, with so much business on hand, and when at the next Meeting of the Mission in '59 the question of my location was under discussion, I stated that my time had gone in a way that did not satisfy me, and no doubt the Mission would expect that I had secured a better knowledge of the language than I had. Dr Goodell, in his quaint way, said he had no doubt the disciples were serving their Master as faithfully when going for the donkey as on their preaching tours. That remark has been a wonderful solace to me during all my missionary career, for we all have a great deal of work laid upon us by the Master that does not seem to be directly spiritual.

At the Annual Meeting in June, 1859, I was located in Harpoot. The Seminary building in Tocat was burned in March, and it was proposed to transfer the Seminary for the interior to this place. Dr Wheeler, who was the delegate from Harpoot, made it a condition of receiving the Seminary that I should come with it. Messrs Allen and Wheeler had come in 1857, and there began in 1859 an association which lasted till 1896, a period of 37 years, without a death of an adult member from our three families, an experience which is rare in missionary annals, if it is not absolutely without parallel.

The next Meeting of the Mission, that for 1860, was at Harpoot. The delegates were the two Drs Bliss, Dr Parsons of Bardesag, Merriam from Bulgaria, Richardson from Arabkir, Farnsworth from Cesarea, the Balls from Yozgat and Dunmore and Pettibone from Erzroom. From the Assyrian Mission there were present the Walkers from Diarbekir, Dr Marsh, the Haskells and Mrs Lobdell from Mosul. At this meeting it was voted to recommend that the Assyrian Mission, with Harpoot, Arabkir and Erzroom, form a new mission to be called the Mission to Eastern Turkey, and the rest of the Northern Armenian Mission to be called the Mission to Western Turkey, while the Southern Mission should be named the

Central Turkey Mission, and these recommendations were approved in Boston.

I joined the delegates on their return to Constantinople, and on July 6th I was married to Mary Eunice Goodell, whose reminiscences antedate mine, and whose report of them is much more interesting than mine.

In 1865 I was appointed a delegate from the Eastern Mission to the Western. In the meantime the Goodells had decided to retire from the Mission, so I took my family with me, and we assisted them in breaking up the home, making preparations and starting on their journey. Just after their departure, and before we could leave, a dreadful scourge of cholera visited Constantinople. Our experiences among the dying and the dead on the crowded Black Sea steamer, the quarantine in Samsoun, the month's detention in Marsovan with the Samsoun fever, were among the most trying of our life.

As we review the past we can say with deep gratitude, that in the midst of all our trials goodness and mercy have followed us all the way.

May your Meeting be crowned by the presence of the Savior himself, and may the review of the past give us all fresh faith and courage for the future, with a deeper consecration, and greater fidelity in service.

I remain,

Affectionately your fellow servant,

HERMAN N. BARNUM

Letter from Mrs Mary E. Goodell Barnum.

Harpoot, Turkey, March, 1906

Dear Friends—

I cannot tell you how much pleasure it would give us to join your company on the 75th Anniversary of the coming of my parents to Constantinople, and the beginning of the Missionary work there. It seems a long, long time ago, and yet I, the only Goodell left in Turkey, shall on April 27 complete my seventy-one years, and I can look back, though it may be but dimly, to many incidents connected with some of the earlier days of the Mission.

We lived in Pera, and I think I can remember when only a few gathered for worship on the Sabbath (or perhaps on week days) in my father's house. They doubtless gathered in other places also.

I remember the fierce persecutions which broke out against those who read the Bible and came to the meetings; and how we would hear of this and that good brother who was beaten, turned out of house and home, separated from wife and children or thrown into prison on some false pretext. I myself, a little child, sometimes felt afraid as I heard of these persecutions.

Those were stirring times, when God was the great refuge of his people. I remember too how the Scotch Missionaries to the Jews in Galata opened their house and gave a shelter to a number of these Evangelical Armenians who were driven out of their homes. So bitter was the persecution that it finally led to a separation of the Protestants from the Gregorians.

In 1845 the first Armenian girls' boarding school was opened in the upper storey of our house, which was a hired one, opposite the garden of the British Embassy, and here Miss Lovell,—afterwards Mrs Cyrus Hamlin,—and later, Mrs Everett, laboured so faithfully for the education and salvation of the few girls committed to them. Armaveni Hanum, afterwards the wife of a pastor, was associated with them. She was a lovely character. Once the mother of one came in great wrath to take away her daughter. I think the father had brought the girl, who wished to stay and was not anxious to come downstairs and see her mother. The woman made a good deal of noise, storming and giving vent to her anger. I can see my father now as he tried to pacify her, and make her listen to his quieting words. That school was the beginning.

Think now of the great number of schools and colleges for girls scattered throughout the Empire.

The large house next to ours was occupied first by Dr Dwight's family, if I remember right, but afterwards Mr and Mrs Everett lived there, and a door was cut in the upper storey of the two houses, so that the girls of the school had better accommodation. The Sabbath services were held in a large hall in this house. In the morning we had preaching in English, and in the afternoon the service was in Armenian or Turkish. The few Armenian ladies who ventured to attend sat with the missionary ladies in a side room with the door open a few inches, so that they could hear without being seen. Later on, a room at the end of the hall was thrown open by taking away the partition. Here more women could be seated, a green curtain drawn across hiding them from view.

It was in this hall that in 1846, I believe, Rev. Apisoghom Hachadoorian, afterwards called Utudjian, was ordained as the first pastor over the new Evangelical Armenian Church.

I have always regretted that owing to the crowd we children could not be present, but we heard about the services, and in a measure shared in the joy of the occasion.

Once a dreadful fire broke out in the upper part of Pera, a long distance from our houses. It was one Saturday afternoon. As the evening drew on the fire advanced rapidly, till at last when there was little hope of saving the houses, and crowds filled the streets, my mother was persuaded to leave the house with her five children and take refuge with our kind friends, Mr and Mrs Charles Ede, where we remained over the Sabbath. Everyone expected that our dwelling would be burned. People in the street were heard rejoicing that this place of Protestant worship would be destroyed. But the next morning, Sunday, there it stood unharmed, and service was again held in it. The hired houses of Messrs Dwight and Homes were burned at that time. They were in the country. My father with others tried hard to save some of their effects.

My father brought us up on the Assembly's Catechism. We repeated a part every Sunday, so that in two or three Sundays we would finish and begin over again. So well were we drilled in this, that one Saturday when four of us missionary girls were in an araba by ourselves, going with others to Bebek, we amused ourselves part of the way by asking and answering all the questions without the book. Those Sunday evenings are precious memories of the past. After the Catechism had been recited, we each, old and young, repeated a hymn or some verses of Scripture. Then followed a

prayer, after which we would gather around the table and sing the old familiar hymns and tunes.

On one memorable occasion a number of old and new missionaries were present, among whom was Dr Calhoun of blessed memory. Some beautiful hymns had been repeated, and when it came to his turn we expected something especially appropriate to the occasion. There was therefore no little surprise when he gravely repeated :

“Let dogs delight to bark and bite
For God has made them so,
Let lions and tigers growl and fight
For 'tis their nature to.
But children, you should never let
Such angry passions rise,
Your little hands were never made
To tear each other's eyes.”

My father's blue eyes twinkled, and his head went down, for he was a man easily moved to laughter or to tears. Then Dr Calhoun turned to him and asked, “Didn't you learn that when you were a boy, Brother Goodell?” He said he was reminded of it by seeing so many children present.

The families of Drs Dwight, Schauffler, Hamlin, Wood and Homes were all associated with the early days of my childhood. Nor can I forget Mr and Mrs Powers, who, though stationed at Broosa, were occasionally our guests.

There was no missionary work at first in the interior of Turkey, but I recall when Mr Johnston of Smyrna, and Drs Smith and Van Lennep, at different times I think, visited Aintab and other places. One of them returned with what to me was a hideous Aleppo button on his forehead. But such sights are very familiar to us now in the interior. Soon after, Dr and Mrs Schneider went to Aintab to reside, leaving their two daughters in Constantinople to attend the little school for missionary children taught by Mrs Hinsdale, once a missionary with her husband in Mosul, but then a widow, and on her way to America.

There were no steamers to carry people up and down the Bosphorus in those days. Well do I remember the first steamer, an American one I believe, called *Yeni Dunya*, which began to ply between the bridge and Scutari. Of course my father took his children for an excursion in it, going across and back.

There were no telegraphs. The first little telegraph apparatus was brought from America and displayed to His Imperial Majesty, Sultan Abdul Medjid, by the gentleman who brought it, aided by Dr Hamlin. We also had the opportunity of seeing it, as Dr Hamlin invited a few friends to his house in Bebek for this purpose.

Postal arrangements were not very complete, and they were expensive. Many of our letters went to America by sailing vessel, as it cost so much to send by mail. Missionaries came from Boston to Smyrna and returned by sailing vessel. I was 53 days going to America, and 60 in returning. My father was station treasurer and postmaster. He had a tin box in which all the letters for Smyrna were put, and this box was sent back and forth. It had a combination lock, so that it could be opened by the friends in Smyrna without a key, they knowing the word to be formed. If I remember right, another such box used to be sent to Broosa.

The plague was a terror I was too young fully to realise at the time; but for many years there stood in our own hall a portable cupboard, large enough for a man to stand inside with the door shut. There was one little window just big enough to put one's head out, and the bottom was made of slats laid across one another with open spaces between. In time of plague, if anyone came in from the street he entered this cupboard and received a good fumigation before venturing further into the house. If in danger of suffocation he could put his head out of the window.

All the first missionaries once associated with my parents have passed away, and we can say "Blessed are the dead who die in the Lord" "that they may rest from their labors; and their works do follow them."

May the next twenty-five years be more full of rich spiritual and temporal blessings than the past 75 have been.

Sincerely yours,

One of the daughters of the Mission,

MARY E. GOODELL BARNUM

Note by Dr Greene.

While to-day we celebrate the arrival of Mr and Mrs William Goodell and the beginning of the missionary work in Constantinople, it is well to remember that several missionaries of the American Board visited this city before Mr and Mrs Goodell came.

Rev. Jonas King, after three years' service in Syria, travelling overland from Smyrna *via* Thyatira, Balikesir and Muhalich, and from the latter place by boat, arrived at Constantinople on June 22, 1826, just one week after the destruction of the Janizaries. Befriended by the Rev. Mr Lewes, the agent of the British and Foreign Bible Society, and the chaplain of the British Embassy, Mr King remained in Constantinople one week, visiting many points of interest, and returned to Smyrna by ship.

Rev. Josiah Brewer, coming from Boston and from Smyrna by sailing vessel, arrived at Constantinople on February 2, 1827, to engage in labor for the Jews. Welcomed by the Rev. Mr Hartley, of the Church Missionary Society, Mr Brewer labored zealously to prepare himself for his work, but after seven months it was deemed best that both he and Mr Hartley retire to Greece. It is interesting to note, however, that before the departure of these men several enlightened Jews had professed themselves Christians, and had been received into the Armenian Church.

It is fitting also that in this connection we record that Rev. Elnathan Gridley accompanied Mr Brewer in his voyage from Boston in 1827, and, after some months of earnest labor in Smyrna, left that city in company with his Armenian teacher for the home of the latter in Cesarea, that he might the better learn the Turkish language and become acquainted with the people and the country. Sad to say, on September 27, 1827, shortly after his arrival at Cesarea, Mr Gridley died of malarial fever, and was buried at the foot of the snow-clad Mt. Argeus, which in a weakened state he had ventured to ascend. Mr Brewer and Mr Temple wrote from Smyrna in glowing terms of the ardor and ability of this devoted young missionary.

On April 20, 1830, Rev. Eli Smith and Rev. H. G. O. Dwight arrived at Constantinople, and, after making due preparations for their journey, on May 20 left this city for Tebreez *via* Nicomedia, Bolou, Amasia, Tocat, Erzroum and Tiflis. Greatly hindered on their journey by the prevalence of cholera and the plague, on their arrival in feeble state at Tabreez, they were treated with great kindness by the English Ambassador,

and, after the recovery of health, on April 8, 1831, they started on their return *via* Bayazid, Erzroum and Trebizond, and arrived at Constantinople on May 25. The publication of their researches greatly helped to kindle the interest and to awaken the zeal of Christians in America to labor for the spiritual welfare of the people of Asia Minor.

Note by the Editor.

In the interest of historic accuracy, and for the sake of those not familiar with events alluded to on pp. 13 and 34, and elsewhere, it seems needful to say that the persecutions of the early years were stirred up by ecclesiastics of the Old Churches, not by the Turkish Government, which often interposed for the relief of those so oppressed. The relation of missionaries and Evangelical Armenians to their Gregorian brethren has been cordial for many years past.

Letter from Rev. Wm. W. Livingston.

Jaffrey, N. H., March 16, 1906

My dear Dr Greene—

It was with great pleasure that I received your note of January 23rd, together with the programme of services to be held at the annual meeting of your Mission in May, to commemorate the seventy-fifth anniversary of the arrival of Dr Goodell at Constantinople. Nothing could be more fitting than such a celebration, and next to being present on the occasion is the sending of my appreciation, love and reverence for the man.

It happens that I was born the same year that Dr Goodell reached Constantinople, and some of my earliest recollections are connected with his name. It was my good fortune (for which I have never ceased to give thanks) to be the son of parents deeply interested in foreign missions. I cannot remember the time, after learning my letters, that I did not read the "Missionary Herald," or listen as others read it. The names of the missionaries of the American Board were as familiar in our family as those of our nearest neighbors. As I grew in years, the letters of Mr Goodell especially attracted my attention, and I gathered considerable knowledge of Constantinople and the portions of the Turkish Empire of which he wrote. Withal it was most healthful reading for a boy with few books at his command and eager to learn something of the world at large; and when, after completing my studies, I was appointed (although with no solicitation on my part) to the Western Turkey Mission, I looked forward with great anticipation to meeting Dr Goodell. To my delight, on reaching Constantinople, we were welcomed to his house as the guests of his family during our stay in the city. And to-day, after a lapse of over forty-five years, to say that I remember vividly how my expectations were more than realized in that home, is the highest tribute I can pay to him and his.

Others, from years of personal association with him, will speak of Dr Goodell, bringing before you the various characteristics that united to make him all he was as a man, as a genial friend, as a missionary, as a student of the Bible, as a loyal disciple of Jesus Christ. I am confident that there can be no over estimate of the work God accomplished through him, and I trust that this celebration will be the means of giving a great impetus to education, morality, and religion pure and undefiled throughout the Empire, by calling renewed attention to the unique and varied gifts of one who was an example in the way

he consecrated them all to the highest interests of his fellow-men.

“Then and Now,” with the intervening years of lights and shadows, of joys and sorrows, of hopes and fears, will be a marvellous picture. What a goodly array of men and women will pass before you, whose lives have been devoted to the regeneration of the Turkish Empire, a kind of appendix to the eleventh chapter of the Hebrews,—Goodell, Riggs, Schaufler, Dwight, Hamlin, with a long list of others equally deserving mention, who combined the best talent, scholarship, ability as teachers and as diplomatists; moreover they were workers who carried common sense into the affairs of religion in the daily life of the era which you commemorate.

Seventy five years have meant much for the world at large, and even more for the Turkish Empire in particular. What would Dr Goodell have thought had he been told, when he first looked on the city of the Sultan, with his keen knowledge of other parts of the country, that in three-fourths of a century there would be witnessed what you see to-day! Would it not have seemed as impossible to him as did the words of Elisha to the captain on whose hands the king leaned, at the time of the great famine in Samaria, when the prophet declared: “To morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel in the gate of Samaria.”

Dr Goodell was a greater man and his influence far more reaching than the world in general has yet learned. I venture to say that when another seventy five years have passed, there will be even a higher estimate of what he was and the influence he exerted than there is to-day.

Of course the crowning excellence of Dr Goodell was the sweet Christian character that showed itself in every word and act. He seemed to me to bear a striking resemblance to John the Beloved, as we know that disciple from his general epistles. The benediction which our brother gave, with ripples of holy laughter (I know of no other words that so well express my meaning), to a company of young missionaries, as they turned their faces towards their inland fields of work, was a benediction that one at least can testify has lingered to this hour to sustain and cheer in life's hardest struggles.

I have alluded to my early indebtedness to Dr Goodell's letters. The charm they had for me as a boy has not passed away since I became a man, and I place them among the best specimens of clear, racy and idiomatic writing to be found in the English language. That these letters were printed for the most part in a distinctly religious magazine with limited circu-

lation is no doubt the reason why they are not better known to the public at large. We may well believe that had he turned his attention to literary work, there would have been no question of the high rank he would have attained as an author. That he chose the course he did is a cause of profound gratitude to all who know the stimulating effect of his life.

It is a large gathering that meets with you in spirit from the farthest portions of the earth, as you thank God for Dr Goodell and his associates, and seek His blessing on the results of their labors and yours. May the thought of "Then and Now" stimulate to such faith that the presence of the Almighty shall rest with increasing power on Constantinople and its provinces. Accept the best wishes of one who was once of your Mission and ever thinks of himself as still a member of it, and in his enforced absence has striven to bring his people into an intelligent sympathy with the great work.

Very sincerely yours,

WM. W. LIVINGSTON

Letter from Rev. L. Bartlett.

Missionary Home, Auburndale, March 18, 1906

Rev. J. K. Greene, D.D.

My dear Brother—

You are to celebrate the 75th anniversary of the opening of the Gospel work in Constantinople, a work which has spread so widely, and has accomplished such gracious results in Turkey, and I am glad to acknowledge the goodness of God in allowing me to spend almost half the period under review, as one of your fellow workers.

