

# The Orient.

Vol. II., No. 3

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Price, 60 Paras

## Ninth Conference of the World's Student Christian Federation.

### WEDNESDAY MORNING'S SESSION.

The chairman, Dr. Karl Fries, again opened the conference with devotional exercises. The first address was by Prof. Erich Schaefer of Germany, delivered in German, on the topic, "Who is Jesus Christ?" not who *was*, but who *is* he? Some say Jesus never existed as a historic person; but historical research has shown Him to be a real person, a historic fact. The central idea in Christ's message is not that of the redemption of man, but of the kingdom of God; it is not anthropocentric, but theocentric. Jesus made no mistake, and had no sin, but was nevertheless truly a man. He was at the same time superhuman. He makes two claims that man cannot make. He claims our unconditional faith and love, and he claims that he is the absolute. And it is historically certain that he is what he claimed to be. His was no limited conception, he took the whole world into His view, and died for the whole world. Herein is self-surrender, that God surrendered Himself to us in Christ. If we do not acknowledge the divinity of Christ, we throw away God's gift.

Mr. Silas McBee, of America, editor of *The Churchman*, gave an address on "The relations of Christians of different communions to each other." He said, the supreme fact of life is the family of God. To isolate one's relations from that family, is death. Christ came to fulfil all righteousness, not in himself, but in God's family. A divided church witnesses a divided Christ. The family of God should be divine and indivisible. Unity must come, not through human definitions but through loyalty to Christ and His personality. Our own conceptions are not essential; they are rightfully ours for ourselves, but we must not impose them on others. We are to serve the whole family, as God enables us. Uniformity is the enemy of unity, and means death. Variety and initiative are the friends of religion, and enrich the unity of the family. The unity of the Spirit precedes the bond of peace.

Mr. E. C. Carter, of New York, of the Student movement, spoke on "How to multiply the number of active leaders in our movements." This is the great problem of the movement. In conferences and conventions it needs emphasis. The student secretary has become indispensable, for amateurs cannot successfully direct the religious activities of 30,000 students. There are now nearly 300 paid student secretaries. Then, besides traveling secretaries, there must be local secretaries in all student centres. The choosing and training of secretaries

must be done by prayer. The discussion which followed contributed the experiences of Australia, China, Germany, England and America as to the need of men to reach all types of students.

"The Realization of Jesus Christ by the Communion of Saints" was the topic of Rev. E. S. Woods, of England. We are members one of another. Our fellowship with Christ is not only a means of personal help, but a means of the union of Christians with one another. Communion means partnership. Christ becomes real if we stay in this partnership. It gives union in work and in worship. Cooperation in worship is better than solitary worship, though this too has its value. We also have the rich heritage of previous generations of the saints of God. By studying their biographies, we come into personal contact with these saints of former times. They are not dead, but living in Christ.

### WEDNESDAY AFTERNOON'S SESSION.

Prof. Raoul Allier, of the Sorbonne, Paris, read a valuable paper in French on "How to relate the outgoing members of our movements to the permanent work of the church." We are sorry not to be able to give our readers an outline of this paper, but it will be published in full in the official account of the conference. In the discussion that followed, Mr. Hans P. Andersen, of the Student movement, New York, gave some details as to Mr. Mott's investigations regarding the need of more young men to enter the ministry.

Pastor O. Ricard, of Copenhagen, followed with a paper on "How can we know the will of God?" He said, there is a will of God, not only in general for the whole history of the world, but a special will of God for every individual. How do we know what this special individual desire of God is for us? By always obeying Him in so far as He has revealed Himself. "He that willeth to do His will, he shall know of the teaching." Also through the fellowship of prayer, and by living in the word of God. We can also find out the will of God for us by asking. Ask your parents, but do not always follow their lead. Ask solitude, and give it plenty of time to answer. Ask conscience, and obey it strictly. Ask the needs of your time; each time has its own needs. Ask your noblest Christian friends; in the multitude of counsellors there is wisdom. Ask God, and He will give you not only certainty as to what is His will, but the necessary equipment with which to do it.

Rev. Robert P. Wilder led in a period of intercession, especially for the countries of the Levant. Prof. Hitti, of the



Syrian Protestant College, Beirut, made a statement regarding conditions in Syria; Rev. Dikran Koundakjian, of Kessab, spoke for Asia Minor; Miss Kyrias, of the American College for Girls, Scutari, represented Turkey in Europe; and Mr. Lawson P. Chambers read a masterly paper summing up the needs and opportunities in the Ottoman Empire.

