

# Turkish Missions' Aid Society

FOR THE PROMOTION OF  
EVANGELICAL MISSIONS

IN BIBLE LANDS.

"LOOK ON THE FIELDS."—*John* iv., 35.

"TOWARD THE SUNRISING."—*Joshua* xiii., 5.

"WE HAVE SEEN HIS STAR IN THE EAST, AND ARE COME TO  
WORSHIP HIM."—*Matt.* ii., 2.

## Thirty-First Annual Report,

PRESENTED AT THE

ANNUAL MEETING,

JUNE, 1887.

OFFICE OF THE SOCIETY :

32, THE AVENUE, BEDFORD PARK, CHISWICK, LONDON.

1887.

*Contributions to the Society may be sent either to the Society's Bankers, Messrs. RANSOM & CO., No. 1, Pall Mall East; or to Rev. T. W. BROWN, 32, The Avenue, Bedford Park, Chiswick, London. Post Office Orders should be made payable at CHARING CROSS POST OFFICE. If money sent is intended for a special object in any part of the Mission field, that should be expressly mentioned.*

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### PROPER FORM OF A BEQUEST OR LEGACY TO THE SOCIETY.

I GIVE and bequeath to the Treasurer for the time being of "The Turkish Missions' Aid Society"                      Pounds, *free of Legacy Duty*,\* for the general purposes of the said Society, to be paid within                      calendar months next after my death, exclusively out of such part of my Personal Estate as by the Laws in force at my death may be bequeathed for charitable purposes, and in priority of all other payments thereout, but to be subject to abatement proportionately to other Legacies, in case my general Personal Estate shall be insufficient for payment of them all in full. And I declare that the receipt of the Treasurer for the time being of the said Society shall be an effectual discharge for the said Legacy.

\* If so intended.

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\*.\* *Devises of Land, or money charged on land, or secured on mortgage of lands and tenements, or to be laid out in lands or tenements, or to arise from the sale of lands or tenements, or of debentures, are void; but money or stock may be given by will, if not directed to be paid out of the produce of the sale of lands or tenements, or of debentures, or to be laid out in land.*

## Thirty-First Annual Meeting.



THE revenue of the Turkish Missions' Aid Society for the year just ended, balance included, amounts to £1,876 5s. 5d. This is £75 in excess of the previous year, but this much, and more than this, is owing to an increase in the contributions specially designated by the donors, so that the amount available for grants is less than before. This fact is to be regretted, and it has formed the subject of consideration by the Committee. The conclusion come to is, that, until the revenue shall become much larger, the working expenses of the Society must be reduced, and accordingly arrangements have been made for a saving of at least £150 per annum.

It may be mentioned at the outset, that a Christian gentleman offered to defray the expenses of a three months' tour by the Secretary in the countries around the eastern shores of the Mediterranean—the most important of the Bible lands. This offer was not to be lightly set aside, and the Committee sanctioned the proposal. The absence of the Secretary during the last months of the financial year accounts in part for the diminution of the general fund; but the Committee are hopeful that the experience and knowledge of mission work gained during that journey will prove helpful in the advocacy of the cause, and will result in the deepening of general interest, and the enlargement of the Society's income.

So far as we can judge, the past year has been marked by steady progress in every branch of Mission work throughout the Bible lands. In spite of a necessary curtailment of expenditure in some quarters, and the hostile action of the Turkish Government officials in others, the cause of Christian education, and consequent elevation of the people, stands higher to-day than ever before. The promise continues to hold good—"Lo, I am with you always." The missionaries—men and women alike—ply their task with unwearying diligence; not troubling themselves with speculations as to how far they, individually, will have contributed to the aggregate result, but believing that their labour shall not be in vain, and leaving it to the Great Head of the Church so to adjust their several service as to make it conducive somehow to the end in view. They know that they are labourers together with God, and they are only concerned to do what lies to their hand.

