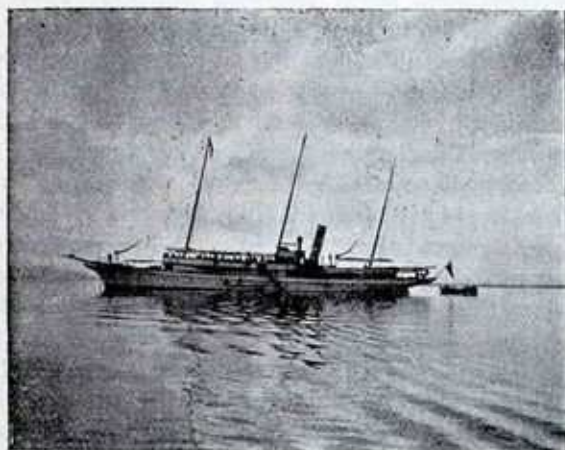


The Orient.

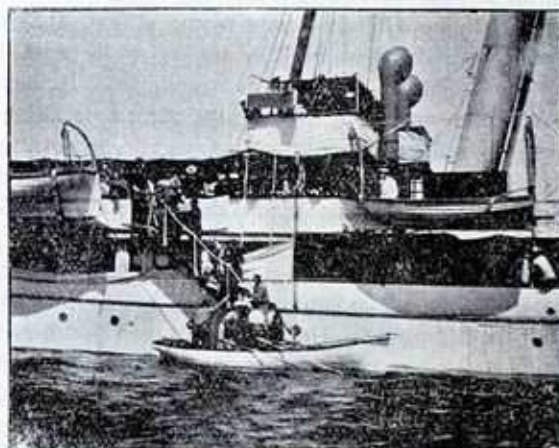
Aug. 3, 1910

BIBLE HOUSE, CONSTANTINOPLE

No. 16



The Athena off Bardezag.



Disembarking from the Athena.

THE STRATEGY OF CHRISTIAN MISSIONS *

THE EASTERN TURKEY MISSION

Herbert M. Allen.

The best way to study Turkey, its past and present, is with a raised map. The contour of this historic land spread in miniature before the eyes reveals many a secret of the past, and throws a flood of light on present conditions. A glance will suffice to show, for instance, why the currents of the Moslem invasions flowed rapidly in certain directions, and far more slowly in others. Where the advance was rapid the conquerors left in their track either victims of their swords or converts to their creed. No faith ever spread with more amazing rapidity, except where Nature raised her barriers and fortifications, thus prolonging the process of conquest. A look at the map shows in the north-eastern section a number of streams converging to form a river. This, growing larger, flows west around the lofty ranges it encounters, and then, girdling them with its broad current sweeps onward, and finally, through an opening to the south across the Mesopotamian plain. That high land embraced within the curve of the Euphrates and extending to the Persian Plain on the east, and the Araxes in the Caucasus, is the Plateau of Armenia—the finest section of country in the Ottoman Empire, and the natural home of liberty-loving men. The eastern section of this plateau was still under Persian rule 150 years ago, and

* An address delivered before the Missionary Cruise Party at Bardezag on July 17th, and published here at the request of several friends.

even up to the time that Abdul Hamid ascended the throne there remained a spirit of independence which he determined to crush. The Armenians who were colonists in other parts of the empire did not matter much, but those who lived in those highlands, in the home that had been theirs for 25 centuries, were another matter. His diabolic brain set to work to devise a plan of exterminating the people whose very existence seemed to trouble his dreams. He all but succeeded in his plan, which began to be put into operation years before the recent massacres, and, first of all, in the remote mountain districts.

All that I have stated thus far has a close bearing on the Eastern Turkey Mission. It was to this plateau that the missionaries of the American Board went some 75 years ago. They have extended their boundaries slightly since, but, in the main, the Mission covers the territory between the grand bend of the Euphrates and the slopes of Ararat. They found there, surrounded by Turks and Koords, a large Armenian population, and for them the Mission was established, tho later Maidin, an Arabic speaking city of Moslems, Chaldees and Syrians, was included.