#### THURSDAY MORNING'S SESSION.

President Fries led the devotional exercises, reading from Eph. III. The first address was by Prof. Söderblom, of Uppsala, Sweden, on "Does God continue to reveal Himself to mankind?" He does, and as a creative power, in three ways, — in nature, in history, and in character. (1) God did reveal Himself in the incarnation in Jesus Christ. But he continues to do so in genius, which is creative. There is something new and original in every human being. A Swedish philosopher says, "There is no man but can do some one thing better than anybody else." Genius is conscious of being part of a miracle. The paradox is true, that the truly great are always right, even if they contradict one another. A series of men of genius have been revealing God to man. The saints are those who show clearly in their character and actions that God lives. (2) History is aiming beyond all human calculations, forward to God's victory. God speaks to me in my little history, and to all in the world's history. Man's difficulty is, that he tries to interpret the history by putting his own ideas into it. So the cat, who thinks the bird's wings an injustice, and looks forward to the millennium when birds will have no wings. (3) God reveals Himself in the regeneration of the individual. A creation takes place in the man who begins a new life, and then he enters consciously into creation. When a man lets God compose his life, the presence of God is proven by a new-born power against sin and difficulties. God's continued revelation is a miracle. A miracle to an unbeliever is a thing he cannot understand; but to a Christian, it is that which faith understands, something positive, a message from God.

Two papers followed on "Students, and the application of Christ's teaching to national life." President Bliss, of Beirut, said: National life connotes strong emotions, based on a common language, common territory and a common flag, and which lead man to all sorts of sacrifice and heroism or folly and selfishness. The gradual development of national life is an epic, a tragedy, a romance. Individuality has been exchanged for dependencies and relationships. This development of group life has its darker as well as its brighter side. By realizing the darker side we can realize the full efficiency of Christ's remedy for it. His teachings contain a quiet assurance of adequacy. He teaches that all are brothers, and that God is a just, loving, powerful and wise Father with a plan for every child of his and every group of children. No man can enter His kingdom save with the acknowledgement of the continued dependence of a little child. Students are called on to apply the teachings of Christ to national life. They need the counsel to optimism, to patience, and to construc-

tive work. President Patrick, of Scutari, said, regarding the place of women in national life: There is the problem of the complexity of the situation, for there is no unity of language, religion or life. The Federation can help national life by raising moral standards. The common need of students in all the nationalities is the increase in spiritual life. Many are groping after God; their religion is often an uncertainty. The Federation can help in teaching of the kingdom of God. It has also a large field among women in inculcating a love of study, an enthusiasm for education; and in enlarging the practical resources of national life. Moslem women are beginning to show a new life. They have always had considerable power, but with little education. Improvement is now visible in this line. The Federation can help these women.

Miss Ruth Rouse and Mr. Mott then made statements as to the developments of the past few years in the work of the Federation, and as to some things not yet accomplished; and an appeal was made for subscriptions for the support of the work in the next two years. The response was very gratifying, over £stg. 600 were pledged by the delegates and visitors present.

The last address of the morning was by Mr. C. T. Wang, of Shanghai, China, on "Students and the missionary problem of China." He said, the missionary problem is persistent, inspiring, energizing, but one-sided. Have the Chinese people, who constitute the subject-matter of the problem, anything to say? Yes. The problem is fraught with most serious consequences, due to the riots of the past, extraterritorial rights, and religious animosity. The riots are due to a misunderstanding of the motives of the missionaries, to racial prejudice and religious antagonism. Three solutions are offered for the problem. (1) The Confucianists say, reconstruct Confucianism so as to take in Western science and Christianity. Confucianism is weak because it does not grasp the mass of the people, and has a poor method of propagation. (2) Some of the native Christian leaders say, displace the missionaries and put native workers in their places. (3) Most native Christians say, cooperate; while the missionaries teach Christian principles, let the native Christians apply these in life; and let the missionaries plan, and train native workers, while the natives do the work of evangelization. The first solution is incompatible with the Christian spirit; but we may so adjust our Christian teaching as to make use of the high teachings of Confucianism. The second solution is inexpedient for the present. Cooperation is the best solution. There should be conferences between foreign and native workers. Just as western scholars come to China to give lectures, so the ablest Chinese Christian scholars should be sent to the West, to show that an exchange of ideas is possible. The East can be of help to the West, as the West can to the East.