WE begin our usual survey with the land of Egypt. Egypt. Viewed morally and religiously, Egypt is as low as can well be imagined. Always bearing in mind that there are exceptional cases, you see everywhere gross ignorance, deceit, lying, and a disposition to lean on others. The range of instruction in purely Moslem schools does not materially serve to elevate in respect of intelligence. The bulk of the Copts, though better educated, are sadly destitute of self-reliance ; and their moral tone is little above that of the Moslems. In short, darkness covers the land, and gross darkness the people. And by all accounts, the English occupation, so far from tending to the uplifting of the natives, has contributed, through the indirect encouragement of vice, to degrade both the soldiers and the people among whom they are quartered. It is undeniable, that, apart from the remedial influences of the Gospel, there would be little or no hope of improvement for the inhabitants of the Valley of the Nile.

It is not necessary, at this time of day, to argue that what the Gospel has done in the Sandwich Islands, and is doing among tribes the most degraded, in many parts of the earth, is equally attainable in Egypt. We say nothing here about Scripture promises on the subject, although that ought to count for much in the out-look of a Christian. We have evidence enough, in the actual fruits of educational and evangelistic labours, to justify us in believing that better days are in store for Egypt. The process must be a slow one ; it is no easy matter to eradicate evil long established and strongly confirmed. There is a call for faith on the part of all who put their hand to such a task—faith in God, and confidence in the method employed, that of plying the mind and heart and conscience with the truth, by the application of which the Spirit saves. For nothing else and nothing less will do. Fraternalising with the Coptic or the Greek Church will be of no avail. The Christianity of these churches is nominal, not real ; they are practically dead, and they cannot give life. What is needed is the preaching of Christ as the only Saviour, as well as of the necessity of repentance and faith ; and if Christian people in Britain would help forward the regeneration of Egypt, they ought to proceed on that conviction, and act accordingly—countenancing only those, of whatever Evangelical Church, who are plying the instrument of Gospel truth for the conversion of souls.

And there are many such, although, in comparison with the vastness of the field to be cultivated, the labourers are few.

In Alexandria the Church of Scotland has had a footing for many years, and the Rev. W. B. Kean, in conjunction with a staff of workers, is quietly influencing many, both natives and

Jews, besides ministering to the spiritual wants of English-speaking residents. The Soldiers' and Sailors' Institute is a noble enterprise, well equipped and admirably managed. Its evangelistic character is very pronounced, and in the Bible Class several of the men have found Christ. The earnest tone of Mr. and Mrs. Lawrence gives token of further success.

"In Cairo," says the Secretary, "it was my privilege to visit the schools established by Miss Whately, and so well-known to many at home. Arabic is of course the medium of instruction; but English is taught, and I had an opportunity of asking questions all round. The school work seems well organised, and, but for certain difficulties, these admirable schools would be still more efficient than they are. One great drawback is the early removal of the girls, who are married very young. Some of the lads whom I saw in the school are actually husbands! There is a very large proportion of Moslem children, the remainder being Jews and Copts. The noble exertions of Miss Whately during so many years call for recognition in the way of enlarged pecuniary support.

"Of Mr. Klein's work I cannot speak from observation; but I had the pleasure of learning from his own lips that he is meeting with some encouragement.

"As most people are aware, the chief agency in Egypt is that of the American brethren, and to the operations of that mission in Alexandria, Cairo, Asyout, and Luxor, I gave special attention. I am free to say that my anticipations were more than fulfilled. The half had not been told me. At the stations just named I came in contact with hundreds of Christians efficiently taught, congregations listening eagerly to the Word of Life, individual Christians whose knowledge of Scripture is truly wonderful, earnest and faithful native pastors, and a system of education which, in its completeness and the spirit breathing through it all, gives assurance of great results in days to come. Several times I spoke through an interpreter, and my very presence seemed to be an element of encouragement. My only regret was that I could not see more, and Dr. Lansing, whom I encountered in the mission boat on one of the canals, repeatedly expressed his regret that my visit was necessarily so short. Yet I saw enough to satisfy me that this American Mission, now more than thirty years old, has striven nobly and successfully for the establishment of a true and living Gospel Church in Egypt, and is destined to play an important part in the uplifting of the people. It has made its mark among the Copts, and the day for success among the Moslems is coming.