The work of the American Board in Turkey for the last eighty years has been mainly among the Armenians, though it is gratifying to record that its influence, especially through our educational institutions, is being increasingly felt among the Greek and even Moslem populations. It may be said, however, that the Eastern Turkey Mission has been distinctively a mission to the Armenians in that region which was the birthplace of their nation centuries before the Christian era. It is a fact worth noting that, while in the early stages of the Mis-

sion there was some resistance offered by the Armenians to the work of the American missionaries, that resistance was individual rather than national. A proof of this is the success of the Eastern Turkey Mission, also in the fact that almost everywhere in Turkey the Armenians constitute the majority in the evangelical churches and in the schools under missionary supervision.

These people, who have resisted in turn the onslaughts of Paganism and the more subtle approaches of the Orthodox and Roman Catholic churches, reluctantly at first but later with growing cordiality have entered into relations with the American missionaries. This fact is significant. It means that the Armenian people, in spite of their deeply rooted reserve and their independence in ecclesiastical and national matters, have found a responsive chord in the message brought to them from the West. This remarkable receptiveness for western ideals, and particularly those of America, is easy to explain. They are a democratic people. Their Church, which stands for the whole national system, has been democratic from the beginning. The Primate of the Church even, the Catholikos, is elected by a representative assembly. The same general principle of the supremacy of the voice of the people holds true even in the humblest villages, where a crude form of self-government is in force. This is the reason why, in spite of the intervening barrier of ritualism, the Presbyterians and Congregationalists of the West are easily understood by the Gregorians of the East. But there is a still stronger reason why the message of the Gospel and a form of education that is Christian have found a secure place in the Highlands of Armenia. There was a time when hundreds of monasteries, many of them now in ruins, were flourishing Christian schools. And there is no doubt that the establishment of a national church by Gregory the Illuminator, in the year of our Lord 300, was preceded by a long period of preparation which, according to tradition, began with the preaching of two of the Apostles of our Lord. How deeply the Gospel in its simplicity took root is evidenced by one remarkable fact in history. Eight hundred years after Christ the Church had begun to lose, or had lost its original simplicity, and as a protest against its corruption and worldliness there arose in the heart of Armenia a group of men who came to be known as the Paulicians. They were extremists, no doubt, in some respects, but they were men of godliness and prayer. They preached strange doctrines together with wholesome truth, for which they suffered extreme persecution and, after a long struggle, were driven away to the north. In Bulgaria they were known as "men of prayer," in Greece as the "pure men" or Puritans. They passed along through southern Europe into France and, as our great historian, John Fiske, thinks, sowed the seeds which bore fruit in the Albigensian movement. It may be said then, with truth, that the precursors of the great Reformation, that was to affect the history of the world so profoundly, came from that region where, in the 19th century, the descendants of the Pilgrims and Puritans were destined to preach the simple Gospel of Christ. This historical fact has a profound significance by

itself, and is also one more evidence to show that the Mission to Armenia has taken the form of reviving spiritual and intellectual aspirations in a people who, long before some of the great modern nations were born, had already felt the uplifting power of Christian truth.

My plea has always been, and always will be, that Christendom owes an unpaid debt to the Armenian nation. All around them great nations, such as the Assyrian and Parthian, rose to overwhelming power and then crumbled away to dust. Barbarous hordes swept in devastating torrents across their Plateau. The terrific power of their enemies expended no inconsiderable force in trying to crush this small nation, but, through all of these centuries, "Towering o'er the wrecks of time," the gleaming Cross has been upheld, and in defence of its undying message unnumbered thousands have sealed their lives in willing sacrifice. At this time, after generations of enforced ignorance, when the ruins wrought by tyranny and fanaticism lie on every side, when they themselves realize the weakness of their Church and the dangers of their disorganized state, it is our duty to stand by our Armenian brethren more than ever, and help them in the work of moral reconstruction. The debt we owe still remains, and we rejoice to say, in a measure, has begun to be repaid by our American Missions, but more especially by that in Eastern Turkey.