#### THURSDAY AFTERNOON'S SESSION.

The general topic for the afternoon was work in Roman Catholic countries. Mr. Charles J. Ewald, secretary for the Argentine Republic, gave an interesting account of the situ-



aliation among students in the institutions of that country, a situation paralleled in practically every other South American republic. Possibly Argentina is more liberal and enlightened than some of the others. The ideas of morality and truthfulness are to an alarming extent separated from ideas of religion; and even in the halls of the Colleges and Universities, this idea that religion and morality have no necessary connection, is openly taught. Still some progress has been made. Out of a class of five young men under the care of the speaker, two have proved excellent leaders and are a strong moral and religious force among the students. The Argentine is one of the most intelligent and advanced of South American countries, but the average of illiteracy even there is fifty per cent; and only nine per cent of the population is at school, as compared with fifteen per cent in Germany and nineteen per cent in America. In Chile the average of illiteracy is 60 %, in Bolivia 80 %, and in Brazil 85 %. Moral conditions are equally deplorable. Miss Adelia Palacios made a statement with reference to conditions of work among students in Mexico, and Miss Marguerite Noël spoke of the state of things in France. Mr. Niccolo de Pertis was the representative of Italy. Mr. J. N. Farquhar, who is at work among the students of Calcutta, India, read a paper on the Realization of Jesus Christ.

The session of Thursday afternoon was considerably shortened, to enable the delegates to attend the reception tendered to them at the American Embassy by the Hon. John R. Carter and Mrs. Carter.

#### FRIDAY'S CLOSING SESSION.

After the devotional exercises of Friday morning, a paper prepared by Mr. C. F. Andrews of Delhi, India, on "The Application of Christ's Teachings to International and Racial Relations," was read by Secretary J. N. Farquhar of Calcutta. The paper treated the subject historically, analytically and practically. The supreme genius of Christianity is shown by its being the strongest force in breaking down racial barriers, while it has at the same time preserved national and racial characteristics. Paul was a patriotic Jew and yet in Christ knew no difference between Jew and Greek and Scythian. So today, only through the unity of Christians can the unity of nations and universal peace be secured. The genius of Christianity is in the brotherhood principle. The race idea is elevated under Christian civilization. The imperialism that blots out a race is contrary to Christian principle. National and racial self-expression have a place in Christianity, which is based on a spiritual unity, a vision of true brotherhood. The World's Student Christian Federation has affirmed this brotherhood principle, and has broken down barriers. The national spirit needs to find expression; and the nations of Asia and Africa will not endure race intolerance. The church must take up and solve the whole race problem.

Following this came one of the most impressive and helpful papers of the conference, by Dean Edward I. Bosworth of Oberlin, on "Can Prayer accomplish anything apart

from the man that prays?" When a human soul prays, what actually happens? What does the soul do when it really prays? Is it alone, or is another there? If another is there what goes on in that other? Is there any change in the enfolding Other when the soul prays? In this discussion we make the assumption that there is Another, a vast and enfolding Personality, that says to the soul, O heart, a heart beats here. We assume the nearness and the Fatherhood of God. The soul rises up in love to make conscious gift of itself to the Father, and to take in return whatever He gives. Does any thing happen in the heavenly Father when the soul prays? Judging from the analogy of an earthly father, something does happen. The soul of the Father goes out in love to the soul of the child, and make itself felt there, in a special way. For God's unchangeableness is not inertia, He is unchangeable in love only. The soul of the Father is stirred when one prays, and He sends a special response. A human father is pleased to have his children wish simply to be with him. So we learn more and more to wish our Father, and not something from Him. Thought, too, can pass from the mind of God to the mind of man. Persons can put thoughts into each other's minds; certainly God can do as much. He can also put a thought into the mind of a third person, or the minds of many persons. Nearly all our petitions can be answered by His producing feeling or thought in some mind. The speaker then answered some objections to the power of prayer. (1) We live in a world of law and order, where cause produces effect, and God cannot change this in answer to prayer. But God answers our prayers *through* the forces of nature, not in *spite* of them. As man has power to use natural forces, so has God. (2) God has planned all things from the beginning, and if what we ask for is to occur, prayer is unnecessary, if it is not to occur, prayer is useless. But if this proves anything, it proves too much. I may not then ask anything from anybody. But we constantly get things by asking other persons for them, and God is a Person. (3) Our Good Father will give good gifts without waiting to be asked. But it is abnormal for a child to suppress all petition. A father often waits to be asked, and often does a thing in such a way as to give the child a large part in the doing of it. So with intercessory prayer. The family is an ethical success when one child says, Father, I wish you would do this for my brother. Prayer is thus seen to be not an effort to bend the will of God. Some things the father does without waiting to be asked; some things that children ask for the father is too good and kind to give; but some things are given by the father only when and because the children ask for them. Remember also that the soul of the Lord Jesus is by the side of a man, helping him to pray. Jesus is our partner in prayer.