Indeed I regard it as the greatest privilege of my life to have been associated with such a band of laborers in the kingdom of our Lord and Master.

It is worth much, even to have known such men as Schaufler, and Hamlin, and Riggs, and the Blisses, and others who have faithfully filled their mission, and have passed on to the "Rest that remaineth," as also those who are still bearing the burden and heat of the day.

I rejoice in the progress of the Lord's work in every part of the field, and in the confident hope of still greater things in the future, and I am thankful to have some slight agency in the work which the Lord of the Harvest has so signally blessed.

As the older members will remember, with my dear wife, now fourteen years in the "Better Land," and with our little daughter, eight years old, we joined the W. T. Mission in 1867, coming from a pleasant pastorate in Vermont.

After seventeen years in connection with the Cesarea Station, and almost twenty years at Smyrna, during seventeen of which our daughter labored as kindergartner, the failure of her health compelled us to return to the home land in the summer of 1904, and now, at the age of 75, I wish, thus publicly, again to express my gratitude to God for the privilege of giving so many years to this blessed service. Would that the service rendered had been better and more efficient for good, but such as it has been, its record is on high, and it will, I trust be measured by the motive which has prompted it, and its results are beyond my reach.

My interest in the good work is by no means abated, and I shall always cherish the memory of my dear fellow-workers, both missionary and native, with the warmest affection, and shall ever pray that the divine blessing may rest upon those who are still laboring on, that their service may be more and more efficient for the establishment of His kingdom in that land.

Sincerely yours, L. BARTLETT

Letter from Rev. G. C. Reynolds, M.D, of Van.

London, March 6, 1906

Dear Dr Greene—

It is with great pleasure that I have received your circular of January 20 relative to a special service to be held during your approaching annual meeting, to commemorate the 75th anniversary of the arrival of Dr Goodell at Constantinople.

I wish it were possible for me to be present at that meeting, but that evidently is out of the question. It is indeed a matter of very deep interest to all who have followed that noble leader at however great a distance in time, ability or devotion, to recall the work of that man of God. We cannot be too thankful for all that he was permitted to accomplish, and for all the glorious work which his associates and successors in Constantinople and throughout the length and breadth of the land have done for their glorious Master. Certainly I, for one, esteem it a cause for most devout gratitude, that I have been permitted to belong to the favored band of his successors. From boyhood, the noble example of Goodell, Riggs and Schaufler—my uncle,—has been an inspiration to me. If they are now permitted to look down from their celestial abodes and see how the torch they kindled has ignited scores of other beacon fires through all the land, in city and country, from the shores of the Ægean Sea, to the blue waters of lake Van and the snow-clad peaks of Ararat, imparting intellectual and spiritual enlightenment to many thousands, of whom multitudes have already joined these pioneers in worshipping the Lamb around the Throne, some of them clad in the white robe of victory granted to the martyred hosts, they will surely praise God for the share He gave them in inaugurating so wisely this glorious movement. And we, to whom it is now committed to trim the torches, may thank God and take new courage for our arduous work as we review the work of these pioneers.

Thanking you for so kindly remembering me in this connection,

I remain,

Yours most sincerely,

G. C. RAYNOLDS

THEN AND NOW

Rev. H. S. Barnum, D.D.

If we wish to bring before our minds the world as it was in the year we commemorate, it will not be sufficient for even the oldest of us to say,

“Backward, turn backward, O time, in thy flight,
Make me a child again just for to-night,”

for no one of the present members of the Mission was then born. The only missionary now in Turkey whose birth antedated the arrival of Dr Goodell at Constantinople on June 9, 1831, is his son-in-law, Dr H. N. Barnum, of Harpoot.

The city to which the father of the Mission came, though accredited then as now, with a population of a million souls, and though in many of its features remaining unchanged, is no longer the Constantinople of seventy-five years ago. The palace and gardens of the Sultan were then at Seraglio Point, and it was at Yeni Jami that His Majesty habitually worshipped. The trade of the city was carried on by sailing vessels, and on the day of his arrival Dr Goodell saw twenty or more of them, flying the flags of several different countries, approaching the harbor. The only way of going up the Bosphorus was by caiques. The caique of the Sultan had twenty four to twenty eight rowers, that of a Turkish bey three, while the Christian merchants generally had two, and the common people crowded into bazaar caiques. The descending caiques were required by law to keep the middle of the stream, while those ascending kept near the shore. On the average, the merchant living in Buyukdere, with two pairs of oars at his service, required two hours to come to the city and three hours to return.

The streets of the city were narrow, and there were no carriages on hire. To those unable or unwilling to walk, the alternatives were the saddle horse and the sedan chair. The Pera quarter was much smaller than at present, and the residences were mostly of wood. This led to frequent fires, which were often very destructive, as the fire department was much less efficient than it is now. On August 2, less than two months after their arrival, Dr Goodell and family lost all their furniture,

books and papers, and most of their clothing in a conflagration which destroyed the most of Pera, including the residences of the ambassadors, with their splendid furniture. The following year another fire destroyed 600 to 700 houses in Pera. And there was no insurance on them.

Dr Goodell at first estimated the Greeks and Armenians of the city at about 150,000 each, but later thought there were 200,000 Greeks and 100,000 Armenians. In both races there were enterprising and successful merchants, but the general condition of the Christian races was one of ignorance, which was still more dense in the cities and villages of the interior, where a man who could read was a man of note. Even the priests were uneducated men, and it was only four years before the arrival of Dr Goodell that the rule was established requiring all who were preparing themselves for the priesthood in the Armenian churches of the capital to complete the course of study in the school of Peshtimaljian. Among the women none were educated. It was said that there was but one Armenian woman in the city who knew how to read, and when the proposal to establish a school for girls was made to the Greek Patriarch, he said, "Why should girls learn to read? They will be writing love letters next."

The political condition of Europe at the time was an interesting one. The Turkish empire was under the rule of one of its most energetic sovereigns, the Sultan Mahmoud II. Greece had just begun its independent career as one of the family of modern states. During the very month of Dr Goodell's arrival here, Prince Leopold, of Saxe Coburg, was elected the first King of Belgium. Less than a year before, just after a triumph of French arms had added Algiers as a new colony to the kingdom, Charles X., the last Bourbon king, was compelled to abdicate the throne of France, as the result of a peaceful revolution, and the Duke of Orleans became the head of the State, first as Lieutenant-General, and then as King Louis Phillippe I.

England was the chief Protestant power and the whole number of Protestants in the world was estimated to be but forty two millions in 1830. George IV. had died in June of the previous year, and been succeeded by his brother, William IV. Canning had been dead but four years; Gladstone was a yet unknown young man of twenty-two; and among the great political leaders were the Duke of Wellington, Sir Robert Peel, Lord John Russell and the Earl of Derby. It was in June, 1831, almost simultaneously with the arrival here of Father Goodell, that Lord John Russell introduced the Reform Bill in the House of Commons, where it was passed by a large majority, but

thrown out by the House of Lords, only to be again introduced and carried through both Houses the next year. It extended the franchise, and made the representation of the different parts of the kingdom more equal.

Cobden was then a young man of 27, and the agitation resulting in the formation of the Anti-Corn-Law-League was not yet begun. It was in 1835 that Cobden published his first pamphlet advocating free trade, and not until 1846 that the law imposing a tax on imported grain was repealed, and England took her position as a free trade country—a position from which, judging by the late election, she is not yet ready to recede. There was still slavery in the British colonies, where it was not abolished until 1833, and both Wilberforce and Clarkson, the great English abolitionists, were still living. So were Sir Walter Scott, Coleridge, Wordsworth and Southey. Robert Hall, the famous preacher, had died earlier in the same year. Thackeray and Dickens had as yet published nothing, and Tennyson was unknown to fame, though he and his brother had anonymously issued a volume of poems.

The population of the United States of America in 1830 was 12,866,033, and it was not being rapidly increased from abroad, for the whole number of immigrants entering the country in 1831 was 22,633. The number of States was then 24, Missouri being the youngest, and the only one west of the Mississippi with the exception of Louisiana. Michigan territory had, in 1830, a population of less than 32,000, while Wisconsin and Iowa had not arrived at the dignity of a census. Ten years later, Iowa had outstripped her northern neighbour, having a population of over 42,000, which by 1900 had grown to more than 2,200,000.

In 1830, the population of New York city, including Brooklyn and all now within the city limits, was 242,278. In 1900, it was fourteen times as large. At the earlier date no other American city had 100,000 inhabitants. Between 50,000 and 100,000 were Baltimore, Philadelphia and Boston, Baltimore being a trifle larger than Philadelphia. Between 25,000 and 50,000 there were New Orleans and Charleston only—in all six cities, each with over 25,000 inhabitants. In 1900 there were 161, and doubtless the number has since been considerably increased. Chicago, our second city, took its first census in 1837, when it had a population of 4,170. Since then it has grown nearly 50,000 %.

In 1831, Andrew Jackson was serving his first term as President of the United States, with John C. Calhoun as Vice-President. John Marshall was Chief Justice of the Supreme Court, and among the members of the Senate were

Daniel Webster, Henry Clay, Thos. H. Benton, W. L. Marcy, and John Tyler.

The facilities of travel were far inferior to those which the country now enjoys. The Rocket, the first thoroughly successful locomotive built by Sir George Stephenson, was completed in 1829, and the first English railroad from Manchester to Liverpool was opened in 1830. In 1829 one of Stephenson's locomotives was sent to America. In 1830 the building of the first American railroad, that from Albany to Schenectady, was begun, and completed the next year, so that the American railroad and our Mission were born together. Yankee enterprise pushed railroad building, so that by 1837 we had more miles of railroad than all the rest of the world. But even so, the mileage was not large. In my early boyhood the New York and New Haven Railroad was yet unbuilt, and I can remember how the mail coach, drawn by four or six horses, passed through my native village, which was on the New York and Boston turnpike.

Steam navigation by water was somewhat more advanced, the first successful trip from New York to Albany having been made in 1807; but twenty years later record time was made when a steamboat, considered the finest in the world, came from New Orleans to Louisville in eight days and two hours. And steam navigation across the Atlantic did not begin until 1838. The earlier missionaries were all sent out by sailing vessels. More than forty years ago I heard a Boston merchant tell how, in those earlier days, he had sent a cargo of New England rum to the Orient, with missionaries in the cabin to take off the curse. At that time the temperance agitation was in its infancy. The American Temperance Society was formed in Boston in 1826, and was directed against distilled liquors only. The first pledge against "all that can intoxicate" was circulated in 1833, and the famous Washingtonian movement did not begin until 1840.

There was no telegraph in 1831. Morse took out his patent in 1837, and the obstacles placed in his path were so many that it was not until 1844 that he was able to send his first message from Baltimore to Washington. There was no speedier way of communication than by letter. There were no stamps, and the postage was five cents, ten cents, twenty cents or more, according to the distance, and might either be paid in advance, or collected on delivery of the letter.

The home life in America lacked many of the comforts now enjoyed, but was not less delightful, nor less heartily enjoyed. There were no electric or gas, or even kerosene lights in those days. Gas was used in a few places, but

common people knew nothing of it. Petroleum was not valued, save as a medicine, until late in the fifties. When I revisited, in 1861, the village on the Susquehannah, where I went, in 1855, as clerk in my uncle's store, and enquired about those of whom I had known, I learned that some of them had grown rich by "striking oil." In 1831 the village houses were lighted by tallow candles or whale oil. The candles were made either by running the melted tallow into a mould, or by repeatedly dipping the wick into it until the required size was reached. And the boy who was sent to the grocery for a pound of candles was asked whether he wished "moulds or dips."

The fuel was almost exclusively wood. The cost of carting the coal to any distance from the mine would have been prohibitive, and forests abounded everywhere. The average village boy of 1831 sawed and split many a cord of oak and maple, white and black birch, beech and hickory. He was delighted when he had straight-grained ash to split, but groaned and perspired over many a tough stick of pepperidge, which refused to yield to axe or wedge.

At the door of the house was a mat of corn husks, which had been prepared for braiding by being slit on the hatchel. The rag carpet on the floor was made of old clothing which had been cut into strips, and when these strips were sewn together and dyed, they had been sent to the village weaver to be made into a carpet. The spinning-wheel and the reel were still prominent articles of furniture, though relegated to the attic a decade or two later. Stoves were coming into general use: first the open Franklin, then the box stove, but many still clung to the immense open fireplace, with room for several persons to sit between the jambs. These fireplaces contained one, and sometimes two, brick ovens, where the Sunday dinner could be safely left to cook while the whole family went to church. An uncle of mine, who had somnambulist habits, awoke one night shivering with cold in the corner of his bedroom. Both clothing and bedding were missing, and all search for them proved fruitless until the next baking day, when they were found safely stored away in the oven. In the cellar was a barrel of home-made soft soap, a barrel of cider, the corned beef and pork which, together with ham and sausage, formed the winter's meat supply, and an abundance of apples and vegetables. The boys did not fail to lay in a supply of butternuts and hickory nuts; and the mention of these, together with molasses candy and popped corn, brings to the minds of the aged survivors who can recall those days the memory of many a pleasant evening.

The "American Quarterly Register" for 1831 gives the number of colleges in the United States as 48, with 4,021 students, all young men. The "World's Almanac" for last year reports 455 universities and colleges, with a student body numbering 176,545. Of these nearly one-fourth were women, while in 1831 there was not a single college open to them. Abbot Academy was then two years old, but Mount Holyoke Seminary was not founded until six years later. Of the colleges, Yale led in the number of students, followed by Harvard and Union. Amherst, which had graduated but six classes, and whose whole body of *alumni* numbered but 208, took fourth place, having passed Dartmouth, Williams, and Bowdoin. The number of students "professing" religion is given for twenty-one colleges, and was about one-third of the whole. The list of college presidents of the day contains such well-remembered names as Josiah Quincy, Nathan Lord, Edward D. Griffin, Heman Humphrey, Francis Wayland, Jeremiah Day, and ex-President James Madison. Those were fortunate days for poor students, for good board could be had for 1 dollar to 1 dollar 50 cents a week. Amherst led in the number of graduates in the theological seminaries, having 58 to 52 from Yale, which stood second. Of the seminaries, Andover, with 139 students, stood first; Princeton, with 124, second; and all the rest were far behind.

For the churches in America, the year 1831 was one of wide-spread revival, far exceeding in extent anything which had taken place since the great awakening in the days of Edwards and Whitefield. Some 1500 towns and villages shared in the blessing, and more than 50,000 professed to have become followers of Christ, of whom between 300 and 400 were college students.

The largest Protestant denominations, then as now, were the Methodist Episcopal and the Baptists. The whole Catholic population was estimated at half a million. There were 140,000 Congregational church members, with 1,000 ministers, and 173,000 Presbyterian church members, with 1,700 ministers. John M. Mason had been dead two, and Edward Payson four years. Among the leading Presbyterian and Congregational clergymen of the day were the elder Alexander and Miller of Princeton, Richards of Auburn, Nevins of Baltimore, Gardiner Spring of New York, Lyman Beecher, Woods and Stuart of Andover, and most of the college presidents already mentioned. Henry Ward Beecher was in his freshman year at Amherst. His elder brother Edward that year resigned the pastorate of Park Street Church, Boston, to accept the presidency of Illinois College. Charles G. Finney, then under 40, was in the midst

of his wonderful career as an evangelist, and did not become an Oberlin professor till several years later, for Oberlin was not yet founded. Nathaniel Emmons was still living, though an old man. His home at Franklin had been almost a theological seminary, for over fifty young men had studied theology under him.

The chief theological controversy of the day grew out of the teachings of Nathaniel Taylor, who, after a successful pastorate of twelve years, at the Center Church, New Haven, where he succeeded Moses Stuart, accepted the Professorship of Theology on the establishment of the Theological Department at Yale in 1822, and held it till his death in 1858. His view of sin was held to be erroneous, though he believed that all men were sinners, and, as a protest against his teachings, the Pastoral Union was formed, which, in 1833, started a rival seminary at East Windsor Hill, Conn., with Bennet Tyler at its head. Asahel Nettleton, the distinguished revivalist, who sympathised with Tyler, also made his home at East Windsor. When Taylor and Tyler died, in the same year, I heard Professor Goodrich declare, at a meeting of Yale *alumni*, that their theologies really differed less than their names. Tyler, Nettleton and Goodrich were all contemporaries of Taylor at Yale.

It was not till six years after the date we commemorate that the split occurred in the Presbyterian Church, because of what the Old School held to be the heretical teaching of Albert Barnes and his sympathisers. Horace Bushnell, in 1831, was a recent graduate of Yale, and a tutor. Ancient history as it seems to us, it was eighteen years later that he was tried for heresy because of his views with reference to the Trinity, and acquitted. In 1831, Edwards A. Park graduated from Andover Seminary, and it was late in the fifties when my pastor, an able minister of the Old School, expressed the fear that he would prove a downright errorist.

And so it often happens that the men charged with a Liberalism bordering on heresy in one generation, are regarded as Conservatives in the next. What relief it would bring to many minds if the advanced thinkers of to-day would content themselves with the positions of Taylor and Barnes, of Bushnell and Park. But so long as the church holds to a Divine Redeemer from sin, to personal accountability and immortality, and to the obligation of a life of service, we may be confident that it will recover from any error into which it may fall.

In 1831 the income of the American Board was 101,000 dollars, a considerable increase over that of the previous year. The American Bible Society was the only other religious

society with an equal income. It was in 1831 that died the beloved secretary of the Board, Jeremiah Evarts, father of the late Hon. Wm. M. Evarts. Of the sixty two corporate members of the Board that year, thirty one were Presbyterians, twenty four Congregationalists, and six Reformed.