Moreover, in the work of evangelization in this empire, in bringing the gospel to the unreached, the Armenians are the people who, by their intimate knowledge, their religious fervor, and their mastery of languages, are best adapted to cooperate in this stupendous task.

The word "strategy" has an ominous sound when applied to the tactics of war, but, in the campaigns of truth and education strategy is that combination of Christian intelligence and courage which captures strongholds and marshals the forces of righteousness in their defence.

I should like to outline to you very briefly some of the things which this form of Christian strategy has accomplished in the Eastern Turkey Mission.

Some 55 years ago an intrepid American, Dunmore by name, found his way up into the highlands and settled at Harpoot. He was there only a short time, but it was he that broke the soil and in 1857 was followed by my father and Dr. Wheeler. Shortly after they were joined by Dr. H. N. Barnum. These three worked together in uninterrupted fellowship for forty years. The number of missionaries was increased, but the history of Harpoot station will always be linked with their names. Dr. Wheeler died in Auburndale 14 years ago. Dr. Barnum passed peacefully to his rest a few weeks since in Harpoot, and my father, now nearly 83 years old, stood before an Armenian audience three weeks ago in Pilgrim Hall in Boston, and told them of his lifelong association with Dr. Barnum and Dr. Wheeler. When they went to Harpoot they had scarcely anything on which to work, but with their message clearly in mind and their hearts afire they made a beginning. A half century has slowly passed away, and after wars, and massacres, and emigration, what remains

as the visible signs of their work? I am not going to burden your minds with statistics, but I leave you to grasp the significance of the fact that every important town and many villages in that great province have been occupied with churches and schools for both sexes. Scores of preachers and pastors, and hundreds of teachers, have been trained for the work of evangelization.

The irresistible force with which our educational institutions have slowly grown out of the rock-bound soil of this country is well illustrated in the case of Euphrates College. Its beginnings were in a small school for poor children, gathered in a basement room half a century ago. It stands now, with its large buildings on the crest of the mountain, filled with a thousand strong in all departments from the Kindergarten up, a memorial to the indomitable energy of Dr. Wheeler, a bright and shining light for all that region, and a monument of Christian faith. What Williams, Amherst and Yale have been to New England, especially in their early days, this and our other colleges are and will be more and more to the Ottoman Empire.

Harpoot Station extended its boundaries over the Taurus range, to the south, and included the old walled city of Diarbekir. Another station was opened at Mardin, a large city two days distant. This station, which is outside of the Armenian field, has served the valuable purpose of extending the work and influence of the Eastern Mission to that vast Arabic and Koordish speaking population which spreads out over eastern Mesopotamia into the mountains of Koordistan, on the Persian frontier.

High up in one of the deep valleys of the Taurus is another old city which was occupied early in the history of the Mission. This was Bitlis, the center of a once populous region, but, under the recent regime of tyranny, fearfully decimated by massacre and enforced emigration. This station will always be associated with the name of Mr. Knapp, one of God's chosen men, who by the sheer force of the love of his great heart broke down many barriers through his long years of service. When he died the Armenians of the city begged for the privilege of giving his body an honored resting place in the cemetery of the Gregorian Church. It was not necessary to accept the offer, but this and the presence of the thousands at his funeral testified to the power of that love which "overcometh all things."

How large a place in the history yet to be written will be filled by the names of Mary and Charlotte Ely, of Bitlis, I do not know, but of this I am sure, that letters of gold would be none too good to tell the story of what these heroic but always retiring women have done for the degraded and ignorant womanhood of that region. Their names, like those of Corinna Shattuck and Laura Farnham, will "shine as the stars forever and ever."