Messages of goodwill to the Federation were then read from Prince Bernadotte, of Stockholm, Baron Goto, of Japan, M. da Silva, of Portugal, the Y. M. C. A's of Sofia and Aintab, the European Turkey Mission meeting at Salonica, and a half-dozen other sources. A similar message of fraternal greeting from President Taft was read at the reception at the American Embassy Thursday afternoon.



A nominating Committee to nominate a provisional committee which shall make the necessary arrangements for a Student Movement of the Turkish Empire, was constituted, including the following: — Mr. W. W. Peet, Miss E. I. Burns, Rev. H. K. Krikorian, Dr. Constantinou, and President Gates.

Dr. Karl Fries spoke on the topic, "The Realization of Christ's Power by the influence of His Spirit." Jesus pointed his followers to the Holy Spirit, not only as Comforter but also as Leader into the full truth, and organizer of the church with a worldwide mission. In how far have we realized Jesus Christ? If he is to us only a theological idea, or merely an ideal historic person, if the cross and the resurrection are not realities to us, then we are in great need of the influence of the Holy Spirit in order to realize Christ. The result of this influence is witnessing for Christ, and freedom from the thralldom of self and sin. The power received when the Holy Spirit comes upon one is well illustrated by the difference between a simple magnet, which can lift a given weight of iron, and that magnet with the electric current, lifting a thousand times as much. The Holy Spirit energizes us in a way we never dreamed of.

It was fitting that the closing address of the Conference should be given, as was the opening one, by John R. Mott. Back of him, over the platform, hung the motto of the Federation in Greek:—

#### ΙΝΑ ΠΑΝΤΕΣ ΕΝ ΟΕΙ

—and Dr. Mott characterized this as the chief lesson of the conference to the Near East. When has there been a better illustration of the unity of the Christian spirit since the early church councils? This uniting of so many potential leaders in a common object is not merely an illustration of unity, but a challenge for us to give ourselves to making possible the realization of Christ's prayer, that they all may be one. We are challenged by the magnitude of the task, by its difficulty, its urgency, the dangers of not standing together and the possibilities of true union of spirit and concert of effort. This oneness will be accomplished by reminding ourselves that we *are* one, by penitence and the confession of our sins of intolerance and uncharitableness; by comprehension, for the sake of richness and variety in truth and life; by transcendence, or standing on the peaks of Christian experience, where we may discover God and our relation to one another; by intercession; by Christian fellowship, and the exchange of delegations between colleges or universities; by doing some things together, and by being apostles of reconciliation, with a passionate care for the desire of our Savior, that we all may be one. Then this Conference will not be an end, but a beginning.

The hymn, "The Church's One Foundation" was sung, and a prayer offered, and the ninth conference of the Federation was closed.

#### THE CAMPAIGN IN THE CITY.

Large and most attentive audiences took advantage of the opportunities offered for hearing Conference speakers at the various centres in the city. The addresses of Prof. R. Allier of the Sorbonne, Paris, at the Union Française were most favorably commented on even by some of the Moslem papers. The hall was increasingly well filled, on three successive afternoons, and the silence was so intense that a pin could have been heard had anyone let one drop. Quite a delegation afterward waited on Prof. Allier and begged him to make Constantinople another visit. Dean Bosworth of Oberlin had full audiences every afternoon at the Dutch Chapel, of those who could understand English. His general theme was, The Secret of Personal Power, which he treated under three heads on the successive days,—the Deepening Sense of the Presence of God, the Growing Sense of Human Brotherhood, and the Practise of Immortality. He was followed each evening by one other speaker, Mr. Chacko of India, Prof. Sadler of Manchester and Prof. Cairns of Aberdeen on successive days. The meetings at the hall of the Greek Syllogos in Pera were also well attended. The Bishop of Pera, Rev. Christophoros Knitis, presided, and helpful and inspiring addresses were given by Mr. Charles Grauss, of Paris. At Moussalla, Stamboul, Dr. Henry T. Hodgkin of China, spoke to growing audiences on Tuesday, Wednesday and Thursday evenings, being accompanied by another speaker each time, Messrs. Chacko of India, Chiba of Japan and Wong-Quincey of China in turn. On Friday evening Dr. Mott addressed a immense crowd at the same place, fully half of whom were students of the Imperial University, and a large number of these Moslems. All the addresses at Moussalla were translated into Turkish. The speakers at the Greek Orthodox school in Koum-Kapou found a rather slim and cautious number present the first evening; but on succeeding evenings the attendance doubled and trebled till the hall was packed. President Bliss of Beirut, Mr. C. T. Wang of China and Mr. Chacko of India were the speakers, their addresses being translated into Greek. At the Armenian national school in Koum-Kapou, Rev. E. S. Woods of England and Mr. O. B. Bull of South Africa were the speakers. Here occurred the only regrettable incident of the week, when some rowdyish young Armenians made so much disturbance that the final session on Thursday evening was held in the Friends' Mission House instead. Nevertheless the number in attendance was gratifying. An extra meeting was also held in Scutari, at the Protestant Chapel, on Thursday evening, with a splendid audience, Mr. Tyau, of China, giving the address which was translated into Armenian. Dr. Mott also gave a stirring address one day at the Greek Theological School at Halki. This week an extra series of evening meetings is being held daily except Wednesday, at the Friends' Mission House, Koum Kapou, the speaker being Dr. Xenophon P. Moschou of Smyrna.