The Missions of the Board were in India, in what were then called the Sandwich Islands, in China, in the Mediterranean, and among the American Indians. The Missions in India were in Bombay and Ceylon, and the change in the attitude of the British Government is shown in the fact that for several years it refused to allow the number of missionaries in Ceylon to be increased, and did not permit them to use the press. There were ten missions to various Indian tribes, and it was almost exclusively in these missions that unmarried women were employed. In China there were but two men, and they were not permitted to leave Canton. Dr Bridgman, one of them, had a class of five Chinese boys, but there were no converts.

The Mission which aroused the deepest interest was that to the Sandwich Islands. With it were connected twenty-eight men with their wives.

The membership of the Mission to the Mediterranean consisted of Daniel Temple, Eli Smith and the printer Holman Hallock at Malta ; Isaac Bird and George B. Whiting in Syria ; Jonas King in Greece ; and William Goodell here—all but Dr Smith, with their wives. Of these, only Mr and Mrs Goodell were in the field now occupied by our Board. H. G. O. Dwight and William Schaufler were under appointment, and expecting to come here the next year. And it is on the foundations laid by these godly men that we have been permitted to build.

Letter from Mrs I. G. Bliss

It was in June, 1847, that we sailed from Boston for Smyrna, in the barque "Catalpa," Capt. Watson. Erzroum was our destination, and for fear that we might not be able to cross the mountains if we waited for Mr Bliss to complete his course at Andover, the Seminary, by request of Dr Anderson, gave him his diploma in advance.

Our companions on the voyage were Mr and Mrs Benton, designated to Syria, and Mr and Mrs Cochran and Miss Rice to Urumiah, all under the direction of the A. B. C. F. M. It was not till nearly thirty years later that missionary forces were divided, and Syria and Persia fell to the Presbyterian church.

Sixty days seems a long time for a trip to Smyrna, but it was a trifle compared with the time required for missionaries to go around the Cape of Good Hope to reach their fields in India and China, or to round Cape Horn in order to reach the Sandwich Islands.

At Smyrna we found the Riggs and Benjamin families. Mr and Mrs Benton left us at Smyrna, and the Urumiah party went with us to Constantinople in an Austrian steamer. We were taken into the family of Mr Everett, who was an acquaintance of Mr Bliss. What a delicious aroma comes with the memory of Mrs Everett! It seemed as if she had every natural and christian grace; was strongly loved by missionaries and natives. The latter believed her to be *perfect*, and so she seemed. Mr and Mrs Everett had left their first home in Smyrna to help Miss Lovell bear the burden of the newly-established girls' school, which was kept in a room in Mr Goodell's house.

One of the choicest memories of those days was the glimpse we had of those pioneer missionaries, Mr Goodell, Mr Schaufler, Mr Dwight and Mr Hamlin (no D.D.s then,) and their wives. Does anyone, besides myself, remember the first Mrs Hamlin? Her sweet dignity impressed me much.

Mr Goodell was occupied with his translation of the Bible into Armeno-Turkish, and Mr Schaufler with his Hebrew-Spanish. Mr Dwight had charge of the general missionary work, but had passed the work of preaching mostly into the hands of the pastor of the church which had been formed the year previous. Mr Hamlin was devoted to his seminary in Bebek. I attended the first graduation exercises of that seminary. One of the three graduates, as I remember, was Baron Muggerdich, afterwards so long pastor of the church in Trebizond. It was all important that he have a wife that

would be a true help-meet, and Miss Lovell and Mrs Everett decided to give up a highly-valued and beloved teacher for the purpose. Thus it happened that Armaveni Hanum became his wife, and the arrangement proved in the highest degree satisfactory, though a great loss to the school. She is still living. Mr Wood, Mr Homes, and Mr Van Lannep were also in Constantinople.

After a few days we left with the Urumiah party for Trebizond, in an English steamer. They remained there only long enough to complete arrangements for their long journey, but Brother Edwin Bliss was there with his wife and two little daughters, and we stopped for a visit of two or three weeks with them. Mr and Mrs Powers were their associates, but they were absent at the time. Here we had a most *restful* opportunity to get a little insight into true missionary work, and I remember the little Anna, now the indispensable helper in the school in Marsovan.

We made our journey to Erzroum on horseback in six days, Brother Edwin accompanying us to take charge of all things, and to see us established in our new home.

We reached the city on Saturday evening, and were met at the entrance by Mr Peabody and his servant carrying a large glass lantern with six candles. The dogs, too, had collected, and were vociferous in their demonstrations.

Mr and Mrs Cochran were still there, as Mrs Cochran's health did not permit her then making the long journey to Urumiah. Miss Rice had gone on with Dr Wright.

We found people who were interested in the Gospel in the same state of excitement as prevailed throughout the country in those days. Persecutions had been greatly checked by the persistent representations of the missionaries, strengthened by the powerful influence of Sir Stratford Canning, but reading the "Protestant Bible" was a sin to call forth excommunication and anathemas and boycott, and there was no means of relief. Brother Edwin's house in Trebizond had been stoned. Dr Smith's house in Erzroum had been entered, and his books and papers torn and scattered in the streets; but now it was known that influences were at work in Constantinople to put a stop to such things, and there was more quiet. The few Protestants were anxiously waiting to receive the order, which they knew had been given out in Constantinople, that the Protestants form themselves into a community and choose a man to represent them at the Porte.

Mr Peabody had hired a house in a distant part of the city, and was preaching morning and afternoon on the Sabbath to the *three* families who had identified themselves with the new

movement, and others from outside—Arabkir and other places. Sometimes the number would reach twenty. The next Sunday only *Protestants* were there—someone had stationed himself on a neighboring housetop and noted those who had gone in, and had warned them to go there no more.

The next spring—1848—Mr and Mrs Stoddard were there from Urumiah on their way to America, and Mr Cochran being there also, Mr Peabody thought it would be well to form the brethren and sisters into a church. Mr Peabody was the only one who could use the Armenian language, but for the others there was an interpreter—our teacher, Baron Garabed Kalousdian, a pupil of Dr Hamlin's, who knew English well. To Mr Bliss was assigned the charge to the deacon. Unwilling to speak through an interpreter, he wrote out what he wished to say, gave it to his teacher to correct, committed it to memory, and, to the surprise of all except Baron Garabed and myself, gave the address in Armenian. From that time his principal work in the language was putting into Armenian short sermons, getting Baron Garabed, to whom Mr Peabody had passed the Sunday afternoon service, to give the place to him.

The next spring—1850—he made his first and only tour to Diarbekir and the intervening places, but the strain was too much for him. His burning desire to save souls while hampered by lack of familiarity with the language—the state of mind of the people, fearing to come to him by daylight, and so waiting for the darkness to shield them, thus keeping him up often till after midnight when it was necessary to travel in the morning to avoid the heat of the day—all was too much, and the result was his being obliged to give up work and return to America.

On this trip he was impressed with the importance of the field, where many were ready and longing to hear the Gospel, and he wrote to Constantinople of the importance of having an institution on the spot to raise up labourers.

In Diarbekir a “brother” sent from Aintab by Mr Schneider, had done faithful work. Many had been drawn to listen to him, and one man had been thrown into prison. Mr Bliss met with the few faithful ones, and offered special prayers for him, and very soon he was released.

The next year—1851—we went to America, Mr Bliss fully assured that the ocean voyage would perfectly restore his health, and that he would very soon be back at his work.

At Constantinople I had the privilege, as Mrs (Dr) Schaufler's guest, of attending a garden party given by Lady Canning, a slender, graceful lady, who quite charmed me by her kind attentions. I had there also the great honor of an

introduction to her husband, the British Ambassador, a short, rather stout man, with white hair, afterwards known as Lord Stratford de Redcliffe.

We returned to America as we went—in a sailing vessel, but it was *five years* before Mr Bliss obtained the approval of the physician in Boston for his resuming missionary work, and on the very eve of return he suffered a breakdown of health so serious as to compel his resignation as missionary. Meantime open doors were calling for workers, and the missionaries on the field were taxed beyond their ability to meet the necessities of the work. Thinking that, although Mr Bliss might not be able to bear the responsibility of direct missionary work, he might relieve them by taking charge of the exclusively *Bible* work, they suggested his returning for that purpose, and the Bible Society sent him to Constantinople as their agent for the Levant.

We reached Constantinople (by steamer) in February, 1858, and there we had a happy home for more than thirty-two years.

Many changes had taken place in the missionary circle. We lived at first near Dr Dwight and Brother Edwin, in Stamboul.

Dr Hamlin had taken Miss Lovell to make a home for himself and his children, and she had passed away leaving her little Clara and Alfred. Mr and Mrs Everett had taken the girls' school to Hasskeuy, and both had gone to their Heavenly Home. Miss Maria West and her sister Sarah had charge of the school in Dr Riggs' house. Dr Goodell's family were their neighbors.

It may not be amiss, as evidence of Providential guidance in His work, to tell of the circumstances that led Mr Bliss to think of a Bible House. He was going from his narrow quarters in the city to his home in Hasskeuy in a large row boat, with a dozen or more natives seated in the bottom of the boat. He was sitting up on the stern, when some people below him began to talk about him. As their conversation was in Armenian, they did not suppose he understood. One says to another, "Who are these people? What sort of people are they?" "They seem to be a good sort of people," was the reply, "but they don't know how to work; the Catholics have a house of their own, and you know where to find them, but these people are sometimes here and sometimes there." At once the thought came to him: "Yes, that is just what we need—a place where people will know where to find us; and then what a help it would be in the general work!"

He came home full of the idea, and as soon as possible communicated it to the missionaries, who fully agreed with him. He got each of them to write out his opinion over his name, and sent to the Bible Society in New York, and asked permission to go to America and raise funds for it. They consented, and when he had raised 50,000 dollars he returned, and with others—Mr Pettibone especially—drew up a plan for a building that would accommodate *all* missionary work—American and English. In due time, after all obstacles that were to be expected in Turkey were removed, he had the satisfaction of seeing the Bible House finished, and all branches of the work well accommodated.

In England, when on his way to America, someone suggested his seeing Mr Arthington, of Leeds, who has recently died. He did so, and Mr Arthington seemed much interested in the project, and promised a large sum if the house could be erected in Jerusalem!

I should dearly love to be with you in your gathering, and *look* upon the familiar faces—and upon the new ones as well—though I could not hear a word that was said.

May you have God's blessing in your gathering, and may you all receive a new impulse in your work by this review of the past.

Yours in missionary bonds

E. D. BLISS

Washington, D.C., March 12, 1906

THE FIRST MISSIONARIES TO TURKEY

By Rev. George F. Herrick, D.D.

To quote a text of Scripture does not necessarily imply that a sermon is to follow, so if I repeat the 5th verse of the 9th chapter of the prophecy of Zechariah it is because those words fitly introduce the theme assigned to me on this occasion. "Your fathers, where are they? and the prophets, do they live for ever?" The implied answer, no doubt, is, "The fathers have passed off the stage of life; the life of the prophets is limited like that of others of their time." Yet the fathers of the Hebrew people and their prophets did live, revered in the memory of their race, and do so live till this day. And we of Gentile races recall and revere those venerable names, Abraham, Israel, Moses, Samuel, Elijah, Isaiah and the rest, and cherish them among our spiritual treasures. Even in this world they have attained immortality.

We are met here to-day to commemorate the life and work of our fathers of the Missions of the American Board to this Empire. They were prophets—God's messengers sent out seventy five, or at least fifty, years ago, from the churches of the West to these churches of the East, and to other races of this land. They came to the land which was the birthplace of Christianity, the land of Apostolic labors, of Œcumenical Councils, of ancient national churches; the land occupied also, in the later centuries, by other than Christian races. The West, conscious of its great indebtedness to the East, desired to offer to all these races a share in those varied fruits of a pure evangelical Christianity which our fathers, who embraced Christianity centuries later than did Armenians and Greeks, have long been privileged to enjoy. The purpose and aim of those who came and of those who sent them was not divisive; it was not proselytising; it was to bring light and help to those in darkness and in need.

Those fathers of the mission represented New England Christianity of the first half of the nineteenth century. That form of Christianity could hardly be called sympathetic towards Romish or Oriental churches, though recognizing and rejoicing in religious aspiration wherever found. It was

the honest and anxious desire of that time to re-introduce here the New Testament evangel—the uplifting and enlightening power of a pure and living Christianity. This was to be done through preaching, through schools, through the Bible and other christian books translated into the vernaculars of the several peoples and circulated among them. The Bible took the place of church creeds and churchly authority in all the efforts of the missionaries. The faithful observance of the Lord's day crowded out, not only the observance of saints' days, but even, as we now keenly regret, the observance of Christmas and Easter. A rigid Puritan simplicity characterized the home life and the public services of those early missionaries. The fathers were as unlike as possible in natural temperament, in mental qualities and equipment, and in the work they accomplished. Of supreme, unselfish devotion to the work they came to do, of absolute loyalty to their Divine Master, they were all alike shining examples. Of those men, as far as the limitation of time shall permit, we propose to speak one by one, and if we do not in like manner speak, one by one, of the mothers of the mission as well as of the fathers, it is because the life and work of the wives was united, fused, pervasive in the life and work of their husbands. Every one of them was, in the noblest sense, her husband's fit companion and help-meet. How the pure fragrance and music of the homes of which those women were the center and the soul, has been silently absorbed into the best life of our evangelical communities only the recording angel fully knows. Before every one of the wives of those early missionaries I make the profoundest Oriental salutation. Nay, I take my shoes off my feet when daring to tread the ground they trod.

Probably there is no one in all the group of the founders of the mission who lives in the love of all who knew him so fully as Father Goodell. He always met everyone with a smile. The word sarcasm was not found in his vocabulary. He was quick at witty and happy repartee. "You laugh too much," said solemn Mr Temple, his associate. "True; but remember I have to laugh for two," he said. "It is hoping against hope to work there," said a colleague in discouragement. "Father Abraham gave us a good example for that," replied Goodell. All the birthday anniversaries of old and young, especially of the children throughout the Constantinople missionary circle, he habitually remembered with a call, a note, or a gift. He was fond of pleasantries which never passed over into levity. Faith, hope, love, were blended in him all his life through. His great work, his lasting monument, was the Armeno-Turkish Bible. There is still some call for his

very full commentary on the Gospel of Matthew ; more call for a volume of sermons, which was his last gift to the people to whom he gave his life. He loved to preach—long sermons never ;—and it was this saintly man who, in his Johannine old age, after he had preached for me one day, said, “ Brother Herrick, pray for me that when I have, all my life, preached to others, I may not myself be a castaway.” Dr Goodell retired in June, 1865, and died at his son’s home in Philadelphia in February, 1867. There is an excellent memoir of Dr Goodell, prepared by his son-in-law, Dr Prime. He still lives on the mission field in the person of his daughter, Mrs (Dr) Barnum, of Harpoot.

Dr Schauffler, a typical German in thought and feeling, was an eminent linguist, acquainted with twenty languages. At his best he was both a brilliant preacher and a brilliant conversationalist. He had a passion for classical music, and into old age played the flute with exquisite skill and expression. He was very sensitive to discord in music, or in anything else. Not equable, like Dr Goodell, he yet had a very affectionate nature. His mind and heart and face glowed in the contemplation and handling of spiritual themes. Previous to the year 1857, he worked, using both Spanish and German, for the Jewish people. From that date on till his retirement in 1879, his work was for Moslems. He sometimes had his parlor full of them on a Sunday evening during my first winter in Constantinople, and expounded the Gospel story with great impressiveness. He gave years of work to preparing the Bible in Osmanly Turkish—labors into which others entered. Two of Dr Schauffler’s sons have become distinguished missionaries : the eldest here, then in Austria, and then, till his death, to the Slavic peoples in America ; and the youngest is the well-known Sunday School and City Missionary leader in New York city. Mrs Schauffler lived into a beautiful old age, translated into the immortal life after more than ninety years here. She was the first lady missionary sent to Turkey unmarried, by our Board.

Dr H. G. O. Dwight was, in an important sense, the first pioneer of the missionary work in this Empire. With Dr Eli Smith, he made an extensive tour in the land previous to 1831, and the year following he took up his residence with Dr Goodell at Constantinople. He was a man of marked ability and personal dignity. His was, for years, the leading influence in missionary counsels. His judgment had great weight with the officers of the Board at Boston. He was founder and first editor of the “ Avedaper.” To know how he looked, meet his son, Dr Henry Otis Dwight, our colleague, as he appears now. His

death was sudden, in a railway accident in America, in 1862. We all know how Dr Dwight lives in missionary work in the persons of his son, of his daughter, Mrs (Dr) Edward Riggs, and in the persons of six grandchildren.

The most versatile missionary the American Board has ever sent to Turkey, the one most widely quoted, remembered and respected by the people of the country is Dr Hamlin. He was the founder of the so-called Bebek Seminary, the first school above primary schools, with one exception, established by the mission. The world knows what other remarkable things he did at Bebek, besides conducting that composite institution. There is hardly a useful trade or profession in which he was not an adept. Were sick British soldiers over in yonder hospital dying for lack of proper care and proper food, Dr Hamlin makes a bakery and washing establishment in the time it took Jonah's gourd to grow. He convinced people by ocular proof that he cared for their welfare, both as pilgrims to a heavenly country, and as suffering dwellers on this planet. Dr Hamlin was, with Mr Robert, joint founder of the great institution which stands an intellectual lighthouse on the unparalleled site of yonder promontory, yet some of his greatest services to the people of this country were done between the years 1839 and 1861. His pupils have placed over his grave a noble block of granite, but his most enduring monument is on the shores of the Bosphorus.