"Let me mention one or two things which interested me much. One was the school at Boulak, under the charge of Miss Connor, whose bright, loving spirit is evidently meeting a

response. In the central institution at Cairo, the elder lads, under the care of Dr. Watson, showed remarkable aptitude, and great general knowledge. Then, at Luxor, I had the pleasure of meeting a venerable elder of the church at Koos, Fam Stephanos by name. He had been long known to me by report, as one who was brought to the Lord through the simple study of Scripture applied by the Spirit, and who had endured a great fight of affliction on account of his Christian faith. He came all the way to Luxor to see me, and it was a treat to hold converse with such a tried and faithful follower of Christ. My crowning satisfaction was to witness the working of the College at Asyout, so long presided over by the late Dr. Hogg, and now under the care of the Rev. John Giffen and his able colleagues. Besides a preparatory department, which is a model school, there is a collegiate one, in which the training is carried well forward. Candidates for the ministry go from the higher class to the Theological Seminary at Cairo. As I was an inmate of the Mission House at Asyout for several days, I had full opportunity of observing the ways of the place. The order and effectiveness of the work are beyond all praise. I saw the students both at work and at play, and was present at the Saturday evening prayer meeting conducted by themselves.

"I left Egypt with deep thankfulness that so much is being done for its elevation, and with the profound conviction that, given time and a blessing from above, the little leaven will eventually leaven the whole lump. 'For the kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened.'"

WE have not hitherto, in our annual report, directed Palestine. much attention to Palestine. This is chiefly because of our very slight connection with mission work there, in the way of affording help. But the recent visit of the Secretary to Jerusalem, Bethlehem and Jaffa, calls for some notice of Christian work in those localities.

*Jerusalem* possesses for the Christian an undying interest, and once his feet stand within her gates, the Christian traveller feels that he has reached the acmé of his desire. It is redolent of Jesus, and there is a wonderful satisfaction in recalling the closing scenes of His earthly life on the very spot. It is full of Bible memories, which crowd upon the mind as you walk about Zion and go round about her. But the modern Jerusalem is a sad and saddening place. The degradation and oppression of the Jews is a positive distress, and the crushed look of all the subject races, and the squalid poverty that abounds, convey an impression of helplessness and woe.

But one is struck with the amount of Christian influence

that is brought to bear on the population. We do not here refer to the persistent endeavour of the Greek and Latin Churches to entrench themselves in the Holy City, or to the obvious designs of Russia in making preparation for a preponderating or exclusive power in the Holy Land. Protestant Christians are not inactive. To say nothing of German Orphanages or of Bishop Gobat's Schools, there is a vigorous mission of the London Society, under the superintendence of the Rev. A. H. Kelk. The chief agencies of this Mission are a hospital for the poor Jews, under the admirable management of Dr. Wheeler, and two schools in which English is the medium of instruction, and the Bible is the chief text book. The teachers are very zealous, and, as an examination shows, successful in their work, while the moral atmosphere is good.

*Bethlehem* contains one bright spot in the midst of its superstition and spiritual darkness. That is the Christian school of Miss Jacombs, supported by the Society for promoting female education in the East. She and her fellow-helpers are pursuing the work of education, and of Bible instruction in private houses, quietly and unostentatiously, and with good hope of success. It does one's heart good to hear those lovely children sing in Arabic or English some of the songs of Zion. Miss Jacombs says that the intolerance is mostly on the side of the Latin priesthood; the Greeks are much more liberal.

*Jaffa* by the sea, notable for its ancient memories, is remarkable at this day for possessing Gospel agencies which have made their mark on the community. One is the mission of the Rev. J. Longley Hall, who holds the fort for the C. M. S., and is not without tokens of blessing. Another is the Mildmay Hospital, with 25 beds, superintended by Miss Newton. The young Syrian doctor is considered very skilful, and under his care many have been healed. And last, not least, is our old friend Miss Walker-Arnott, who has laboured among the female children of Jaffa for twenty years. It was a treat to spend a Sabbath afternoon in the hall of her orphanage, examining the girls in Scripture. Their bright faces and correct answers, and delightful singing, will long be remembered by those present. The history of the building is full of interest. Miss Walker-Arnott relates with deep feeling how, in a time of depression, while the orphanage was being built, and funds threatened to fail, a stranger, name unknown, wrote "Isaiah liv. 10" on the wall beside the door, and how this inscription cheered her heart and strengthened her faith.