Away to the north, almost within the shadow of the Empire of the White Tzar, stands the city of Erzroom, in strategic importance second only to the capital of Turkey. Here in this bleak region, lifted more than 6,000 feet above the sea, the missionaries of the American Board have labored since

1837. No point in all of the empire, politically and in other respects, has presented more heart-breaking conditions, and yet this important outpost of missions has been held against all odds with a courage that is heroic. Not least among those who have done service there are those two stalwart Canadian brothers who, by their work in Erzroom, in Bardezag, and in Adana, have touched the high water mark of Christian service. We rejoice that both of them are present with us this morning.

For long years the purpose of God was hidden with respect to this most difficult and discouraging field of missionary effort, but it seems now clear that from this point the work, already begun, of sending the advance forces of the Gospel into Russia, is to be undertaken.

Finally, not far from the edge of the Armenian Plateau, is Van, a city so ancient that its origin is shrouded in the mists of unrecorded history. Its many inscriptions, however, and especially those on the face of Van Rock, show that some 800 years before Christ a nation established their citadel here. They were the Khaldians, not to be confused with the Chaldeans of Scriptures. One of their great kings was Menuas II, who built an aqueduct thirty miles long to bring water to the city from a magnificent spring in an adjoining plain. Although the water leaves a calcareous deposit and the aqueduct must be frequently cleaned, it is in use today as it has been for some 2,600 years.

Following the Khaldians, there rose to power a virile race which grew into the Armenian nation; after 2,500 years they are still the majority in the city of Van, their first home. They cling to it with a passion which only those can understand who have seen and lived in this beautiful country. It was my privilege to spend six delightful years of service in Van, and I can testify, after visiting every section of Turkey except southern Mesopotamia and Arabia, that I have not seen anywhere else a region to compare with Van, with the salubrity of its climate, the beauty of its inland sea, and the grandeur of its mighty mountains. When the projected American railway has reached this wonderful and fertile country, once more Van, the coveted prize of successive empires, will rise to its rightful eminence of greatness. Nearly forty years ago, while forces that are now awake slumbered, the American missionary pushed his way to this frontier city and there planted the last station of the Eastern Turkey Mission. Every station of our missions has had its peculiar problems to meet, and none have been more difficult than those presented at Van. In this stronghold of the Armenian Church it was not likely that an aggressive form of Protestant propaganda would succeed. Many years of honest effort to evangelize along the customary lines proved to be practically futile. But the growth of the schools for boys and girls, and the successive calamities of famine, cholera, and the massacres, opened up hitherto closed doors. Then the missionaries had an opportunity to give their message of love and sympathy in a way which touched the hearts of the people from the city to the remotest villages. In the mission compound there are two high schools, an orphanage, a hospital, a fine chapel, and three missionary homes. These are worth much, but more

than these is the fact that in this most important center, with its great Armenian population and still greater Moslem population of Koords, the soil has been prepared as nowhere else for an aggressive campaign of educational evangelism. If I were asked to name a missionary of my acquaintance who has been absolutely faithful to his trust, I should name at least Dr. Reynolds, of Van; a man of inflexible will, of unswerving purpose, and of singlehearted devotion to the Person of Christ, he has been an instrument in the hands of God for ministering to the bodily and spiritual needs of many thousands, and in some degree toward saving the Christian people of Van from the danger of complete destruction. Mrs. Reynolds has been no less active. She is one of those noble women who take the sorrows of others into their warm hearts, and in return give out only cheer and sympathy. Long after she has gone her influence will live in hundreds of homes, and the many children she has saved will rise up and call her blessed.

This completes a brief outline of that Christian strategy covering nearly 75 years, which has circumvented ignorance, conquered prejudice, and opened up a highway of permanent communication between the Christian West and the Christian East.

Just one word more. In an address made by Dr. Zweemer at Edinburgh, he made the point that the ground for the plea to carry the Gospel to all of the world was not that of "open doors," but of the *destitution of men*. The message we would ask you, our friends, to carry back to the Homeland, and especially to the Laymen of America, is the destitution of the people of this country. Out of the ruins wrought by centuries of oppression, fanaticism, ignorance, and cruelty, the cry is for the helping hand, for the truth that means justice, for the love that means life and abiding peace.