With Dr Elias Riggs my own relation was very close, and continued for many years. He was pre-eminently the scholar of that early group. The thoroughness, the accuracy, and the breadth of his scholarship, in all respects needed for his life-work, gave him a unique place—one in which he had no peer, and will have no successor. His missionary life extended over more than sixty-eight years. We stand in awe before the scope and magnitude of his Bible translation and other literary work. For more than forty years of his missionary life, Dr Riggs preached every Sunday in one or another of the languages familiar to him. His deeply emotional nature was generally little in evidence: was, in fact, held under rigid repression. But I can never forget the irrepressible emotion with which, at the close of a sermon in English before a little group of the missionary circle, on objections to the truth of Christianity, he said, "I am glad to stand with Daniel and Isaiah, with Paul and John, with all the fathers and the saints of the Christian church, in reverence for God's Word of revelation, and I humbly hope to meet them—to meet our Lord Himself—where we shall no longer know in part, no longer see through a glass darkly, but face to face." It was but yesterday

that we were met here to commemorate the life and work of this one of the fathers. His personal presence is still fresh in our memories, and lingers, as a benediction, within these walls. A son, a daughter, and seven grandchildren of Dr Riggs are engaged in missionary work in this Empire.

Dr and Mrs E. E. Bliss joined the mission in 1843. What a man he was in his prime! Well do I recall my first glimpse of his tall, straight figure, his firm, elastic step. Did any man ever combine in more perfect balance, high and clear intelligence, supreme devotion to duty, the ability to see all sides of a question with uniform considerateness for others' judgment and others' feelings? Really to know the *man* you must see him, and often, at his own fireside after dinner, in the early evening, especially if to the family circle were added the bachelor brother Pettibone. The witty sally, the sprightly repartee, the flash of pleasantries would scintillate and sparkle for an hour till the evening's work made its stern call. At one station meeting in the autumn of 1861, after Mr Dunmore, who had worked for a year at Constantinople, had left us for his too short period of service as Chaplain of Cavalry in the Union Army, the question went round—"How can we divide up Mr Dunmore's work?" When the question came to Dr Bliss, he said, "I am in the habit of giving to sleep most of the time between 11 p.m. and 6 a.m. Perhaps I can do with less. The other hours are full." Dr Bliss was for ten years editor of the "Avedaper," and from 1856, on till his last illness, chief editor and superintendent of our publication work. The immense volume of that work would, if presented in detail, make a most surprising record. He was also, till the years of failing health, a very able and impressive preacher. While a missionary at Marsovan, Dr Bliss suffered a very severe attack of malarial fever, and often said, in his later years of semi-invalidism, "I left my health, many years ago, in the Samsoun swamps." Once I met him with one side of his face badly swollen, and asked him what was the matter. "Why," he said, "they complain that I am growing thin; I'm trying to flesh up; had to begin on one side; looks hopeful for ultimate success, don't it?"

Dr I. G. Bliss, who went as missionary to Erzeroum in 1847, was a man of natural temperament quite unlike his brother's. He had a fiery zeal in all good things. He was a man of exceeding warmth of feeling, very impulsive, very persistent also, taking active and stimulating interest in every department of our work. He was for more than a quarter of a century the very efficient and enterprising agent of the American Bible Society, and for all those years voluntarily

undertook the whole charge of the distribution and circulation of mission publications, in addition to those of his society. His great monument is this group of buildings, the American Bible House of Constantinople. Mrs Bliss still lives in a beautiful old age.

Rev. Justin W. Parsons joined this mission in 1855, after some years of service for Jews at Salonika and at Smyrna, and met instant death at the hands of lawless Yoruk marauders in August, 1880. He never knew that his Alma Mater had, that summer, conferred upon him the honorary D.D. He was a man of almost more than womanly gentleness of manner, with a passion for doing everything decently and in order. He would rival a cat in the noiselessness of his movements. He would remove his boots where we usually remove our overshoes, put on slippers, and open the sitting room door as though just appearing, of a morning, from the guest chamber. He was once returning from Constantinople with a donkey load of books, and nothing else, when he was stopped just below Bardezag by the famous brigand Lefteri. The result of the interview, in place of intended robbery, was that Lefteri bought and paid six piastres for a Greek Testament. More persistency of noble purpose no man ever had. To Brother Parsons is due one of the first effective steps taken in this mission towards self-reliance and self-support on the part of the native churches. The memory of that action is very vivid in my mind. It was taken at the annual meeting of 1861, the first I ever attended, and the first of the Western Turkey Mission. The meeting of 1860 of the "North Armenian Mission," was held at Harpoot, and at that time Rev. Marderos Schmavonian was ordained pastor of the Harpoot Church. The separation of the European Turkey or Bulgarian Mission from this took place ten years later. At that meeting of 1861 the whole mission was my guest, by day, in the residence of Minister Williams, who had hurriedly left to join the rebel army. Mr Parsons had prepared his facts and figures with great care. He was no orator, but he could condense a great deal on one page of paper. He once reported his station at annual meeting on a page and a half. He had done better than marshal facts and figures. Before coming to the meeting he had secured the co-operation—life-long co-operation it was—of the then young and ever-beloved pastor of the church at Adabazar, Rev. Alexander Djedjizian. His plans were elaborately discussed, and, in the end, unanimously adopted. Brother Parsons had royal support in his life-work,—who of those men had not?—in his wife, who still survives, very feeble, but her heart is still here.

There is one name, which may not occur to many here, which should be recalled among the pioneers of the mission. Mr Dunmore was, *par excellence*, a pioneer, happiest on horseback, always ready for the hardest, roughest work, absolutely without fear. He went to Diarbekir in 1851, later to Arabkir, commenced the station at Harpoot in 1855. He travelled over 6,000 miles on horseback in Turkey, and 1,000 in Russia, always when alone without a guard. He was a thin man, of middle height, with a restless, piercing eye, quick of speech, of unfailing tact and boundless enterprise. If his manner and appearance sometimes suggested a chestnut burr, yet a man of tenderer heart, of more absolute and unselfish devotion, never lived. He used two native languages freely, if not always, with faultless accuracy. "Don't use Arabic words," he said to me; "use Tartar words, so a *hamal* can understand." What Tartar word should replace "*hamal*" he didn't say. Once, travelling alone in the Koordish mountains, two robbers halted and stripped him. They were so angry at the smallness of their booty that they were about to kill him. He said, "My mission is to preach the Gospel to such as you. Give me half an hour for preaching and prayer, and then kill." As soon as he had finished praying, they gave back his things, made him a profound salutation, and departed, thinking him a saint. Once, in the early days, invited to speak in a Gregorian church, he began by making the sign of the cross, and when he had thus gained the alert attention of all, he preached on the significance of the Cross of Christ from 1 Cor., ii. 2. One Sunday, at Harpoot, he gave notice that he desired no calls before noon, as he required the morning hours to prepare his sermons. He had just opened his Bible the following morning, when the leading man of the evangelicals came in. "Did you not hear my intimation about time for calls?" he asked. "Oh yes, that is why I came; I knew no one else would come, and we could have the morning together." No one who heard it will ever forget Brother Dunmore's sermon before the mission in 1861 on Paul the missionary. Few men in modern times more faithfully followed Paul. After his death Mr Walker gave emphatic testimony to the excellence of the foundation work done by him in Diarbekir, Arabkir and Harpoot. A Texan bullet ended Dunmore's life in the first year of the great civil war.

Of Dr Andrew T. Platt, my closest, dearest friend, I cannot forbear saying a word. He came to Aintab in 1852, and died at Roumely Hissar December, 1872. He was a little man physically, but very large in mind and character. He combined womanly gentleness with manly vigor in unusual degree. He was one of the best equipped men, in every sense, ever sent out

by the Board : an accurate scholar, a very impressive preacher, an incisive, stimulative teacher, a thorough Bible translator and author ; and, till other work more than absorbed his time and strength, an able physician. Some of the best Turkish hymns are his work. He used up in twenty years the strength of forty, and died in his forty-seventh year. A rare man he was, and, like others whom we revere to-day, left here a place evermore empty, to find glad welcome to the place prepared for him in Our Father's House.

The necessary limitations of time forbid my calling up in memory more than the names of those who came more than fifty years ago to the field, who served for many years, some of them through a long life, and who have entered the higher and sinless service: the names of Morgan, who preached in the language of his people six weeks after reaching his field ; of Drs Wood and Schneider, whose prolonged and fruitful service is a part of our spiritual inheritance ; of Powers, Dodd, Ladd, Jewett, Benjamin, Ball, Walker, Van Lennep, Richardson, Pettibone, Trowbridge. Of the saintly women, their companions, four are still living on this side the veil that screens those brothers from our sight. We cannot greet them here to-day. But how precious is their memory : how enduring their work : how ample their welcome into the fellowship of the saints in light : how strong, how tender the bonds that draw us also thither. Yet no. Let us not yearn for speedy entrance into the heavenly fellowship. Let us, rather, pray to live here, and fill up our day of humble service, not unworthily of those we revere. Let us serve with equal faith and devotion, in the same spirit in which they served, with, it may be, as years increase and missionary experience enlarges, a clearer understanding of the conditions of the largest and most permanent success. Let us serve till the lengthening shadows tell us, one by one, that the night cometh when no man can work. Living thus, we shall be prepared—be it here or be it yonder—with joy unalloyed, to hail the dawn of the perfect day of our Redeemer's triumph in this land, in these adjoining lands, in all the lands of Asia, in Africa, in all the earth.

My dear Dr Herrick,—

I learn that the Constantinople Station, at its coming annual meeting, will celebrate the seventy-fifth anniversary of my parents' arrival in Turkey. Would that I could be present on that happy occasion!

When my father first arrived in Constantinople, he was very politely received by the Armenian Patriarch, who, in the language of the Orient, said "that he loved Dr Goodell so much, and his country so much, that had not Dr Goodell come to visit him, he would certainly have gone to America to see him!" This courtesy was only on the surface, for, as you know, bitter persecutions soon followed; but slowly, yet surely, God's Light found its way into that dark land, and Dr Goodell's early labours have been blessed a thousandfold.

You and your wife are the only missionaries left in Constantinople who were there when my parents came away in 1865, and *you*, Dr Herrick, know personally of my father's work and life—his life-work, the translations of the Scriptures into the Armeno-Turkish language.

I wish at this special time to remember my father's work in some substantial manner, and regret that it cannot be in a large way; but I send, through Mr Frank H. Wiggin, seventy-five dollars for this year's *free* distribution of my father's translation of the Bible and his volume of sermons, among the poor and worthy, that though dead he may yet speak words of comfort and peace to the people of Turkey, for whom he so constantly and fervently prayed, and may those prayers come up before God as a memorial!

Very sincerely

EMMA L. GOODELL

2034 Chestnut St., Philadelphia,
March 20th, 1906

Letter from Rev. Dr Washburn, Ex-President of Robert College

New York, February 17, 1906

Dear Brethren :

Your circular of 20th ult. has reached me here, and as I am likely to be away from my desk for some weeks, I send you now the hearty greetings of Mrs Washburn and myself on the occasion of your Memorial meeting. On the 7th of May next it will be just 50 years since I spent my first night in Dr Goodell's house at Hasskeuy—and it was on that occasion that I first saw Mrs Washburn. I also at that time visited the houses of Dr Schauffler and Dr Edwin Bliss, the latter near the City Wall on the Marmora. There I first saw Mr Pettibone. It was two years later that I joined the Mission and lived for a time in the old chapel at Yeni Kapoo, and took my meals at Dr Dwight's. I occupied the old office of the Mission in Vizier Khan, as treasurer. There is no one left in Turkey who was a missionary at that time, but they all live in my memory and my heart. No memory of the past is more vivid than that of the first station meeting that I attended in the little room over the book-shop just below Validé Khan. A dozen missionaries knelt down to pray for the conversion of the City and Empire to Christ, and evidently expected the prayer to be answered—while the crowds which thronged the street below—and almost drowned the voice of prayer with their shouts—knew nothing of the missionaries and cared nothing for their mission. From any human point of view the missionaries were fools, but they seemed to me that day to be saints and apostles, and the impression then gained never altogether wore off. Those men, most of them at any rate, always seemed to me of a higher type than any whom I came to know later, and as for myself, I never thought of even comparing myself with them.

I do not know whether the rest of you who knew them have this feeling or not, but it does seem to me that the self-sacrifice, consecration and faith demanded of the earlier missionaries was something deeper than anything which we have known in our experience, and I look back upon them very much as we may suppose that the second century fathers looked back upon the Apostles.

For us times have changed—the demands upon us are different, and we could not be exactly like them if we would, or do exactly the work which they did,—but we can honour

their memory, and, in our measure, share their faith in the final triumph of Christ's Kingdom, and do our best to proclaim the Gospel which they preached.

So I am glad that you are going to have this service, and regret that I cannot be there to gain the inspiration of the occasion.

Yours, in the love of Christ,

GEORGE WASHBURN

**Letter from Rev. Dr Farnsworth, for fifty years Missionary
at Cesarea**

Dear Brethren and Sisters of the Turkey Missions :

We are glad to know that you are to celebrate the 75th anniversary of the arrival of Dr Goodell in Constantinople, and the beginning of the missionary work among the Armenians. Would that we could be with you on that occasion. As that is not practicable, we are very glad to be represented by letter. Just now it occurs to me that we worked longer in that mission than any other missionaries have done. Father and Mrs Riggs had a longer missionary life, but not all in that mission. Our missionary life covered two-thirds of the 75 years under review. When we entered the field all the Fathers were just in their prime ; perhaps Fathers Goodell and Schaufler were a little past that point. Just then Father Goodell was at home on his first furlough after 31 years of service ! Let us recall the names of the missionary band that belonged to Constantinople : Goodell, Schaufler, Dwight, Homes (just left for America, or leaving), Riggs, Benjamin, Hamlin, Van Lennep, Everett. Where can such another list be found ? These were " the chief of the mighty men," and " who shall attain unto the eight " ? I had the pleasure of being associated with the Fathers of the Mission longer, I believe, than any other missionary now living, though the association was not very intimate. I admired them, but I do not think that I fully appreciated some of them. This was especially true of Father Goodell. Though repeatedly his guest, and though I enjoyed his society very greatly, I did not really get his measure. He was so unassuming, so childlike, and withal so jolly that I did not think of his greatness. I have just read " Forty Years in the Turkish Empire," and he now seems to me to have been really a *great* man. In all the scenes of violence that he passed through, even when savage Bedouins sacked his house, he never showed the white feather. When called upon to act as chaplain for the British Embassy he discharged the duty in a most satisfactory manner. When it was necessary for him to appeal to Lord Stratford de Redcliffe, he showed himself an able diplomat. He was eminently wise in all his work as a pioneer missionary.

I want to speak of one other man. Whether a great man or not he did a great work ; I refer to Dr I. G. Bliss. Those who joined the mission after 1871 can hardly appreciate the work that, under God, he accomplished, not only for the Bible Society for which (except a short time when a missionary of the Board,) he was agent. Two of your number can remember

the time when at the Annual meeting, we might be said to "board round," as I did in the forties when teaching school. My first Annual meeting was in 1856. On the steamer I met a converted Jew, who took me to a Khan, where I found E. E. Bliss and Pettibone. The several sessions were at Yeni Kapoo (Constantinople), Hasskeuy, and Bebek. The meetings at these several places were not always in the same house, but with the different missionary families of the place. Brother Herrick will remember the meeting of 1870 in that dark old room that was rented as a book-store. All the sessions except one were held there. The day that we had the sermon and communion service we went to Dr Bliss's, that the women and children might attend. Work on the Bible House was at that time well begun, and in 1871 the meeting was held there. Remember Dr I. G. Bliss, who, under God, was the agent in providing such a home for the meetings of the mission, and such a center for the work of the Board in all the land. This is one of the noble monuments that America has in Turkey.

W. A. FARNSWORTH

Whittier Hall, N. Y., February 23, 1906

OUR NATIVE CO-LABORERS

By Rev. Joseph K. Greene, D.D.

What is the relation of the missionary to the native minister? The missionary passes on; the native minister abides to the end of time. Our Divine Master, in His human form, was a foreign missionary: He came and He went; the disciples, who remained, were, by the indwelling power of the Holy Spirit, to do even greater works than Christ had done in His earthly ministry. The missionary, too, is a messenger from without, called by God to proclaim his truth and to carry to others the impulse to a new and spiritual life; but history tells us of no *nation* converted to Christianity, or reformed and quickened in its spiritual life, save by the instrumentality of men of its own flesh and blood. If, then, the missionary wishes to make Christ known to the heathen nations, or to quicken the spiritual life of peoples nominally Christian, the best way, indeed the only way, is to prepare a native ministry of the highest possible efficiency. Every evangelical missionary society of modern times has had this purpose and plan. Thanks to God that in this most important work the missions in Turkey have been highly favored.