Syria. THE American Presbyterian Mission in Syria may now be likened to a stately cedar of Lebanon, so thoroughly rooted in the soil that its overthrow is, humanly

speaking, impossible. Its head quarters is in Beyrout, but there are four other centres—Abeih, Sidon, Zahleh, and Tripoli. Round each of these are grouped schools and congregations. Zahleh, the station of the late lamented Gerald Dale, is substantially a Christian town. Mr. Ford, of Sidon, who was holding special evangelistic meetings there in March last, thus writes :—“ Here is a solid Christian population of nearly 20,000, and nowhere else in Syria, so far as I know, is there such a fine opportunity to preach the Gospel. The native preacher tells me that he counted 427 in the audience last evening, in attendance on a preaching service. What would one not give to know who of those present have begun to be the subjects of quickening and converting grace.” Other villages in the Lebanon are budding and bringing forth fruit. Two of these, Sùkel-Ghurb and Shweifaf (little lips), were visited by the Secretary, and he reports favourably of both. In the former is a boarding-house, containing 63 boys, whose obvious thirst for knowledge gives promise of great future results through them. To show to what large proportions the Mission in Syria has now attained, it may be mentioned that the American Missionaries are 37 in number, and the native Syrian labourers 179. The Church members are 1,440, of whom 153 were added last year. The Syrian Protestant community number 4,165. The number of day scholars in all is 4,505. Working in harmony with the American Mission is a school for Moslem girls, conducted by Miss Taylor. She has been working in Beyrout for 20 years, and one of the many gratifying fruits of her labour is, that in March last six of her pupils, of various ages, from 14 to 20, were baptised on a profession of their faith, in presence of a goodly company of Christian people—missionaries and visitors. It was a touching and solemn service, and will never be forgotten by those present.

We single out for mention four institutions in Beyrout as well worthy of notice.

The first is the Printing Press and Book Store. This is a marvel of business arrangement, and a hive of industry. The whole of the processes connected with the production of books are carried on under one roof. The volumes printed during last year amount to 72,050, and the number of pages 33,284,675, more than the half of which (about twenty millions) are pages of Scripture. The Rev. Samuel Jessup is at the head of this department of the Mission work.

The second noticeable thing is the Female Seminary, superintended by Miss Everett. Here are 40 boarders and 70 day scholars, of whom four are about to graduate. The teaching is marked with quiet effectiveness, and this institution is destined to tell on the homes of the Syrian population. The young women trained here, especially if they come under the power



of grace, will yet, as wives and mothers, give a tone to the circles in which they move.

A third outstanding feature of the religious and intellectual life of Beyrout is the well-known Syrian Protestant College. It is presided over by Dr. Daniel Bliss, and the staff of instructors is very large. The students are from Syria and all the surrounding countries. During this session there are in all, including the medical department, 165 students. An air of quiet thoroughness pervades the teaching, and it may be mentioned that there is a Y. M. C. A. numbering upwards of 80. The last meeting of the session was held on the 6th of March, and was marked by deep seriousness. The address was given by the Rev. Mr. Macaulay, of Japan.

We cannot quit the subject of Mission Work in Syria without noticing the British-Syrian Schools. Mrs. Mott was not at home when the Secretary visited the schools at Beyrout, but Miss Collett and Miss Watson gave him full opportunity of seeing over the classes. He was peculiarly interested in the Kindergarten, and the School for the Adult Blind. The British-Syrian schools have a noble record, and deserve well of the Christian public. They are co-operating effectually with the American Mission in the great work of education, and the Bible Mission has produced blessed fruit.