The effect of all these meetings on the city cannot be estimated. Certain it is that hundreds have been led to think deeply on the most vital themes; those accustomed to hear evangelical preaching have been stirred to an unusual degree; a great number of the student class has been reached, and the responsibility of those who labor in the city to follow up these impressions is very clear.



### THE ORIENT

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### BY-PRODUCTS OF THE CONFERENCE.

For several days before the actual Conference began, the leaders were gathered at Prinkipo, and the executive committee of the Federation held its meeting there. Dr. Karl Fries was re-elected chairman, Dr. Mott general secretary, Mr. Walter W. Seton treasurer, and Miss Ruth Rouse traveling secretary among women students, while in place of Rev. V. S. Azariah of India, Mr. Chengting T. Wang was elected vice-chairman of the Federation.

The Hon. John R. Carter, Minister in charge of the American Embassy, and Mrs. Carter, entertained the delegates and visitors to the Conference at a reception at the Embassy on Thursday afternoon, at which time Mr. Carter read a message of greeting to the Federation sent by President Taft.

On Friday afternoon the Hon. Mr. Carter again proved the warmth of his good will by throwing open the Embassy for a parlor conference, to which some sixty invited guests came. Its object was to discuss projects for the intellectual, social and moral improvement of the students and young men in Constantinople in the light of what is being accomplished in this direction in the other great cities of the world. Among those present, besides the American Minister in Charge, were the Hon. Sir Gerard Lowther, British Ambassador, the American and British Consuls-General, Sir Edwin Pears, Senator Suleiman Effendi el Bistani, Canon Whitehouse, President Gates, Dr. Patterson, Dr. Matteosian, Professors Huntington, Murray, Panaretoff, and Eliou, Dr. Bowen, Mr. W. W. Peet, etc. Speeches were made by Dr. Mott, Mr. J. N. Farquhar of Calcutta, India, Mr. Wang of China and Dr. Chiba of Japan. Dr. Mott announced a gift of Lstg. 15,000 from the International Y. M. C. A. of America for a Y. M. C. A. building in this city, with the proviso that there be hearty cooperation on the part of the local leaders, and that the building when finished be dedicated free of all debt.

On Wednesday evening, Dr. Mott and President Bliss, together with the Grand Vizier, Hakki Pasha, and the Minister of Public Instruction Babanzade Ismail Hakki Bey, were entertained at dinner by his excellency Mr. Carter, at the American Embassy, where a pleasant evening was passed.

### THE OTTOMAN PARLIAMENT.

**85th Session (April 25).** A bill to create a school of 40 pupils with a course of one year, to train functionaries for the ministry of pious foundations, was passed. It was decided that the tax on slaughtered animals shall be paid by the butchers and not by the drovers. Quite a debate followed on the bill to grant the free use of the telegraph lines to an official telegraphic agency to be formed here on lines similar to the Havas, Reuter, Stefani and other agencies, this agency to be under the control of the Ottoman government. The bill was passed. It is understood that 150 sub-agencies are to be established in as many places in the empire. A question put by Mr. Daltcheff, (Serres) regarding the constitutionality of certain decisions of the council of state, under which some Bulgarian Ottomans have been expelled from the country, was accepted, to be answered by the Grand Vizier. Some progress was made in the discussion of a bill for the revision of the organization of the gendarmerie.