In 1819, the American Board, for the first time, sent missionaries to Syria, and the first persons of whose spiritual awakening the missionaries had hope were three Armenian ecclesiastics, with one of whom the Rev William Goodell began the study of Turkish in 1824, while the other two were employed to assist him in translating portions of the Bible and certain tracts into Turkish. By a remarkable providence the truth proclaimed in Syria found its echo in Constantinople. In 1826, Rev. Jonas King, after three years' labor in Syria, addressed a farewell letter in Arabic to his numerous Syrian Catholic friends, and therein explained at length the reasons why *he* could not accept Roman Catholicism. This letter, translated into Turkish by Mr Goodell, and written in Armenian letters, was sent to Constantinople, and was read in a council of ecclesiastics convened by the Armenian patriarch, and the passages of Scripture referred to in the letter were carefully

examined. This letter seems to have made a deep impression, and to have convinced the patriarch and the bishops present that certain reforms in the priesthood were needed. The one *visible* result of this incident, however, was the opening of a school, in 1827, for the instruction of priests and teachers. The head of this school was an extraordinary man, named Peshtimaljian. He was an excellent Armenian scholar, acquainted with the national history of the Armenians, and familiar both with the Bible and with the theology of the Roman and Oriental Churches. He was no friend to the superstitions of his own church, and was disgusted with the low character of many of its clergy. He was a timid man, and never identified himself with the evangelical cause, but he taught his pupils to *think* and *investigate*, and, best of all, to *study* the Bible. In short, this man seems to have been sent, in a measure, to prepare the way for the evangelical awakening among the Armenians. When, subsequently, Peshtimaljian became acquainted with Messrs Goodell and Dwight, he showed himself most friendly; and when in 1833, fifteen young men, all from the school of Peshtimaljian, were ordained priests in the patriarchal church, the missionaries were invited to be present, and Mr. Goodell joined in laying hands on their heads and in praying that they might receive the Holy Ghost. Peshtimaljian's school continued for ten years, that is to say until his death in 1837, and, according to the testimony of Mr Goodell, Peshtimaljian died strong in the belief that the pure word of God would one day prevail in all the churches.

Now, in the providence of God, all the men first awakened to a spiritual life through the labours of the missionaries were pupils of Peshtimaljian, and of these the first two were Hovhannes Der Sahagian and Senekerim Der Minasian. In 1833 these young men heard that two missionaries had come from America and were preparing to open a school in Ortakeuy for Armenians. Thereupon Hovhannes sought an interview with the missionaries, and about a month later both Hovhannes and Senekerim put themselves entirely under missionary guidance and instruction. Soon other choice young men sought the acquaintance of the missionaries, and it is worthy of note that while Messrs Goodell and Dwight, during the first four years of their residence in Constantinople, gave most of their time to the reform and improvement of schools among the Greeks, the Armenians, and the Turks, their *spiritual* influence was almost exclusively confined to the Armenian clergy and their sons. Indeed, those who, in 1836, were thought to have begun a spiritual life consisted of four priests, four sons of priests, and a grandson of a priest. Hence the missionaries

very early concluded that the special purpose of the Lord, in bringing within the circle of their influence so many young men, was to use these young men for the enlightenment of their countrymen, and the missionaries wrote to the officers of the American Board that they would esteem themselves highly honored of the Lord if permitted to train up and qualify a few such men to become teachers and preachers of the Gospel. With this object in view, the missionaries in October, 1834, opened a High School in Pera, in which instruction was given not only in the common branches, but also in the natural sciences and in the interpretation of the Holy Scriptures. Once broken up through the efforts of the Armenian patriarchate, the school was again re-opened, and was highly successful. Finally, in March, 1836, the missionaries united in a call for a special teacher for the High School from America, and such were the qualifications which they laid down, as to suggest that, unwittingly, they were drawing the portrait of the man who was afterwards known as Dr Hamlin.

Mr Cyrus Hamlin arrived at Constantinople in January, 1839, to enter on his life work as teacher. In November, 1840, the High School, previously closed in Pera on account of persecution, was re-opened in the village of Bebek as a boarding-school, and in 1843, with the coming of Rev. George W. Wood as an assistant teacher, became what was known as Bebek seminary. This institution continued its work for twenty-two years, with an average of forty students. Dr Hamlin was assisted by several missionary colleagues and by able native teachers, among whom Baron Baronig, better known as Dr Matteosian, and Baron Ghazaros, better known as Ghazaros Effendi Daoud, were conspicuous. During its whole history Bebek seminary was an important center of evangelical influence, and not only taught its students the dignity of work and the duty of self-help, but also gave them a good literary and scientific education, with special theological instruction to those who showed special fitness for the ministry. Many of its graduates engaged in business, and many others became teachers, and it soon became apparent that through the influence of the seminary, both the educational status of the early Protestant community was highly improved, and the reputation of many of the leading native Protestants, as men of business, was distinctly heightened. The first six pastors ordained over evangelical churches in Turkey were all from among the young men of Constantinople who early came in touch with the missionaries, and most of them received their education in Bebek seminary; most all of the *early* pastors, preachers and helpers in the interior cities likewise, save

Aintab, were from Bebek seminary ; the teacher of the first high school in Aintab also, Zenop by name, was from Bebek seminary, a man warmly commended by Dr Hamlin, and highly appreciated by the people of Aintab ; indeed, this man is said to have prepared the way for Central Turkey College.

Classes for theological instruction were early gathered in several interior cities also, especially by Dr Schneider, in Aintab, and, subsequently, theological schools were opened in Marash, Marsovan, and Harpoot. In short, in place of one Bebek seminary, closed in 1862, we have lived to see 20 boarding and high schools for boys, with some 1,500 pupils, six colleges, not including Robert College or the Apostolic Institute at Konia, with 1,189 students, and four theological schools, including that at Samakov ; and in the four missions there are now 94 pastors, 108 unordained preachers, 748 teachers, and 107 other helpers.

Such a body of native Christian co-workers is the joy and rejoicing of all our missions. Not a few of these men, educated in part in Turkey, and in part in the colleges and universities of Europe and America, are the highly esteemed colleagues of the missionaries in high institutions of learning and in literary work. Of the first three Armenians spiritually awakened, Hovhannes Der Sahagian, after a course of study in America, became a useful and exemplary pastor ; Senekerim Der Minasian, returning from study in America, was soon called to his heavenly home, and Sarkis Varzhabed was a valuable assistant in publication work in Smyrna, and the translator of "Pilgrim's Progress," and of D'Aubigné's "History of the Reformation." Other brethren, both Armenian, Greek, and Bulgarian, have been invaluable assistants in the translation of the Bible into various languages, and in the preparation and publication of numerous educational and devotional books.

One of these invaluable assistants was Rev Avedis Constantian, who, after a happy and fruitful ministry in Marash, gave twenty five years to successive revisions of the Turkish translation of the Bible, and to the publication of the Ancient Armenian Bible with critical notes. He was a most careful and indefatigable scholar, and, during all the period of his literary work in Constantinople, the highly-esteemed preacher of the Bible House congregation, distinguished for clear thought, spiritual insight, and Scriptural preaching.

In the educational work, the one native colleague, of whom time permits us to speak, is Professor Alexander Bezjian. Educated in Bebek seminary and in the Scientific School of Yale University, he has had a very important part in the work of Central Turkey College since its establishment in 1875. A

man of broad culture, of rare scientific attainments, and of deep piety, both as the first teacher of the preparatory department of the College, as the first and leading native professor, and as a preacher welcomed in all pulpits, he has had a most important influence in the development of the large Protestant community of Aintab, and in the spread of education and of evangelical religion in all Central Turkey.

In the work of theological instruction, Rev Simon Terzian has had a conspicuous part. A pupil of Dr Schneider, at Aintab, a scholar by nature and by resolute effort, for twenty-five years he has been the highly-esteemed teacher of Hebrew and of Homiletics in the Marash theological seminary.

It was a happy omen that the Lord provided the Rev Apisoghom Utudjian as the first pastor of the first evangelical church, organized in Constantinople, July 1, 1846. A pupil of Peshtimaljian, and early awakened to the spiritual life, he received much private instruction from the missionaries, and attended courses of exegetical and theological lectures delivered by them in the High School established in Pera. By reason of his hearty consecration, his clear views of evangelical truth, his good judgment and his dignified manner, he was a man eminently fitted to take up and carry forward the work of the missionaries; a work whose object was, not to pull down the ancient churches, nor to establish a rival Protestant Church, but, by means of the Bible and schools and simple evangelical preaching, to give the people the true idea of Scriptural Christianity, and to revive their spiritual life. The untimely death of the pastor, after a ministry of only eight months, was a grievous blow to the infant church, just emerging from a cruel persecution, but his example under affliction, and his triumphant confession and assurance during his illness filled his people with unbounded joy. He had been permitted to receive ten new members to the church, and he left a notable example as pastor and preacher to his brother Simon, who became his successor, to his brother Sdepan, who for eleven years was pastor of the church of Broosa, and to all his brother ministers.

Two of the most useful graduates of Bebek seminary were Simon Tavitian and Sdepan Schmavonian, the brother of Pastor Marderos Schmavonian, who, entering a monastery near Moosh with the purpose of becoming priests, soon became dissatisfied because they were receiving no suitable instruction. These men, hearing from a merchant, who had visited Constantinople, that some learned foreigners had opened a school at the Capital to teach the theology of the Bible, started, almost penniless, to enter this school. Arrived at Constantinople,

after a journey of great toil, suffering, and danger, they were told by the Armenian patriarch that he had shut up the school of the American heretics, and were sent back, with false promises, to their monastery. With a courage and resolution characteristic of their race, they started again for the goal of their ambition: the one by way of Jerusalem, the other by the more direct route, and eventually both reached Bebek seminary. Under a cloak of poverty and dirt, Dr Hamlin saw the worth of these men, and helped them both to support themselves, and to complete a course of study, and found a rich reward in the love of his pupils and in the long and fruitful ministry of Simon, first at Bitlis, and then at Nicomedia, and of Sdepan at Hainé, near Diarbekir.

A brief reference to three other model pastors must suffice for this review.

Marderos Schmavonian was one of a choice company of young men who reached Bebek seminary from Diarbekir, in 1852. A man of slight form, of most gentle disposition, of rare qualities of mind and heart, he feared not the face of man and could not be provoked to quarrel with anybody. After five years in the seminary he entered on a ministry of thirty years at Harpoot and of five years in Stamboul. In the city and province of Harpoot he saw a marvellous growth in the evangelical work, as indicated both by the gain in church membership, in the increase of self-supporting churches, in the large number of native Christian workers, and in the spread of education. His sudden death in 1892 was an irreparable loss to the Gospel ministry in Constantinople. Dr Hamlin, on hearing of his death, well remarked that few men have been so universally loved and respected as Pastor Marderos.

Alexander Jejizian, another graduate of Bebek seminary, was ordained pastor of the evangelical church of Adabazar, his native city, in 1862, and was indefatigable in the Gospel ministry for thirty-one years. Supported entirely by his own church, and living on a small salary, with a large family of sons to support and educate, he declined every suggestion to seek some lucrative position, and he had his reward even in the present life. He edified his people both by his able preaching and his example; he secured the unbounded love and confidence of the entire community; he saw his church quadrupled in numbers and ability; he educated his people in self-government, and taught them how to settle differences without a quarrel and without outside help; he secured good schools for the community and a collegiate education for his own sons; he had the influence of a wise and godly bishop in all the province, and,

dying in 1893, he left a zealous and harmonious church to his son and successor, and his loss was deeply mourned, not only by the Protestant community, but also by the whole city. An Armenian vartabed pronounced a well-deserved eulogy over his grave, and we doubt not that the Master welcomed him with the gracious words: "Well-done, good and faithful servant." To those who enquire whether the Gospel ministry pays, Alexander Jezizian replies: It pays.

The third model pastorate to be mentioned is that of Rev Kara Krikor Harutunian, of Aintab, whose pastoral jubilee has just been celebrated, and who, thank God, still survives. Enlightened and led to consecrate himself to Christ through the preaching of Dr Schneider in 1848, he was himself filled with a burning desire to preach the Gospel, and, trained in theology and in the art of preaching by the same saintly man who had been instrumental in his conversion, in 1856 he accepted the pastorate of the evangelical church of Aintab. In the course of nine years the church membership increased to 334, and the number in the parish to 1,800 souls; and it was thought best that a second church be organized with a new pastor, the Rev Avedis Poladian. In the course of the ensuing twenty years, such was the growth of the church to which Mr Harutunian ministered, and such the burden of the pastorate, that in 1892 Rev Manassé Papazian became assistant pastor. At the present time the members of his church are over 700, with a parish which numbers about 2,500 souls, and an income for spiritual work of more than 500 liras (\$2,200,) while the whole number of Protestants in Aintab, divided into three parishes, is over 4,000. Such a pastorate is clearly the fruit of rare wisdom and ability, of single-hearted devotion and a holy life: and the happy and uninterrupted leadership of such a church for fifty years requires not only a wise leader, but also the support of a body of wise and devoted counsellors. Knowing that the *permanence* of a work is the final proof of its value, well may we, too, join in congratulating the one evangelical pastor of Turkey, who in March celebrated the fiftieth anniversary of his pastorate.

Did time permit, we should love to mention, not only many other beloved Armenian pastors and preachers, but also several equally beloved Greek fellow-ministers, such as Rev George Constantine, of Smyrna, and Rev Stavri Mikhaïlides, of Constantinople.

We must, however, before closing, briefly refer to a few of those noble ministers who so intelligently and gladly laid down their lives for Christ's sake, and were joined to the noble army of martyrs.

Such an one was Pastor Abouhayatian, of Ourfa. Of commanding presence and rare ability, educated partly in Bebek and partly in Germany and America, he devoted all he had of body, mind, and spirit to the glory of God and the good of his fellow-men. In the prime of life, with a large and devoted church, and an influence extending far beyond the limits of his parish, he met the last summons with unflinching courage, and speedily passed into glory.

Such an one was Pastor Sarkis, of Choonkoosh, a quiet and devoted man, faithful in his study, faithful in the oversight of schools and all church work. He had gathered a large congregation and had a successful Sunday school, and an ever-widening influence. He, too, following the example of his beloved wife, was faithful unto death.

Such an one was the devoted and loving Pastor Krikor, of Ichné, who never had had an enemy; Pastor Ghazaros, of Chermook, who, when given the privilege of life on one condition, like Paul, counted not his life dear unto himself; Pastor Kullujian, of Sivas, who after days of cruel testing, like Stephen, sank under fierce blows to awake in the likeness of his Redeemer, and many others, ministers and laymen, who had washed their robes and made them white in the blood of the Lamb, and who, having been found faithful unto death, received the promised crown of life.

Counting all those who from the first have had a share in this Gospel ministry, more are they who have already entered into glory than they who still survive. The former have ceased from their earthly labors, but the sweet memory and the gracious influence of their works do follow them. God grant that the evangelical churches of Turkey may *never* lack such *faithful* and *devoted* pastors! Then, whether foreign workers abide or pass on, the Church of Christ in this land shall never die.

Letter from Mrs Dodd.

18 Bradford Pl., Montclair, N.J., March 6th, 1906

Dear Dr Greene :

Thank you for the notice of the 75th anniversary, and the invitation accompanying it, though a few poor lines can be my only response.

If my husband could speak to you to-day, I think he would say, "Praise the Lord." Praise Him for every step of the way, from Salonica to Marsovan, including Smyrna, Antioch, and Constantinople : from January, 1849, to August, 1865, years blest with the companionship of the Goodells and the Riggsses, the Schauflers, and the Hamlins, and so many others of the blessed circle of those days.

Nothing impressed me more, when I first went to Turkey, than the wonderfully interesting *homes* of the missionaries. What happy, hospitable stopping places they were! What bureaus of information, not only for Americans, but for all sorts and conditions of men!

In 1849, Father Schaufler and an Armenian dragoman accompanied us—the Maynards and the Dodds—to Salonica, where we arrived April 2nd, in the midst of the Greek Easter and the Jewish Passover, to commence mission work among the Jews.

Father Schaufler had some acquaintances in the city, who greeted him with great cordiality, and long-robed turbaned rabbis paid him homage, and talked Hebrew with him.

The American Vice-Consul also came, with many salaams, and would be profoundly devoted to our service. He did not know English, and had no settled abiding place. But he gave protection to an American *oven*, and would doubtless have rendered us similar service if he could.

But none of these things went far toward supplying the wants of those days.

There were hints of possible houses that might be at our disposal, but no business could be done, and definite inquiries in any particular direction, only seemed to show that we had better be quiet.

Then came the first lessons in patient waiting. Mr Blunt, the English Consul, was afterward discovered, and was, with his family, ever most kind and helpful.

After about five years of the mingling of the very sad and the intensely glad, — after a preaching service had been established with a small irregular attendance, and a few hymns had been translated into Hebrew-Spanish, after

some minds had been stirred to study the New Testament, and a few young girls had been taught to read, and a *very* few seemed to have their eyes opened to see the promised Messiah, and after much experience had been gathered up for future use, the Jewish work was given into the hands of the Scotch and English, and our missionaries turned to the Armenians and other nationalities of Turkey.

If the same missionaries could visit Salonica to-day, what changes would they see!

I have been looking over the little Turkish hymn book and find, among the translations marked "Dodd," the hymn beginning, "The morning light is breaking!" How the radiance has extended since those days, and how many, many bright spots dot the Turkish empire. *Surely the light is breaking.*

May you who are still in the struggle, helping to remove mountains that yet obstruct the bright shining of the Sun of righteousness, take new courage from the glimpses of the past, and with renewed strength, and faith, and love, and prayerfulness, be permitted to see, in the near future, a more rapid spread of the light of Gospel truth than ever before. God hasten the time when the whole land, from north to south, and east to west, shall be gloriously bright.

Looking over the past has given me some new longings for the coming of the Kingdom, in all the towns and villages, schools, and hospitals, homes and hearts of that land of precious memories.