Greece. LET us turn for a moment to Greece. It was reported a year ago that the Greek Evangelical Church had resolved to carry on evangelistic work over the land. This was not lightly undertaken, and the result of the first year's operations has shown that they did not misinterpret the leadings of Providence. Dr. Kalopothakes says :—

We have been enabled to sustain the preaching of the Gospel at Volo in Thessaly, Piræus, and Athens. We continue the publication of the child's paper, with a circulation of about 7,000. Have issued during the past year over 20,000 copies of new tracts, and circulated about 40,000. And all this at an expenditure of 17,000 francs, four-fifths of which were from Greek sources. Our little band of evangelical Greeks, both ministers and lay members, so far from being discouraged under the pressure of the unusual burdens, are ready for all sacrifices necessary to the end we have in view—the evangelization of our people. God has given us some evidence of His presence in the conversion of a few souls, and the thoughtful interest of many others, who, though not yet ready to take a decided step, are earnestly engaged in the study of God's Word, and are evidently convinced of its truth.

The work of the British and Foreign Bible Society is under our care, and thousands of copies of the Scriptures, entire and in parts, are disposed of. I have myself made evangelistic and Bible tours through the country this year, and everywhere find people ready to listen with respectful attention to conversation on religious themes, though I cannot see the way yet open for regular preaching in many places. I have had ready access to schools, and there is a very perceptible improvement in the general feeling towards our work, a better understanding of our aims, than in past years.

We see much that might be done if we only had more means and more

workers. We earnestly hope that you may be able this year to do something for the station at Volo and that at the Piræus. You must be aware that the Church at Volo was built by money raised almost entirely through your Society, and it seems therefore to have a peculiar claim upon your active interest in the progress of the work connected with it.

We have made a small grant for the Mission at Piræus, and next year, if the funds admit of it, shall consider the claims of Volo.

ADJOINING Greece are the provinces comprehensively described as European Turkey. For fully a quarter of a century the American Board have been cultivating this field. At this moment there are three principal stations:—Samokov, Monastir, and Philippopolis. Of these Monastir, lying towards Albania, will be an admirable base of operations when the evangelisation of the Albanians shall be undertaken in good earnest; Samokov, in Bulgaria, is the educational centre *par excellence*, possessing a female seminary and the equivalent of a college; and Philippopolis, in Eastern Roumelia, or, as the people prefer to call it, South Bulgaria, is the seat of a lively mission commanding the respect of the population at large. This prosperous town the Secretary was able to visit. He reports the evidence of activity in every department of the mission work, and his happy intercourse with the Missionaries—Messrs. Marsh and Locke, the native pastor Tonjoroff and his devoted wife, and Mrs. Mumford. The prefect, M. Dimitroff, formerly a student and teacher in Robert College, received him with marked courtesy, and spoke in the highest terms of our American brethren.

The following is the Annual Report of the Mission:—

The European Turkey Mission, now assembled in this city for its Sixteenth Annual Meeting, desires to express through you to your Society its thanks for the aid given us in our work during the last year. In our financial straits this assistance has enabled us to carry on work which otherwise must have been either curtailed or neglected.

Your Society will be glad to learn that our work during the year has been prosecuted with rather more than the usual encouragements and success.

The country has been greatly disturbed and agitated by political revolutions and changes, but notwithstanding all, in God's good providence we have been permitted to pursue in quietness and peace our evangelistic and school work. What may be the effect of impending political changes upon missionary work, we cannot tell; but our trust is in the Lord of Hosts, the God of nations, and the Leader and Protector of His children.

In our evangelistic work we have seen no general revival throughout our mission, but we are happy to report that in that portion of our Macedonian field called Razlog, there has been an awakening such as we have never seen before. There has been more than usual interest in the things of Christ and His kingdom, not only among those known as Protestants, but among members of the Old Church also, and many, we hope, have been converted. Attendance upon evangelical preaching services has increased in many portions of our field during the year, and our brethren from Monastir report some interesting and urgent invitations to preach the Gospel in new villages.

In the publication department there has been rather more than usual activity, and nearly 3,000,000 pages have been issued from the press. The depressed financial condition of the country, however, has greatly diminished the sales of religious books. It is thought, notwithstanding this great falling off, that the sales of Scriptures and religious books compare very favourably with those of secular books. The mission has been greatly rejoiced at the re-appearance, after a suppression of five and a half months, of our weekly religious newspaper, the *Zornitza*, which is now again carrying Gospel truths to its more than 4,000 subscribers.