**86th Session (April 26).** The entire day was occupied in a discussion of the budget of foreign affairs. After three or four deputies had complained of the relations with various foreign powers, Rifaat Pasha made a full reply, in which he regretted the inability of the Montenegrin government to prevent its subjects from aiding the Malissore Albanians. He said the relations with Bulgaria had improved considerably. The delimitation of the Tripoli-Tunis frontier had been satisfactorily accomplished. The minister declared that Wadai, south of Tripoli, was not Turkish territory, but that Tibesti and Koufra were. (The French also claim Tibesti.) Regarding relations with Russia, the minister said that when complaints reached the government regarding the treatment of Ottoman subjects in south Russia, the government would take up the matter. A vote of confidence was passed, 122 to 45. The Grand Vizier announced that the Chester project would be sent to the Chamber next week. The budget of the ministry for foreign affairs was adopted.

**87th Session (April 29).** The budget of the ministry of Agriculture, mines and forests was presented, amounting to Lt. 482,868. The minister, Mr. Mavrocordato, made a statement as to the progress already made, and as to the founding of agricultural, veterinary and forestry schools, and the granting of mining concessions. The ensuing discussion occupied the whole session. Many complaints were registered as to the granting of certain concessions, as also regarding the preservation of state forests, and the difficulty of farmers obtaining loans at reasonable rates, the necessity of fighting the cattle plague, etc. The insufficiency of this budget for the work really needed was also pointed out.

**88th Session (May 1).** A scheme of reforms for the province of Assir in Arabia was submitted to the Chamber; also a bill for certain military measures in the Yemen. Both were referred to a special commission on Arabian affairs. Mr. Mavrocordato, Minister of agriculture, mines and forests, spoke for two hours in reply to the criticisms made during



the last session. He acknowledged and regretted the insufficiency of the budget for his department; and denied the charge of spending most of the appropriations on the salaries of officials. He defended the policy of conservation of forests, and justified the granting of various mining concessions of which complaint had been made. The budget of his department was then approved as a whole, and six chapters of it in succession were voted before adjournment.

It is now announced that the sessions of Parliament will be prolonged not more than two weeks beyond the regular time for closing.

### THE SHERIAT AND THE CALIPHATE.

The Turkish paper *Zia* publishes an article from which we quote extracts.

One of the propositions that has produced discord in the party of Union and Progress relates to the rights of the Caliphate and the equilibrium of National sovereignty. This means that the rights of the Sultanate have been curtailed so much that the Sovereign remains without authority. He cannot remove the ministers, nor dissolve the Chamber, nor appoint senators. In short, in the empire the Sovereign cannot do what he wishes. This might pass in Europe. Here, however, we are not in France. The Sovereign of the Ottoman Empire is not the President of the French Republic. As a matter of fact, the Sultan is clothed with the authority of Caliph. The chief of the faithful possesses a public authority over the Moslems. He is the Chief of chiefs. His orders are obeyed. Consequently to leave him with no authority accords neither with the spirit of our country nor with the *Sheriat* (sacred law). This is what I understand by the equilibrium desired between the rights of the Caliphate and those of national sovereignty. If those who formulate these propositions intend to give them this meaning, they should say so. Furthermore are we to understand that the rights of the Caliphate are above the law? If so, if the Caliphate has a right superior to law, the desired equilibrium is not established. National Sovereignty would thereby be suppressed. It would be stripped of its rights if the Caliphate were placed above the law, according to the *Sheriat*. But is law opposed to the *Sheriat*? The *Sheriat*, in which we believe because it accords with logic and morality, accords also with the interests of the people. If a law does not possess these qualities, neither Caliph nor people are bound to obey it. In such a case the right to be above the law should be extended, not to the Caliph alone, but also to the people. The Mohammedan sacred law is a civilizing and social agency. The Caliph has no right lying outside this divine law. As soon as the Caliph places himself in opposition to this divine law, we have the right and the duty to disobey this Caliph. Submission must be in conformity to Moslem sacred law. The Grand Sovereign is the law. Rulers, and especially the Sultans, who are Caliphs, can not give orders or be obeyed except in conformity to the prescriptions of the law.

### A MEMORIAL TO MR. ALLEN.

The many friends of the late Mr. Allen will be pleased to hear that a movement is under way to perpetuate Mr. Allen's memory in the city of Van, which was always so dear to him. It has been decided to name the library, which Mr. Allen founded in the American Boys' School, the "Allen Library". There have been few additions to the Library since it was founded and in order to make this institution a monument which will to some degree at least represent the esteem and love in which he, after whom the library has been named, was held in this country, an opportunity is hereby given to all, who so desire, to share in this project. Subscriptions, small or large, will be gladly received and can be sent either to Mr. W. W. Peet, Constantinople; or Rev. E. A. Yarrow, Van.