Yours, with best wishes for a pleasant and profitable gathering,

LYDIA B. DODD

Letter from Mrs Coffing

101 Latta Avenue, Columbus, O., March 6, 1906

Dear Dr Greene :

Dear Brother :—To be with you on the 75th anniversary of Dr Goodell's coming to Constantinople would, indeed, be pleasant, but our Father has placed me at such a distance that only by pen can I bring the beginnings of some things to your mind.

I reached Aintab with my husband and Rev George H. White and wife, April 1st, 1857. As I look back over these 49 years, there are many respects in which the Kingdom of Christ in Turkey has taken long strides. A Sabbath school of about 40 small children we found in Aintab, and I am quite sure there was not another in the Empire. There were no separate classes, no teachers' class, no lesson books, and no hymns for children.

With the help of Prof. Bezjian, Mr Coffing got one or two hymns translated and went into the Sabbath school and taught them to the children. Soon the 40 became 80, a hundred and more, and every evening the air resounded with these and many other hymns, as the children sang them from the house-tops. And often, if you looked, you would have seen Mr Coffing among the children, and before the weather became cold, the Mohammedan garbage boys returning, riding on their empty bags, with their faces towards the donkeys' tails, were heard singing. "I want to be an angel and with the angels stand."

To us, now, the Turkish of these hymns is laughable. (I send you one,) But no matter. They were the means by which thousands were led to a more earnest study of God's word, and thus into the Kingdom. I give below a few entries from Mr Coffing's record, as a rule choosing those where the remarks refer to some one whom it will be a joy to call to mind.

Date	Teachers	Youths and those who can read	Old people	Infant class	Total	
1859						
Jan. 2	23	213	...	100	336	Mrs Coffing gave up her class and took general superintendence of the female department.
July 31	55	488	150	310	1003	Children addressed by Dr Pratt.
Sept. 4	53	421	124	330	928	Children addressed by Mr Schneider.
Nov. 6	60	428	179	418	1085	Miss Proctor saw the school for the first time to-day.
Nov. 20	54	403	138	219	814	Miss Proctor took charge of a class of little girls.

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1860						
Mar. 4	58	599	210	357	1224	Mr Williams, of Mosul, addressed the children.
Apr. 1	64	761	322	506	1653	Children addressed by Nezibli Adoor, Easter Sabbath.
Apr. 15	69	578	209	344	1200	Addressed by Rev Geo. B. Nutting.
Aug. 5	78	678	226	386	1368	Mr Goss took a class in the school.
1861						
Apr. 7	86	937	195	450	1668	H. G. O. Dwight, D.D., addressed the school.

Average attendance for the year 1860 was 1249.

There is one other thing, the beginning of which I would speak of—the education of women. In Aintab, a large number of women had learned to read, so that even those who wore glasses read their Bibles quite well, being able to find for themselves chapter and verse when they wanted proof texts on any subject they were talking about. But no woman had yet attempted to learn to write. There was one school for small girls, taught by an old man who could scarcely read anything except the Bible. This, however, he *did know*, and that was sufficient, for what *should* girls be taught except to read the Bible! That summer of 1857, we spent many hours and much breath, trying to have writing introduced into that girls' school. But the reply of the fathers and brothers invariably was, "The girls are not going to be preachers or merchants." But when the Sabbath school lessons began to be given to the teachers, and each *man* was asked to make an extra copy for some woman teacher, the men saw that it would be better if the women could write their own lessons. And soon thereafter, writing, arithmetic, and geography were introduced in the girls' school. And this was the first school in all the interior of Turkey. And what do we see now? *Hundreds* of primary schools which are feeders to our high grade boarding schools, which are counted by tens, and are themselves feeders for our colleges, which are again feeders to our higher college in Constantinople. And our women conferences, where our educated young women prepare essays and discuss practical subjects so well that they have been invited to fill a whole day in the men's conference at Aintab. And our educational club, where a few of our college graduates have given to them themes for study and to prepare papers upon, which when brought in are as well digested, and have as many new and interesting thoughts as those prepared by the young men.

May the progress of the next 50 years be even greater is the prayer of your former fellow worker,

J. L. COFFING.

SALIENT POINTS IN MISSION HISTORY

By Rev Charles C. Tracy, D.D.

Love and admiration for a unique character, dear old Father Goodell, brings us together to-day. But the occasion means a great deal more than that. We here stand upon an eminence from which we can look back over the way we have travelled. We survey a section of history involving our own lives and those of our predecessors ; we recall the experiences, we note the way-marks of the past. And, as we contemplate what has been, our nature prompts us to ask what is to be. The finger of history always points to the future. Invariably the past gathers itself into a point, and that is an interrogation point—hereafter what ?

I am asked to speak of the stages in this development—this evangelistic movement in the Empire. The subject, as will be seen in a moment, opens out into spaces so wide, concerns so great, that personalities are almost lost sight of, for, however impressive past developments may be, those indicated for the future are of overwhelming significance, almost forbidding any importance as attaching to individual lives. There are heroes in history, and they help to make it ; yet, the history is more than the heroes. Dr F. E. Clark says the Society of Christian Endeavor is a movement, and that it is a mistake to glorify any man because he was providentially led to be a leader in that movement. That utterance brings more honor to Dr Clark than anything else he ever said. No, history is not a frame for the hero's picture. God's great plan is momentous ; Christ's cause is important ; we men and women are neither here nor there.

But, on what principle shall we distinguish any separate periods or stages in the development ? The distinctions and divisions made in historical review are often very unsatisfactory, being founded not so much upon realities as upon the notions of the historian. We may characterize periods ; we cannot divide them from one another. In geology there is a period more especially characterized as carboniferous ; in the history of man upon earth there is what is called the stone age,

though to this day stone implements are still used. I shall fall back upon a simple and venerable method of distinguishing the stages in this development — that used by our Lord to characterize the stages in the development of His kingdom, — the periods of the blade, the ear, and the full corn in the ear.

The greater part of the past history of this work in Turkey we may characterize as the stage of the springing blade.

The present, understood as including the lives of those now known as veterans among us, we would call the stage of the earing.

The unknown future we dare, by faith and hope, to characterize as the stage of the full corn in the ear.

What plowing and harrowing Providence may have done in the long centuries before William Goodell established a regular mission in Constantinople, we can hardly know. The Armenian race had been little known in the west. The Greeks had come anew into notice through the events connected with their struggle for independence. Some seeds of truth cast forth by Jonas King, in a tract giving the reasons why he could not be a Roman Catholic, drifted far away from any lodgment which he had imagined, and took root in Constantinople, among the Armenian clergy. Wonderful results followed. A school of priests was established under the guidance of the learned Peshtimaljian, a humble and really evangelical man, who, without intending it, began the movement resulting in the whole array of Protestant power and influence which we now have before our eyes.

Soon after those days, or in the midst of them, William Goodell came to Constantinople. He was just the man to take up the work in that center, at that particular time. With his peculiar gifts and graces he encouraged the reform movement and added to its strength. He watered the sprouting seed of truth and sowed more. Those who knew him delight in recalling his genial, fatherly ways, and his wonderfully quaint talk. His sermons are undying. Very short and piquant, they allowed no sleep and no flagging of interest. They are read to this day, by those who remember the man, with more interest than any other sermons. How vivid in memory, his preaching in the old *mahsen*, or outside storage, at Hasskeuy! For instance, he is talking about the gathering of the disciples when Jesus appears among them, and Thomas is absent. He pushes up his glasses, looks about, and says: "Where is Thomas? Why is he not here? Is he ill? Has he got a headache? Is he very tired? Does he need to sleep to-day?" His missionary policy is very simple and direct. He loves the people, and they love him. See him come into the girls' school to conduct prayers.

They all smile as they look on his face. See! One day he enters with a curious, pleasant look on his countenance. He calls one little girl to him and says: "Put your hand in this side pocket and see what you find." The little girl puts her hand in his coat pocket and draws out a copy of the new hymn book, just published. They then examine him and find all his pockets stuffed with the new hymn books, which are distributed for use in the school, and there is a great growth of love and keen delight in the assembly.

There is trouble, there is persecution, there is much deprivation and suffering. See Father Goodell going about from house to house where the despised and faithful reside. He looks in at the door and asks: "Have you bread? Have you any meat? Have you any charcoal?"

Such anecdotes of Father Goodell himself, with innumerable stories that might be told of him and others, are illustrations of the work in the stage of the tender blade. In the early history of individual Christians, of incipient work, young communities and churches, baby institutions now growing lusty and powerful, how much, how much there was of this watching over springing hopes! The memory of it all is cherished as is that dear relation between parents and children, where love and care and beautiful hope made the atmosphere of the home.

In the days of Smith and Parsons, Goodell, Dwight, Schaufler, Hamlin, Temple, Riggs, Everett, Schneider, Dunmore, and others, whose wives were equally true and devoted, and with those early evangelical Christians who suffered so much abuse, there was ardent attachment between the little flock and their shepherds. The early laborers were full of the idea of bringing individual souls into the light. The love between them and the early converts was intense. So it was with the Apostle Paul, as we learn from the warm salutations in his epistles. The same thing has been true in the pioneer stage in all successful missions. It is very difficult to preserve such ardent personal attachments when the work and care have grown to great dimensions, and the workers are worn and burdened with multiplied responsibilities. Wherefore, many of the elders sigh at the difference, and say; "The former days were better than these." The early missionary records are aglow with this personal interest and love for individuals. Oh that we might keep more of this element!

It had its unfortunate side, however. The love of the missionary for the first converts tempts him to make protégés and pets of them. He cannot bear to see them suffer, and stands up for their defence—sometimes too eagerly, as seems to have been the case in China. The attachment is liable to

beget the spirit of dependence. Sometimes the converts lose the heroic Christian character, and are willing to be made pets. This leads back towards childhood, instead of forward, towards manhood. There then comes about a situation in which it is difficult to give or to receive Paul's admonition to his beloved Timothy: "Endure hardness, as a good soldier of Jesus Christ."

But how beautiful is the stage of the springing blade! It has been witnessed in every station and out-station. I can never look without exhilaration upon fields of springing grain. They have the charm of young life and rising hope. So with the beginnings in all developments, and most of all, in the spiritual world. Those were interesting days—heroic days—when the new religious idea, and the new life were forcing entrance, braving opposition, assaulting old and settled superstitions. Those were days of enthusiasm, when the Scriptures were being translated, evangelical Christian literature was springing into existence, young churches were being formed, enlightened education was making its first advance, the throb of the new spiritual life was beginning to be felt, like that of spring-tide among the hills.

There is witchery about the life of the pioneer; it is the heroic stage. It is the stage of wonder and expectation. So attractive is it, that pioneers will never be wanting. To be the first is to be the greatest. There are to-day plenty of adventurers in Christendom, who would sacrifice a million pounds and a thousand lives to be the first to reach the North Pole. We see the higher manifestation of pioneer ambition in the Apostle Paul, who was unwilling to build on other men's foundations, but longed to go to the regions beyond, and be the first to bring the Gospel message. An ambition akin to this inspired the missionary fathers in Turkey.

It would be a wonderful occasion, if, from each of the stations, — perhaps from graves in their precincts, — some veteran could rise, appear before us, and picture the scenes of pioneer days in his own field. What stories should we hear! We must wait till the next life to hear about it.

We ourselves are now in the stage of earing. Yes; the ears are setting all about us. The setting indicates the harvest, and we are not a little anxious. We long to see the stalks all rank and sturdy, and are grieved when in any part of the field we see them showing weak and thin. There may be in all this, too little of the heartfelt prayer, "Thy Kingdom come," and too much of the cry: Let *our* work not prove a failure. We want our plans to succeed. We want the temple to go up with our hands, and cannot bear it when our efforts

are removed as mere scaffolding, and the credit of permanent structure is bestowed elsewhere. But all may be sure that they have not labored in vain. No sincere effort has been wasted. If the laborers, native or foreign, crave encouragement, let them take a sweeping view of the field, which is the Empire.

Look at the 16,000 church members, the 55,000 adherents, the 23,000 gathered in schools, and constantly growing in numbers, at the \$108,000 contributed last year, by the evangelical people in the four missions of the Board in these dominions. Consider the eight or nine colleges of commanding influence, and the numerous high, middle, and lower schools, four hundred and twenty in number, which, with a hundred and thirty organized churches, and five times as many congregations, larger or smaller, constitute so many mountains and hills already glowing with the light of the morning; look at the leading influence of these communities; above all, consider the enlightened ideas that have spread outside of these communities, all over the land; estimate the power of this extensive medical work, this relief work, this orphanage work, this Scripture circulation and publication; view all this, and you have a prospect truly inspiring, in spite of all drawbacks. What would Goodell think, if he could stand among us and view it all? What *does* he think? No doubt he beholds, and would gladly to-day, if permitted, impart to us his grander view. Surely the earing time is pregnant with prophecy. We see before us the wide, waving green shadow of a great harvest.

What of the next stage—the full corn in the ear! The harvest will come, and fruit will be gathered unto eternal life. Some fields may be smitten with hail, some may be blasted with mildew. Some may be overtrodden, and some may prove to have been sown full of tares by the wicked one, nevertheless abundance of golden sheaves will be gathered in, there will be a glorious harvest home.

We have reasons enough for being solicitous—the Apostles of the Lord were. They knew that corrupting influences would come in. How many times, after rising hopes, it has seemed as if all were lost. Nothing is lost. The doctrine of the continuity of forces is just as sound and true in the spiritual world as in the natural. Not one item of the power of truth is ever lost; it goes on acting, if not in our cherished form, in another. Why then take thought? Ah! By taking thought we cannot add to our bodily stature, but, by taking thought in a proper way, we *can* add to our spiritual stature. By watching and prayer, and caution and care, we can co-work to preserve and promote spiritual influences. Paul, at Miletus, and many a time elsewhere, foresaw and fore-warned the believers of

coming dangers. It is well for us, to-day, to discern, to take warning and to give warning. There are dangers ahead—dangers threatening now. New thinking is done, will be done, and ought to be done. New thought has convulsed the western religious world; it will, no doubt, convulse the eastern. We cannot, and would not prevent it, though it is a fearful experience to go through, and gives to many the impression that all foundations of faith are failing. When this new thought has made the progress which it will make, the resulting beliefs and disbeliefs will certainly be such, in some respects, as would shock the fathers. The doctrine of inspiration is not now held, nor again will be just as they held it, who labored so long and faithfully in translating these Scriptures. But it will be held in a better and a stronger way, and all their work will count, to excellent purpose. Professor Bosworth, of Oberlin, said to me, in a private talk: "Such a mass of moral truth as the Bible contains, will take care of itself. I have no fear." Yes; it will take care of itself, and the time is sure to come, when absolute inerrancy in particular passages, either in translations, or in the original, will be held of no more consequence than the question of spots on the sun. Christ never made any mistakes, in word or in action. Peter, John, Paul and Barnabas certainly did sometimes err, in word and life, even during their apostleship, inspired men though they were. Though men full of the Holy Ghost, they sometimes missed the divine guidance in speech and in conduct, and had to bear rebuke from one another. How can we be sure that their pens were more inerrantly guided in their writing, than were their lips in speaking, or their hands and feet in going and doing? But did those occasional errors vitiate their message? Not at all. Make all necessary allowance for human elements, and this book is still the Book of God; this gospel is still the Glorious Gospel of the Blessed God. The Amazon river is the Amazon river going to the sea, notwithstanding all eddies, all marshes, all confluents, all islands and bays, and rocks and snags. The boat that takes its middle current under the Andes, in Peru, will go, without fail, to the Atlantic ocean. That stream runs to its goal in ever increasing volume.

There must, and there will be, such a comprehension of the Word of God as this—a faith that does not depend upon the letter but does lay hold of its spirit with a strong grasp. The critical stage is upon us, but while formalism is shaken off, the things that cannot be shaken will remain; living faith will stand, and dead faith will fall. We should not tremble; not a jot or tittle of moral law or living gospel will pass away, though heaven and earth pass.

There are other questions which make us anxious about the next stage of the work. How about the survival and growth of the churches and institutions already planted? What will be the result of conditions fast coming about? There is no question about one thing—foreign support will be withdrawn from most of them, and then it will be a matter of life or death. The severe strain of a new test is upon the evangelical people—it will grow more severe, and we are all solicitous. There will be such demands as have never been made yet. We believe in God; we believe in the people; we believe in the vitality and strength of evangelical faith. I think the next stage of the work will be, perhaps, in some parts disheartening, but, in general, grand and glorious.

After the foregoing presentation of stages in the work, I find it important that we take some view of salient points in its development, though with the greatest brevity. We should notice,—

1. The importance of the missionary is evangelism. This is pioneer work, and may, in large measure, cease to be the main occupation of missionaries, but its importance is not belittled by time and progress. Evangelism must be carried on, though not principally by foreigners, to the end of the world.
2. The great influence of the work of translation and publication is one point very eminent among others. The Scriptures, in tongues familiar to the common people, the religious treatise or tract, the book of spiritual songs, the family newspaper,—how large is the fruitage of their influence!
3. The planting of independent evangelical churches. This, from the very beginning of missionary work in the days of the Apostles, has been looked upon as the thing of first importance. Only in this way can progress and permanence be secured. Much as this has been emphasized, it is to be regretted that it has not been yet more emphasized. This is, still, not only a salient point, but a salient problem, causing much thought and anxiety.
4. Educational work. This is now our main business as missionaries. We have long since learned that *we* cannot accomplish the work that must be done, and that the only possible method is that of the New Testament, to commit the interest to faithful men, who shall also teach others. Experience has also most thoroughly taught us that we cannot compass the end in view—for years we

tried, in vain, to do it—by taking under instruction a certain limited number of persons for the special purpose of evangelization, and expecting them all, or nearly all, to enter upon and continue in religious work. We have demonstrated the necessity of a much larger system of education, including high schools and colleges, supported in considerable part by the students themselves. From among these men or women, sifted, tested, and proved, we must select men to be specially trained as religious leaders, while the remainder, under the influence of sound Christian education, are expected to become useful and influential in other callings. The results are justifying this judgment and the method.