THE THIRTY-NINTH ANNUAL MEETING OF THE EUROPEAN TURKEY MISSION.

This annual meeting was held in Samokov, Bulgaria, from April 28th to May 7th. Elbasan, Kortche, Monastir, Philippopolis, Salonica and Samokov were all represented; and the Mission was glad to welcome also Mr. Peet, Mrs. Baird and Miss Pollock of the W. B. M. I. Rooms, and Mr. Chambers, Secretary for Turkey of the Student Y. M. C. A.

The reports of the various Stations were unusually interesting. Dr. Haskell preached the annual sermon from Acts 15:28; and Mr. Baird and Mr. Erickson officiated at the Lord's Supper.

The proposed enlarged course of the Monaster Girl's Boarding School from four years to five was approved. It was voted that the Samokov Girl's Boarding School be put in a position to apply for government recognition on the basis of the scientific program of the national gymnasium; and that an elective pedagogical course be provided, covering the last two years and leading to the granting of a pedagogical diploma.

It was voted that Elbasan be the station in Albania, Mr. and Mrs. Kennedy removing there as soon as practicable; Mr. and Mrs. Erickson are already there. A lady missionary was asked for to take charge eventually of the Girls' School; also a medical missionary and family for Elbasan.

Other reenforcements asked for by the Mission were, an associate for Miss Matthews in the Monastir G. B. S., and a missionary family for Monastir (to aid also in the Salonica station work), a missionary family for Philippopolis; and two missionary families for Samokov, that Mr. Thomson and Mr. Baird may be spared for the work of Bible Revision, which is much needed. Miss Stone was again invited to return to the Mission, and Miss Anna L. Marsh was invited to apply for appointment as a trained nurse. Voted that the Mission request permission from the Rooms at Boston for the official delegate from the Bulgarian Evangelical Society to our annual meetings to vote on all questions that come up in the open sessions.

W. P. CLARKE,
Sec'y of the Mission.

Dr. JOHN HENRY HAYNES.

Dr. John Henry Haynes, an eminent Assyriologist, died at his sister's home in North Adams, Mass., on June 29, after a long illness. Early in the eighties Dr. Haynes was sent out by the University of Pennsylvania as the official photographer of an expedition to Nippur, between the Tigris and Euphrates Rivers, in Asiatic Turkey, to search through the ruins for Assyrian art. He was accompanied by his wife. He later became director of the expedition, which continued its work from time to time from 1884 to 1903. While superintending the work of excavating around Tablet Hill Dr. Haynes came upon some 23,000 tablets, covered with writings, in the temple of Bel, the so called "Temple Library." The tablets are now at the Univ. of Penn. These were supposed to have been an ancient Assyrian library. Evidences of the possession of considerable engineering skill were also found by the party.

Dr. Haynes was born in Rowe, Mass. Jan. 27, 1849; graduated at Williams in 1876; taught in Williams and So Hadley for 4 years; in 1880 came out as photographer of the Crete and Assos Expeditions; tutor in Robert College, 1881-84; General manager of the Wolfe Expedition to Babylonia 1884-85; Treas. and teacher Aintab College 1885-88; business manager of the 1st and 2nd Expeditions under the auspices of the Univ. of Penn, 1888-90; also U. S. Consul to Baghdad 1888-1892; Director of the excavations at Nippur (the "Calneh" of Gen. 10:10) 1892-96 and 1898-1900; received degree of "Sc. D." Williams 1896, and "Ph. D." from Robert College the same year.

EMPIRE NEWS.

The Capital.

According to a despatch appearing in a Vienna paper, and purporting to come from Constantinople, great dissatisfaction with Admiral Williams is being expressed in Young Turk circles because he is reported to have said that Turkey did not need a Mediterranean Fleet to use against Greece in case of need, since the land forces were sufficient for that purpose.

Talaat Bey, Minister of the Interior, left on Monday for a tour of inspection in the Roumelian provinces.