HAROUTUNE SHALJIAN  
VARTAN TARPINIAN  
SPIRIDON ZHAMGOCHIAN  
E. A. YARROW.  
Committee.

### SYRIAN PROTESTANT COLLEGE.

#### FIELD DAY.

The most successful field day in the long series of such meets was held on April 8th. The attendance was larger than any year since admission has been charged. The rain the previous day put field and cinder track in perfect condition and the weather was perfect.

7 S. P. C. records were broken and one equalled. Those broken were 100 yds. dash, Georgiou, Prep., 10 <sup>3</sup>/<sub>8</sub> secs; 220 yds. dash, Messuh, Coll. 26 secs; Shot Put, 37' 1" Taufik, Commerce; 440 yds. dash, Georgiou, Prep. 56 <sup>4</sup>/<sub>8</sub> secs. Running Broad Jump 20' 1.5" Kahil, Coll. Jarid throw (Javelin) 214' 7.5", Taufik, Com. Relay Race, 3' 23.4", Coll.

The Collegiate Department took the Silver Cup with 70 points, Commerce got 33 and the Preparatory Department 32 and the Medical Department 3 points, and they won the Basket ball game from the Commerce men and the Foot Ball game from the Medicals.

Mr. Cumberbatch, British Consul-General, was Referee. Mr. Hollis, the American Consul-General, presented the prizes and medals. The University Band under the leadership of Mr. Hannaford played during the afternoon.

The Athletic Club gave exhibitions between events, — parallel bars, vaulting horse and mat work under the direction of Mr. Smurthmait, the Physical Director, who also had general charge of Field Day.

The International Sunday School Association has sent out a call to prayer in view of the thirteenth International Sunday School Convention, which is to take place in San Francisco, Cal., June 20-27, 1911. The Sunday of the Convention, June 25, will be observed as Sunday School Day.



## THE SULTAN'S ANNIVERSARY.

On Thursday, April 27th, the second anniversary of the accession of His Majesty Sultan Mehmed V. was observed with all the greater celebration because of the fact that a year ago the illness of His Majesty necessarily curtailed the ceremonies. The city was gaily decorated with flags by day and brilliantly illuminated by night. The Sultan held a grand reception at Dolma Baghtche at 10:30 a.m., and at noon entertained the Grand Vizier, the Ministers and the Presidents of the Senate and the Chamber at luncheon. Rifaat Pasha, Minister for Foreign Affairs, gave a gala dinner in the evening in the name of the Sultan. Those present included the Ministers of State and the foreign Ambassadors, Ministers and *Chargés d'Affaires*. At 8 p.m. the bands of all the regiments in the capital, accompanied by soldiers and firemen bearing torches, marched from the Ministry of War to Dolma Baghtche Palace and defiled through the gardens, where they played the national airs, afterward going up to the Champ de Mars and back through Pera and Galata to Stamboul. All the Banks and public offices were closed for the day, and Parliament held no session.

## PELOUBET'S NOTES.

The following speaks volumes for the true missionary spirit of one who has been detained at home. It was written in acknowledgement of a small sum sent for some copies of the Sunday-school lesson notes.

AUBURNDALE, MASS.

April 15, 1911.

Dear Mr. Peet,

I thank the missionaries of course for the money. But I would be more happy if they could be persuaded not to send it. The books are a free gift of love to the cause, as a sort of compensation to me for not being able to become a missionary myself as I had planned and hoped. They enable me to feel that I may be doing some sort of long-distance service on the mission field; and I much prefer that no money return should be sent. I desire to continue the gifts as long as I am able to do the work; but being 79 years old it cannot be for many years at longest. I wonder that God has permitted me to keep up the work so long. With warm regards to all the Missionaries,

Cordially yours

F. N. PELOUBET.

## EMPIRE NEWS.

## NOTES.

Dean Bosworth of Oberlin left on Saturday with the Marsovan, Sivas and Harpout delegates to the Federation Conference, for Marsovan, where he will spend four or five days and then return to Constantinople.

Dr. Mott has gone to Belgrade to address several meetings among Servian students, and will then return to Sofia and work among the Bulgarian University students before going on to Vienna.

Prof. Cairns of Aberdeen preached on Sunday at the Dutch Chapel, Dr. Karl Fries at the Turkish service at the Bible House, Mr. Chengting T. Wang at Robert College, and Dr. X. P. Moschou at the Greek services at the Bible House and the Swedish Chapel.

Rev. H. T. Perry and Mrs. Perry of Sivas are on their way to America on furlough.