Under this same head in the main is the uplifting of womanhood.

A Chicago millionaire, on the occasion of a conference with him, suddenly turned to my wife, and asked, "What is the greatest thing accomplished through your work?" The question exploded so suddenly that she was taken by surprise, but answered without a second's hesitation, "The elevation of womanhood." I think she was right. The elevation of woman to her true place in the Christian household and community is probably the most salient point of progress in all this work, accomplished by missionary and native effort.

The effect of the education of girls in the Marsovan field has been to postpone their marriage four or five years, and make them true heads of households, when they come to that responsibility.

5. Medical work. This, according to the present method of its prosecution is, compared with others, of late development. The importance, not simply as a means of alleviating human misery, but as a means of access to people, of enlightenment, and of physical and spiritual salvation, is of inconceivable importance.
6. There is also another form of effort which has been, and doubtless will be, of great significance, that is, relief work. Following events of the past, great efforts have been put forth in this line. There is no telling what results are to follow from such work as the sheltering and training, in our Turkish missions, of four thousand massacre orphans, since 1895.

As industrial work is a part of the educational, it will not be dwelt upon separately. If friends will take up the study of such work as Duncan's in Metlakatla, Mackay in Uganda, and, above all, of the Church Missionary Society in Kashmir,

as set forth in a late number of the "Church Missionary Intelligencer," they will be amazed at the possible effects of industrial training in missions.

It is to be ours to prosecute further this ever-developing, ever-changing enterprise. There is still, in order to the grand consummation for which we hope, a vast amount of concentrated and energetic work to be done, by laborers, foreign and native, for, from this arduous work, we of other lands cannot yet be excused.

In due time we all, native and foreign, shall know that our labor has not been in vain in the Lord.

Letter from Mrs Parsons

194 Jennings Avenue, Cleveland, O.

To the Brethren and Sisters assembled in Annual Meeting
at Constantinople.

Beloved Brethren and Sisters :

After reading the invitation to take part with you in person or by letter, in commemorating the 75th Anniversary of founding of the Turkish Mission, I seemed to see you gathered in that upper chamber, where cluster so many sacred associations, and my heart was filled with a great longing to be with you. That might not be. Then came the query: Can my worn out brains, dim eyes, and shaky hands produce anything worthy of that memorable occasion? While musing, there came from the recesses of memory a picture of long years ago, of my first Annual Meeting in Turkey. The fall and winter of 1852 brought sore trials to the Jewish Mission in Salonica. Mrs Morgan was laid in her lonely grave, Mr and Mrs Dodd, failing to find health in a visit to Constantinople, sought it first at Malta, then in the United States. We were all prostrated with Salonica fever, and Mr Parsons was brought to death's door. He came slowly up through months of great weakness, and when sufficiently recovered to walk on to the steamer—for in those days invalids unable to walk were refused passage—went to Constantinople. Soon orders came for the remnant of the mission to follow, and Mr Morgan, myself and baby were welcomed into the hospitable Schauffler home in Bebek, and all lovingly cared for. There we made our first acquaintance with the dear fathers and mothers of the mission, and the children, too, for there was a goodly number of them.

When it was decided to be inadmissible for us to return to Salonica, a home was made for us in a little cottage opening into Mr Schauffler's yard—they were all "Mr" in those days! Soon we heard talk of the coming Annual Meeting. That was the supreme event of the year, like the going up of the tribes to Jerusalem. The first delegates to arrive were our dear friends, Mr and Mrs E. E. Bliss, fellow voyagers from Boston. From Trebizond came Mr Powers and, perhaps, Mr and Mrs Homes, on their way to America—or I may have met them a little later,—Mr Dunmore, from Diarbekir, and Mr Riggs, with his daughter Lizzy, from Smyrna. It was decided to move the

Press to Constantinople, and Messrs Riggs and Benjamin moved there in the summer, Mr Riggs to teach Theology. Mr Dunmore awakened interest in Harpoot, but I think there were then no resident missionaries, and I don't remember any delegate from Aintab, although it had become an important station. In Constantinople, there were, residing in Bebek, Mr Schauffler, of the Jewish Mission, and Mr Hamlin, with his big school of Armenian boys in the Bebek seminary, studying everything, from A B C to Theology, and paying their way by making stoves, tin ware, and almost anything in demand, Mr Hamlin perfectly at home in the tin shop or Theological class, or in the parlor, work apron on, entertaining callers from his never-ending fund of information and experience,—but I must leave character-drawing to those skilled in it. Mr Hamlin and family were temporarily living in a house near us. Mr Dwight resided in Ortakeuy, and Mr and Mrs Van Lennep, the dear friends we had learned to love on the A. and L. Hobart, in Pera. They had at this time as guests, Mrs Van Lennep's brother and his wife, Mr and Mrs Bird, on their way to join the Syrian mission. In one of the old konaks of Hasskeuy were Mr and Mrs Everett; the Armenian Girls' Boarding School had been removed there, and Miss West and Miss Haynes were recently arrived from America to aid Mrs Everett in the care of it. Father and Mother Goodell, as they were to all the young people, were in America, and returned late in the autumn. We first met them either just before we left for Smyrna or after our arrival there.

The public meetings of the mission were held in Pera. I remember two, one for reading station reports, and the other must have been of the British and Foreign Bible Society. Lord Stratford de Redcliffe presided. One day we met in Ortakeuy, and one in Hasskeuy, but most of the meetings were in the old Bebek seminary; and how full of interest to us new missionaries! Those prayer meetings, where we realized Christ's promise to be with us, the discussions on ways and means for carrying on the Master's work, orders for retrenchment had'nt come, and the "estimates" took up less time than in later years, but new stations were being opened, and "supply of the field" was a large item. Locating of missionaries had a prominent place. Perhaps it was necessary to take a family from a dear home and work to some remoter part of the field. I recall a remark of Mr Hamlin, after a meeting in which such a change had been made,—a later Annual Meeting—"None but missionaries can cut the heart strings so relentlessly, the needs of the work must come before personal feelings."

A good number of ladies was always present, we took our work or babies, but these didn't absorb our attention, nor

did I hear of any hankering after a part in the voting. I think we were all contented with expressing our opinions to our husbands at home! We had our "good times" also, our social visits. When we were ladies by ourselves we didn't forget the interesting questions before the mission, but we could gossip about our babies, our household cares, etc., and, perhaps, *sometimes* about our neighbors! Then there were social functions, such as the annual invitation to all these missionaries to a breakfast—or lunch—at Mr Brown's, the dragoman of the Legation. His mother, Lady Brown,—and a queenly lady she was—was sister of Commodore Porter, a former minister to the Porte, and a good friend of the missionaries.

I have no remembrance of steamers up the Bosphorus, perhaps their day hadn't come, but there were caiques everywhere. Mr Hamlin gave some of us a lovely morning ride and breakfast at the "Heavenly Waters," and, as was his custom, he made the coffee, and there never was better! He also escorted a large party to Dolma Baghche to see the Sultan's new country palace, just being finished. I have a rather indistinct idea of a gorgeous throne room, alabaster lined bath rooms, and long rows of variously decorated suites of apartments in the harem, and a vivid recollection of the cry, "The Sultan is coming," and of furtively watching from a window the landing of the beautiful many oared caiques and their highly decorated occupants before we found a hiding-place for ourselves. I think this was the closing up of the mission meetings! So far as I know, I alone remain of the missionaries present at that annual meeting; they are all saints in glory. Perhaps Mrs Van Lennep, Mrs Bird, and Miss Haynes may survive; it is long since I have had any word of them.

As I muse, the picture enlarges, the scene includes other Annual Meetings. The fathers and mothers of the mission are gone; others, like them, devoted, full of spiritual wisdom and understanding, fill their places, with whom I have had sweet fellowship. Outside of the family circle there are no friendships like those of fellow missionaries, so tender and lasting. But I must close. Soon, through the mercy of Christ my Savior, I hope to join those who have gone before. And what blessed fellowship we shall all have there, with no lack of time or opportunity to commune of the past!—when we shall understand so many of the mysteries of this life!

From sorrow, toil, and pain,
And sin we shall be free;
And perfect love and friendship reign
Through all eternity.

And now, dear Brethren and Sisters, may the joy of the Lord, and success in His work, be yours till we meet in our Father's home!

Yours, in the love of Christ and of those for whom He died,

CATHERINE J. PARSONS.

February 17, 1906

OUR HOPES FOR THE FUTURE

By Rev. Robert Chambers, D.D.

In greater or less degree in the life of every sincere Christian, however humble, God is projecting Himself into the world—getting His higher life into contact with and realized in the conditions of human life for its renovation. The thought and life of any true man help to form the ages that follow him. The future can never be other than the harvest of past sowings.

Sometimes, from the general mass of the divine-human activity, there come forth special messengers of God with a new note of courage in their thought, a special gift for organizing work, and a faith to inspire the race for an onward step, whose time has come. These are men who, by some special equipment, find themselves in readier sympathy with the secrets of the universe, and able more definitely and articulately than others to express the divine processes of thought in the world. They are men who know their message, and can express themselves—men of sympathy, foresight, passion, strength, self-sacrifice—whose souls bathe in the flame that never goes out on the altar of God. To such men we may apply Tennyson's tribute to the poet:

“He saw through life and death, through good and ill ;
 He saw through his own soul.
 The marvel of the everlasting will,
 An open scroll,
 Before him lay.
 The viewless arrows of his thoughts were headed
 And winged with flame.
 And with his word
 He shook the world.”

Such men were the nineteenth century leaders of the missionary movement in this and other lands. To-day we would call up a vision of the harvest to come from their sowing, and we cannot better do so than by dwelling upon the quality of the seed they sowed and of the soil they sowed it in.

The missionary movement was inspired, as has been every other movement that has helped to lift the world over its

rough places, and to swing it out into the path of true progress, by the Vision of Faith.

Elijah's servant bent his vision upon a cloudless sky ; but Elijah, with his face between his knees, shot his glance of faith beyond the brazen heavens, and mingled his thought with the eternal purpose of God ; and then he ran before Ahab, stronger than chariots and horsemen.

The prophet Ezekiel illuminated the Valley of Dry Bones with the Divine hope that suffused his being ; and wherever his glance rested there was a moving, a shaking, and then appeared Life's abounding triumph over hopelessness and sin. The king of Judah was in straits because of a combination against him of Israel and Syria. He was looking to Assyria for deliverance. But Isaiah came to him with the message that Judah's strength was in the vision of faith. "Take heed and be quiet ; fear not ; behold a virgin shall conceive, and bear a son, and shall call his name Immanuel. . . . Of the increase of his government and of peace there shall be no end. . . . The zeal of the Lord of Hosts will perform this." These words were as an idle tale to unspiritual Ahaz, but they were the expression of a faith that laid the world and all its princes and principalities at the feet of believing Israel.

Stephen's glance of faith found Jesus, in His glory, triumphant, and ready to help. And the first Christian martyr fell only to be replaced by an Apostle abundantly more suited to be an expression to the world of the energy of Him who appeared "standing at the right hand of God." A still sublimer example we have in Jesus, who, with infinite pity, saw Judas go out into the night to betray his Master, and then turned to His disciples and said, "Now is the Son of Man glorified." We are accustomed to say that "all these died in faith." Let us rather say that they streamed out in "chariots of fire" to mingle with "the innumerable cloud of witnesses" whose testimony to the ultimate purpose of God with reference to humanity saturates the world with hope and Christian energy.

Fancy any of these "witnesses" making deliberate plans for the future, or speculating on the course to be taken in case of possible defeat. We are not in this land with guesses as to the future. - Nor are we careful to look with cold, dispassionate minds upon the problems before us. Forgetting the things that are behind, and all the difficulties of the way, we press towards the mark for the prize of our high calling. Nelson put his blind eye to the glass when told the signal was up for retreat. And we refuse to see anything but encouragement. God said to Moses, "Bid the people go forward." They were to give no thought to the flood that was rolling before them, and to hear no voice other than the voice of eternal hope.

This is not to say that there are no difficulties to be met, no problems to be solved; but it does mean that difficulties have no reason for their presence except that they exist to be overcome; and problems are with us only to be solved. The hills are to be brought low, and the valleys are to be exalted for the coming of the Glorious King. There is a legend of a holy man who would cross a broad stream, but found no boat or raft. Nevertheless, he entered the flood, and found that wherever he stepped the earth rose to meet his feet. Wherever he had the courage to set foot he found footing. "Nothing shall be impossible unto you," said Christ. "I can do all things through Him that strengtheneth me," said Paul. And thus the eye of faith sees the future to be as bright as the glorious deeds and all-embracing promises of God.

We in this land are working very largely among a people temperamentally religious and historically Christian, bound together as a people by a sense of loyalty to a church essentially democratic, and by a history which tells of a long and loyal struggle for both intellectual and spiritual emancipation; among a people calling for sympathy, and deserving our ardent admiration. So that we are here as brothers to help brethren less fortunately placed than we; as children of God to bring cheer, and help to give direction to the efforts of other struggling children of God. The welcome of the first missionaries was wonderful. Then followed a period of eclipse. But our loving Heavenly Father has been leading all parties to a juster appreciation of each other's motives, limitations and point of view; He has also, in His Providence, led us to breast deep waters together, so that the missionary body and the Christian nationalities in this land (naturally it becomes me to speak more particularly of the Armenian people) have begun to feel their feet together on the foundation rock of confidence and mutual appreciation.

I see in the future a still more rapid growth of mutual respect, and a drawing together of the Christian communions. Already many in this land have begun to seek the "residual element" in Christianity, and are trying, if not to eliminate, at least to label, the things that are indifferent, so that, instead of being hampered in the work by the emphasis laid on unessentials, they may give all their strength to the awakening of a new life in the land, and make themselves a leaven in society and not a mould. One has said, "There are two kinds of world-helpers. One lets in the light by lofty precept and noble example through long and patient years. With an idea for fulcrum and a human personality for lever, he works away in his lifetime and lifts his fellows. He keeps the sword in the

sheath. The other kind goes about breaking images and blowing out flickering lights that sometimes shine on the broken ladder of life, and by his fell frown and fell purpose gets himself, and what is worse, the cause he professes to serve, soundly hated. He is ever for cutting off the little ability his unfortunate fellow-man has to hear and acquire the means of improvement." Referring to the success (or, as some would have it, the menace) of Socialism, one has said, "The Socialist has grasped the truth that man can only realize himself as a member of a universal society." As members of a great brotherhood, we are here to help our brothers work out their problem. Protestantism must become less individualistic. The idea that the Kingdom of Heaven is to consist of certain peculiarly marked individuals is inadequate. I feel that we are growing into the broader view, and that we are coming to understand that any limitation of usefulness is to be attributed to the fact of our being imperfectly possessed by "the spirit of man" which "knoweth the things of a man."

In one of the reports we listened to the other day the wise assertion was quoted that in dealing with men we must begin by taking "the point of positive belief." "Harper's Weekly," of April 7, gives an illuminating incident, which shows the trend of missionary thought and the direction of missionary effort to-day:—

"In a Chibokwe village, one burning afternoon, I found a native woman being treated in the usual way for sickness. She was stretched on her back in the dust and dirt of the public place, where she had lain for four days. The sun beat upon her; the flies were thick upon her body. Over her bent the village doctor, assiduous in his care. He knew, of course, that the girl was suffering from witchcraft. Some enemy had put an evil spirit upon her, for in Africa natural death is unknown, and but for witchcraft and spirits man would be immortal. But still the doctor was trying the best human means he knew of as well. He had plastered the girl's body over with a compound of leaves, which he had first chewed into pulp. He had then painted her forehead with red ochre, and was now spitting some white preparation of meal into her nose and mouth. The girl was in high fever—some sort of bilious fever. You could watch the beating of her heart. The half-closed eyes showed deep yellow, and the skin was yellow too. Evidently she was suffering the greatest misery, and would die the next day, probably.

"It happened that two Americans were with me, for I had just reached the pioneer mission station at Chiujamba, beyond Mashiko. One of them was a doctor, with ten years' experience

in a great American city, and after commending the exertions of the native physician, he asked to be allowed to assist in the case himself. The native doctor agreed at once, for the white man's fame as an exorcist had spread far through the country. Four or five days later I saw the same girl, no longer stretched on hot dust, no longer smeared with spittle, leaves and paint, but smiling cheerfully at me as she pounded her meal with the other women.

"The incident was typical of those missionaries and their ways of associating with the natives. It is typical of most young missionaries now. They no longer go about denouncing 'idols' and threatening. They recognize that native worship is also a form of symbolism—a phase in the course of human ideas upon spiritual things. They do not condemn, but they say, 'We know of better things than these,' and the native is always willing to listen."