A despatch from Batoum announces the arrest of Karekin Eff. Basturmadjian at that port while en route for Erzurum. The fact that he is a member of the Ottoman Parliament has given his arrest an international importance. The Russian Government accuses him of having taken part in the political plots of 1905 in Tiflis. According to one of the local papers the Ottoman Government can do nothing officially in this case.

An Ottoman daily paper, the *Neiri Hakikat* has suggested, that out of thirty millions of Ottomans one million ought to be willing to loan 5 liras each to the Government, without interest, so that the warships necessary for the Navy may be purchased at once. This suggestion is said to have been received with enthusiasm. The first offer of 100 liras comes from sixteen officers in Tiran. The *Terdjimani Hakikat* expresses the hope that the Government will hasten to complete the arrangements necessary for the success of this domestic loan.

The Greek paper *Tahidromos* says that according to statistics an average of 160-200 Greek girls in Constantinople become Moslems every year, and in the provinces more than five times this number. The paper adds that a union is to be organized for the sake of protecting girls who have no natural guardians.

The Municipality has purchased the old Post Office near Yeni-Djami for 53,000 liras. After certain repairs have been made the building will be used as the centre of the city government.

Dr. Patric' had the pleasure recently of showing President Bliss of Beirut College, over the new site of the American College for Girls, at Arnaoutkeuy. Dr. Bliss was very much impressed with the beauty and extent of the ground, all parts of which he carefully visited. From his knowledge of Cedars of Lebanon, he was able to judge the

age of the beautiful Cedar, near the upper house in the ground occupied at present by Consul-General Eyres. Dr. Bliss estimated this tree to be one thousand or twelve hundred years old, and destined to live, under favorable circumstances, a thousand years longer.

Great historical changes have been seen by this wonderful old tree, but probably a woman's college has never before been established near the shelter of its protecting branches.

THE PROVINCES.

A GRAVE INCIDENT IN SMYRNA.

A despatch from Smyrna, dated Sunday July 31st, reads as follows:—"To-day after mass the Tashnagists, (under the assumed name of a popular Committee, planned to hold a meeting at all costs in the Armenian Church of St. Stephen. The congregation prevented their doing so and succeeded in closing the doors of the Church. The Tashnagists started a fight in the courtyard of the Church during which Kevork Keshishian was shot twice and killed while he was exhorting these excited men to keep quiet.

While trying to seize the murderer, Boghos Halladjian was severely wounded. Both victims are members of the Executive Committee of the local Constitutional Democratic Party. The members of this Party did not use any fire arms as they had been instructed before hand not to use them in case of trouble. A Greek girl, who was passing [at the time, was killed by a stray bullet. All the Armenian Community is plunged into grief by this dastardly crime. Poor Keshishian will be buried to-morrow."

The Tashnagist organ has the face to accuse the Catholics and the Council as responsible for this bloodshed, because they have closed the doors of the Churches against the people!

An earthquake in the province of Aidin, Wednesday, July 27th caused considerable damage. At Ak Hissar three minarets fell, and many houses are in ruins including the Turkish Girls School. After the earthquake water and steam were seen to issue from the cracks and wells. The railroad station buildings are some what damaged.

It is reported through Bulgarian sources that the Greek priest of a village, half an hour distant from Salonica, was found hanging on a tree. It seems probable that he was murdered by the local secret Greek Committee because he had assisted the Government, together with the notables of village, in the work of collecting firearms. One of the village notables has been severely wounded.

Sheket Turghud Pasha, with the help to 18 regiments of soldiers, has taken possession of Skodra and environs. There

being no resistance on the part of the people, 40,000 rifles and guns were collected in 48 hours. It is said that the Government intends to enter on the work of reform in Albania with the least possible delay and that large sums of money will be spent for this purpose.

The people of Busrah, out of gratitude to the memory of Midhat Pasha, who besides being the framer of the Constitution had rendered important services to the province of Bagdad, had decided to erect a statue of him in the city, but the Ministry of the Interior prevented the execution of this plan, offering the objection that a statue representing the human form would be contrary to the tenets of Islam.

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