Rev. F.W. Macallum left the capital Saturday for America.

M. Emmanuel Sautter, of the World's Committee of Y. M. C. A's, was prevented by illness from attending the Federation Conference.

Rev. P. Dressler, English missionary to the Jews at Adrianople, was in Constantinople on a visit last week.

## THE CAPITAL.

Hairi Bey, Minister of the Evkaf, has handed in his resignation, but has been persuaded to withdraw it.

The threatened split in the party of Union and Progress has been averted, and apparently the disaffected faction has decided to remain for the present faithful to the organization.

The accounts we have published of the addresses and proceedings of the Federation Conference are by no means full, and we acknowledge that they may not be in all respects accurate. We are glad to announce that the full report of the Conference, with all the addresses in full, will be ready for distribution in book form in about one month, and may be ordered through Mr. E. O. Jacob (address, Bible House), at six piastres apiece.



Out of 226 deaths reported during the past week in the capital, 37 were from tuberculosis. The previous week the figures were, 41 out of 274.

Mr. N. Antoniadis, a graduate of Robert College, and a violinist of remarkable ability, gave a very successful concert on Saturday last at the Union Française.

The total receipts of the imperial treasury for the fiscal year 1326 (ending March 13, 1911) are given as Lt. 28,134,935 or an increase of Lt. 1,207,997 over those of the previous year.

Two hundred policemen were graduated from the police school in this city last week, and assigned to posts in Pera, Stamboul and Scutari.

An ambulance service has just been organized for Galata, Pera, Pancaldi and Ferikeuy, under Gen. Szechenyi Pasha, chief of the fire department. Ambulance wagons are available for the transfer, under medical care, of persons suffering with any non-contagious disease, from their residences to the hospitals. This service will later be extended to include the whole city with its suburbs.

### THE PROVINCES.

The Albanian insurgents have made repeated attacks on the troops and blockhouses, and there has been considerable loss on each side; but the Malissores are reported as losing heart because they are not joined by other Albanians nor do they receive the foreign aid they had expected. It is thought that they cannot hold out against the government much longer.

The news from the Yemen is all favorable. Gen. Said Pasha has entered Hedjibe, and Jibal has also been occupied. The Emir of Mecca, with 7,000 men, has begun his march toward Ebha, in spite of the intense heat, — 105° in the shade; — and best of all a despatch from Perim announces the confirmation of a report of the capture of the Imam Yahya at Sanaa.

A few cases of cholera are reported at Smyrna, also three at St. Petersburg.

In response to an appeal of the "Communauté Générale Israélite" of Tripoli, Barbary, the American National Red Cross Society have lately contributed \$1,000 in aid of Jewish sufferers from the late cholera epidemic in Tripoli. The distribution was made on April 7th by the American Vice-Consul, Mr. Saunders. The Italian paper *L' Eco di Tripoli* publishes a very appreciative description of this action.

Heavy snows and extreme cold are reported this past week at Yozgat and Kotch Hissar.

The Bulgarian princes, Boris and Cyril, who have been visiting Konia, are expected this evening on their return to Constantinople.

Dr. Y. Chiba of Japan and Miss Cutler of America spent last Sunday in Adabazar. Dr. Chiba and Dr. Karl Fries will also visit Bardizag.

The gunboats detailed by the Ottoman government for the suppression of contraband trade in the Red Sea, have been very successful, and this trade, especially in tobacco, has practically ceased.

### OTHER LANDS.

Major Brémond and his expedition of 3,000 soldiers, has succeeded in reaching Fez, much to the relief of the European residents. Mequinez has been taken by the rebels.

The international chess match by cable between Great Britain and America was won by Great Britain for the third successive year. She has now won seven matches to America's six since the present system of play began in 1896; each country has scored 64 points in all.

Prospects of peace in Mexico are very bright. An agreement is reported to have been reached by which freedom of elections is secured, President Díaz retaining his office.

Mr. Marinos Corgialegnos, a Greek who died a week ago in London at the age of 82, left about four million francs to the Greek nation through various bequests.

The report of the National Bible Society of Scotland for 1910 has just been issued, showing a total issue of 2,562,346 Bibles and portions in 1910, a gain of over 300,000 since 1909. There were circulated by this society in 1910 in Turkey-in-Europe, 1639 Bibles and portions, and in Syria, 1152.

A London despatch reports a great fire in Bangor, Me., involving a loss of \$5,000,000.

The death is announced of the marquis de Camposagrado, formerly Spanish minister in Constantinople.

A very serious revolt is reported in the vicinity of Canton, China, which is spreading northwards.