"The reason why anyone refuses his assent to your opinion, or his aid to your benevolent design, is in you; he refuses to receive you as a bringer of truth because, though you think you have it, he feels that you have it not. You have not given him the authentic sign." The authentic sign is furnished by the Genius of the Heart, which, as one says, "teaches the gawky and astonished hand to hesitate and grasp more prettily, which divines the hidden and forgotten treasure, the drop of goodness and of sweet spirituality under dull thick ice; a divining-rod for every grain of gold which lay long imprisoned in much muck; the Genius of the Heart, from whose touch everyone goes away richer, not as favoured and wondering, not as if blessed and pressed by alien good, but richer in himself—and full of hopes. . . the Genius of the Heart, whose leadership it is that he can appear not what he is, but a new impulse to those who follow him." Death of self and resurrection in the lives of those we work for is our passport to eternal life.

The missionary body stands in a special relation to the evangelical churches of the land. A mutual love, respect, and sense of obligation bind the native and foreign workers together. It is not possible for one of two parties to merge his individuality so entirely in that of the other as to leave no room for discussion, or even for disagreement. The missionary body was once the all-important factor in the situation, and may, in some cases, even yet be possessed of a stout consciousness of its peculiar mission. Any foreign movement that is strong and aggressive must be content to lose much of its aggressiveness if there is to be spontaneity of action and growth on the part of the native element affected thereby. Co-operation on equal terms with the evangelical churches was the pace set

at an important conference held here more than a decade ago. It is coming time to regard that action in the light of ancient history—interesting and important, but preparatory. “He must increase and I must decrease,” is the motto which the Divine leading more and more pressingly urges us to adopt. Foreign genius presided at the birth; native genius must guide the growth and present the crown of manhood. I see in the not-far-distant future a more homogeneous and better organized evangelical body with a name and a moral power in the Christian world; tracing its rise not so much to the American missionary movement as to the spirit of protest against error and the appeal to God’s guidance in the martyr ages, when truth first entered the land, and from time to time struggled to stand forth less hampered by accumulations of error, and more free to influence the human soul. The American missionary movement will then be regarded in the light of an important incident in the development of the Christian spirit and institutions of the land. The evangelical church is already becoming conscious of herself. I see her grasping God more firmly, and learning to trust less and less to the arm of flesh. I see her unafraid for her own future, untinged by any feeling of jealousy of the overshadowing strength of other Christian communions; content to be a leaven in the land—well organized, not to defend her existence or extend any sectarian boundaries, but, like her Master, to be a penetrating voice, an unhampered influence—a voice of spring causing a sloughing off of dried and dead leaves—a stirring of life in the ground and of sap in the branches.

A leading educator says, “A nation is saved by ideas—inspiring and formative ideas. A story—true or false—has recently gone the round of the newspapers. According to it General Gordon told Cecil Rhodes that the Chinese government offered him a room full of silver as a reward for suppressing the Taiping rebellion, and that he had declined to take anything but his regular pay. On Rhodes expressing astonishment, Gordon asked him what he would have done. ‘Taken it, of course; what’s the use of having big ideas, if you have not the means of carrying them out?’ was the answer. Probably nine out of ten would agree with Rhodes; and yet his view of things was superficial and fundamentally false. Wealth may ruin but it cannot save a nation. It may be asked—What, then, did Gordon accomplish? He convinced Chinese statesmen that a man is unpurchasable, and that there are spiritual forces beyond their horizon; he so convinced fanatical Soudanese and Arabs that there was a faith beyond the faith for which they rushed on death, that for him alone, of all ‘non-believers,’ prayers were recited at Mecca.”

When the evangelical church becomes rich in this world's goods, and consciously powerful as a political factor, she will become a follower of Judas into the outer darkness; but while she goes, at the bidding of her Master, carrying "neither purse nor scrip," she will find that "even the devils will be subject unto her."

Our relations with the national churches are growing more and more significant and interesting, especially with the ancient and apostolic church of the Illuminator. We have learned to dwell with admiration upon her history, to thank God for her fortitude and persistence as a witness for Christianity in ages dark and stormy, to marvel at her children's reverence which has clothed "every high hill and every green tree" with sacred associations that forbid the succeeding generations to forget the martyr faith and testimony of the past. We are encouraged by the welcome she has given to the hand held out to her in God's name. We see in her present attitude evidences of a purpose and effort to make herself worthy of her great responsibilities and opportunities, and to adapt herself to the conditions of this new age, and to the demands which her awakening people are thrusting upon her. I have a vision of a great revival within her borders resulting in an educated and spiritual priesthood "to go in and out among the people, breaking to them the Bread of Life;" bringing also to the fore a well-equipped higher clergy who, by voice and pen, by example and precept, shall re-awaken in the land an intelligent spiritual apprehension of God and duty, and bring to its full resurrection the gentle spirit of the great St. Gregory. Nor do we fail to look with earnest expectation to the descendants of the people who, in the ages before Christianity, dotted the shores of these seas with commercial colonies, held aloft the torch of science and philosophy, furnished, later, the material for the first Christian churches among the Gentiles, and provided Christianity with a language through which to preach the Gospel "to every creature." The race that gave St Chrysostom to this city and to the Christian ages, and that in these latter days has, through Bryennios, reminded the world of the treasures it is the keeper of, and has given renewed proof of literary acumen and Christian scholarship to make those treasures available to the benefit of the Christian world, surely has its part to play in the coming spiritual regeneration. The staunch zeal and increasing activity of our Greek evangelicals, the growing interest shown in scriptural preaching in Greek communities, and the numbers of Greeks attending our schools of the various grades, justify our expectation that this ancient church will feel more and more the thrill of the evangelical movement, and its members will be aroused to urge with increasing persistency the plea of those

who sought Philip and Andrew, saying, "Sirs, we would see Jesus." Not for their own people alone, but for the sake of the tribes and races within reach of their influence, we pray for the hastening of the day when the priests of these ancient churches shall be clothed with righteousness and their people with salvation.

And while the native Christian organizations of the land are working out their own salvation, I see the missionaries seeding the land with noble types of thought and disinterested examples of Christian activity. Through the Press and the Pulpit, the School and the Orphanage, the Hospital and the Home for the Aged and Decrepit, they work for no class or creed, but for God and Humanity. I have a vision of popular lectureships (some of them endowed for the purpose of encouraging the production of good books), of press clubs in our leading educational institutions to furnish to the daily and weekly press fitting mental food for the masses, to act as a corrective of frivolity and immorality, and to help elevate the tone of thought in the land. I have a vision of an increase in the number of hospitals in the provinces, endowed with the presence of good men who, hearing "the still sad music of humanity," shall "try to thread the monotone with brightness and a thankful spirit."

We are grateful for the religious liberty and the personal safety which the missionaries have enjoyed in Turkey, and for the kindly interest which officials and others of the ruling race have taken in the various departments of our work. That interest is not decreasing. The sincerity of evangelical faith and the singleness of evangelical motive receive increasing consideration on the part of the thoughtful. God is removing the veil that has hidden the face of His Son, and is fulfilling His gracious promise, "I will give them a heart to know Me, that I am the Lord; and they shall be my people, and I will be their God: for they shall return unto Me with their whole heart." A poet thus describes the advent of peace:

"Into a land
Storm-wrought, a place of quakes, all thunder-scarred,
Helpless, degraded, desolate,
Peace, the White Angel, comes.
Her eyes are as a mother's.

Her good hands
Are comforting and helping; and her voice
Falls on the heart, as, after winter, spring
Falls on the world, and there is no more pain.
And, in her influence, hope returns, and life,
And the passion of endeavor; so that, soon,
The idle ports are insolent with keels;
The stithies roar, and the mills thrum,
With energy and achievement."

We have a vision of peace and of righteousness for this land. The late Dr Guthrie describes a soldier carried into the thick of the fray by the enthusiastic forward rush of his comrades, while his own heart was full of fear. But no strain of hopelessness or of hopeless courage is to be found in the ranks of those who have entered into the labors of the consecrated missionaries of the past. Signs multiply to show that those who are working for God in these days are growing more and more conscious of having grasped the situation, and that enthusiasm grows as the work proceeds.

“Is it not yet a very little while, and Lebanon shall be turned into a fruitful field. . . ? And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.”

“THESE ARE THE TRUE SAYINGS OF GOD.”

Letter from Rev. Robert Thomson.

Samokov, Bulgaria, 12th May, 1906

Dear Brethren and Sisters of the Western Turkey Mission :

It is a joy to us to think that echoes of the Anniversary which you celebrate are to reach you from not inconsiderable numbers in the west and north as well as from the greater multitudes in the east and south that give thanks with you. From Constantinople in this era of Evangelical Missions the course of the Empire of Christ has taken its way rather towards the land of its first origin than towards those where its rule of enlightenment and liberty has more specially been established in the earth ; yet its banner has been planted in the midst of at least one of these nationalities of the Balkan Peninsula, and we believe that it is not to be pulled down.

Reasons will doubtless easily suggest themselves to you that largely explain the much readier acceptance which Asia Minor has given to the evangelical message than this Peninsula has ; but it is not so easy to find an explanation of why Bulgaria alone, of all this group of little nations, should have opened its heart to that message. Greece, which received so much sympathy and aid from Europe, but specially from Britain and the United States, during the period of its emergence as a sovereign people, very soon practically expelled the missionaries that came to her from these very lands, and has ever since remained all but inaccessible to evangelistic effort. Servia, Roumania and Montenegro have from the first maintained the rigidly closed door ; while the Albanians,—though probably more perforce than by choice,—have made no response to the modest effort that for a dozen or more years past has been put forth among them. Can it be that the providence of God so timed events as designedly to delay Bulgaria's achievement of independence until the Gospel had gained such a place on her soil that she—and she alone of all these nationalities—could hardly have banished it even had she been so inclined ? If that is so, then it would seem that Bulgaria has been marked out by God to play a vastly higher and more important rôle in the history of south-eastern Europe than even has been predicted for her on other considerations.

Be that as it may, how interesting it is, in the light of the progress that has been made, to read of those earliest enquiries about the Bulgarians, instituted by the Constantinople missionaries some twenty or more years after Dr Goodell's first arrival in the Golden Horn! Dr Riggs' contact with Photinoff of Smyrna—the pioneer of modern Bulgarian literature, and the first translator of the Scriptures into that vernacular,—his visit to America and fellowship with the Methodist Episcopal Church there just when its mission to Northern Bulgaria was about to be opened,—his tour of exploration with Dr Byington from Salonica to Stara Zagora, passing through all the four towns that are at present the Stations of our Mission,—those singular though abortive negotiations carried on through him between the Bulgarian Bishops and the Protestant Vekîl,—the struggle between Bulgarian and Greek hierarchy, with the final triumph of the former,—these things seem clearly now to have been the drawing of God's Spirit and the guiding of His providence to lead us to occupy the one field which in this region was to prove fruitful,—and the field which seems to hold in promise mighty results for this whole Peninsula—and beyond. So also the leading that guided Dr Riggs to select the Thracian and not the Macedonian dialect for the language of the Bulgarian Scriptures has fitted wonderfully into the plan.

And now, on the verge of the jubilee of the starting of evangelistic work in Bulgaria—both north and south of the Balkans—and in Macedonia, we have nothing but words of good cheer and confidence to send you. God has not permitted us the wide extension and strong growth that He had given you at this stage in your history; but He has given us enough to assure us that He is with us. And our limitations and disappointments have served to teach us, and are even now helping the problem of our work to take clearer shape in our minds. We have long ago learned that controversy is the poorest possible means to use for the advancement of Christ's Kingdom, even when we are surrounded by what we believe to be error. It is the heart full of the love of God, and going out in Christ-like love and sympathy to the wanderers in darkness, that best recommends the Savior. We have forgotten our creeds, and have learned to know nothing amongst these people but Jesus Christ and Him crucified; but that one knowledge has expanded in our minds and souls to something vastly greater and richer than before. Christ, the source and centre of all life and light,—Christ supremely the Savior of sinners, but in and through that the Redeemer of all life,—the cheer of the despised, the uplifter of the fallen, the right arm of truth and justice, the key to knowledge, the leader

in progress, the path for the directing of all movements, the Alpha and the Omega in whose light we see all light,—this Christ has grown more upon us; and it is increasingly our joy to proclaim Him, as best we can, in all this His fulness to the people. The national life is being touched on more sides,—the temperance, the purity, the public honesty, the educational, the social and moral, even the political. And we have learned that it is not complete apathy and death that reign around us, as we have so long supposed. In circles that, so far as we know, we have never reached or influenced,—which might almost be said to be unfriendly to us,—the reign of vice has begun to awaken a call for a moral basis of education and training, rampant infidelity has aroused a growing protest, and the hunger and emptiness of life has led to a seeking after the Bread from Heaven. And we know that it will not be at our hands that they will ask for these things, nor will it be under the name of evangelicalism that they will welcome it. But if they get the thing, though without the name, and specially if it be by the direct working on them of the Spirit of God, we can rejoice, even if we cannot claim the harvest as ours. We know that this national church will stand—at least for long,—this church which the people love so well, and which, if for nothing else than political reasons, they have so much reason to cherish; but we have learned to think that its vivifying and purifying may be achieved in other ways than by the march of Protestantism. The sale of Scriptures amongst the Bulgarians during the last decade specially has been large, out of all proportion to the increase of our work; and it looks as though God's word and God's Spirit might do the work independently. We can see that even divine power might shake and shape the national life more thoroughly through native channels and eastern methods than by any from without. And we can see that the time may come when the work will be taken out of our hands, to be done far more effectively.

But that time has not yet come; and while we are still here we work on in confidence, this vision of the future by no means unnerving our efforts, but rather stimulating them, seeming to make far greater achievements possible than could ever have been on our own lines. The more faithful we are, the surer will the result be.

Meanwhile, the divine in the work is showing itself in unexpected ways. Bulgarian eyes are beginning to look with pity on unevangelized Servia. Bulgarian hearts are seeing visions and dreaming dreams of the gospel—re-payment that might be made when their liberator Russia shall have been liberated for gospel work.

And so the message that we send you is that the work lives,—the work which you began,—and that it is moving on in its own way. It is not as we have perhaps hoped and planned ; but we are learning to believe that it is as God has planned ; and that is better.

With cordial salutations,

Yours in the work,

ROBT. THOMSON

(Adopted by the Samokov Station, on the 10th May, as voicing their greetings on this occasion.)

It makes me feel old to think that I can remember going to school to Miss Emma Goodell in her father's house in Hasskeuy, and being snowballed with my sisters (both gone now) by her brother Eddie.—R. T.

Letter from Rev. J. O. Barrows.

Dear Brethren :

You, who have continued without interruption in the work of making known the Christ to the peoples of the Ottoman Empire, can hardly enter into the feelings of one who has been long absent, in being so kindly remembered on the present occasion. My thoughts go back to earlier days. I see the faces and hear the voices of some of those who, I know, now seem to be with you—Riggs, Hamlin, Schauffler, Bliss, Wood, Pettibone. I doubt not these are interested in your meeting, and are nearer to you than they seem. And those, too, who at a still earlier day, inaugurated the work that you so gladly recall to mind, but which is already put on enduring record. Blessed is the memory of a Goodell, a Dwight, and a Schneider. And there are others also, early laborers in the Orient, men and women, whose names are written on high. How I would like to be present with you and hear your words of grateful eulogy. Your memorial gathering will be no meaningless event; "to give the past a tongue is wise in man." Though it has not been our happy lot to return to missionary work in Turkey, we have by no means forgotten those who have continued to labor there. It has been our pleasure withal to send our daughter to fill up the measure of our service. And it has been of the mercy of God to us, her parents, too,—if such may be counted a mercy—that he has not taken her yet to Himself, as he has taken some so dear to you.

Mrs Barrows joins with me in most hearty salutations to all the brethren and sisters with you, of whatever nationality or name.

Very cordially yours,

JOHN OTIS BARROWS

Stonington, Conn., U.S.A.,

February 19, 1906

Letters have been received also from the following :—

Miss Myra A. Proctor.

Rev. M. H. Hitchcock.

Mrs Crosby H. Wheeler.

Mrs Sandford Richardson.

Rev. C. A. S. Dwight.

Mrs M. E. Byington.

Rev. Edwin H. Byington, D.D.

Rev. G. A. Pollard.

Dr C. C. Thayer.

Rev. C. F. Morse.

Rev. H. O. Dwight, LL.D.

STATISTICS

OF THE MISSIONARY WORK OF THE AMERICAN BOARD IN TURKEY

In 1845 there were thirty-four missionaries with twelve native laborers, and seven common schools with one hundred and thirty-five pupils.

The following table shows the growth of the work :—

<i>Year</i>	<i>Missionaries</i>	<i>Native Laborers</i>	<i>Churches</i>	<i>Members</i>	<i>Schools</i>	<i>Pupils</i>
1850	38	25	7	237	7	112
1855	58	77	23	584	38	363
1860	92	156	40	1,277	71	2,742
1865	89	204	49	2,004	114	4,160
1870	116	364	69	2,553	205	5,489
1875	137	460	77	3,759	244	8,253
1880	146	548	97	6,626	331	13,095
1885	156	768	105	8,259	390	13,791
1890	177	791	117	11,709	464	16,990
1895	177	867	125	12,428	449	20,604
1900	153	910	133	13,529	425	23,040
1904	187	1057	132	16,009	465	22,867

In 1905

COLLEGES CONNECTED WITH THE BOARD...	7
BOARDING AND HIGH SCHOOLS FOR BOYS AND GIRLS	52
PREACHING PLACES	272
ADHERENTS	54,570
NATIVE CONTRIBUTIONS	\$108,739
RECEIPTS FOR MISSION BOOKS AND PERIODICALS	\$6,349
NEWSPAPERS, THREE WEEKLIES, ONE MONTHLY	