The work in our schools in Samokov has gone on much as usual. They have been honoured during the year by a visit from the Minister of Education, who expressed himself as much pleased with what he saw, and he has since spoken well of them to others. In our Theological Training School an element of manual labour has been introduced, which has worked well so far, but if it is to be carried on permanently it will require additional means for workshop, tools, and teaching. It has been hoped that the friends of the Turkish Missions' Aid Society would be especially interested in this work.

With additions to our churches of 60 new members during the year, and contributions by the people to Christian work of more than £600 sterling, and that from communities which aggregate not more than 1,500 or 2,000, we feel that we can not only encourage ourselves in the work of another year, but that we can also commend it to the prayers and benefactions of others.

Constanti- AND now we may stay for a little at Constantinople, nople. so beautiful externally, but on a closer inspection so disappointing both materially and morally. Viewed from the Sea of Marmora it is enchanting: Stamboul, with its seven hills crowned with mosques; Galata and Pera rising from the water; the long stretch of suburb along the Bosphorus; and the Golden Horn crowded with ships. But a nearer view disenchanting you. Under a varnish of European civilisation you discover much that is offensive—filthy and uneven streets, beggary and deceit. *Laissez faire* is the order of the day; in the official mind *how not to do it* is the triumph of skill; and the general indifference of the people indicates stagnation and moral deadness.

It would take long to describe the great variety of mission work carried on in Constantinople. There are several orphanages for girls—one in Galata, and another in Haskey. There are three missions to the Jews along the Golden Horn, and a valuable medical mission connected with one of these. And there is a Rest for Sailors, where many a wanderer has found rest for his soul.

But we single out for notice three very useful institutions. 1. The Bible House in Stamboul. This is the headquarters of the American Mission; the home of the two great Bible societies; and the manufactory of the varied Christian literature which is sent east and west and south among the nationalities of the Turkish Empire. Drs. Thomson and Bliss employ a staff of colporteurs to carry the Word of Life all over the region. 2. One of the rooms of the Bible House has been fitted up as a chapel, and there for two years back the

Rev. A. Constantian, one of the Bible translators, has preached to a remarkable congregation, gathered from the motley population of the capital, or visitors from all parts of the empire. It is a grand sight—two hundred men hanging on the lips of the preacher, who uses the Turkish language as the common tongue. There are difficulties in the way of organising a church, but in the meantime it is much to have an opportunity of reaching with the Gospel people of all classes and races. Mr. Constantian's labours have been largely blessed.

3. The last very noticeable thing in this survey of Constantinople is the well-known Robert College. It is situated beyond Bebek, 10 miles up the Bosphorus—a city set on a hill, and with a magnificent view of the Asiatic side. Here nearly 200 young men are pursuing a course of instruction of the most comprehensive kind, and the influence for good all round is incalculably great. Perhaps Bulgaria has benefited most.

Western Turkey. BUT we must cross the Bosphorus into Asia Minor. And we single out for mention the three places which it was in the power of the Secretary to visit.

*Scutari* comes first. This is a considerable town, opposite to Constantinople, and rendered ever memorable to us British by Miss Florence Nightingale's labours, and by the fact that 8,000 of our soldiers lie buried there. In this town Dr. Alexandrian has established his Medical Mission, and has already met with marked success. Indeed his difficulties arise from his success. A visit was paid to the famous "Home School"—the female seminary—presided over by Miss Hamlin, the daughter of Dr. Cyrus Hamlin, who made his mark in Turkey. There are sixty-one boarders and forty-five day scholars, and everything savours of Christian influence and efficient teaching. Before leaving Scutari we had the pleasure of seeing and conversing with Miss West, who is at present occupied in house to house visitation among the Armenian population.

*Broussa* comes next, and as the orphanage there is well-known, very much on account of its founder, the late Mrs. Baghdasarian, we refer particularly to the visit which the Secretary, in company with Dr. Thomson, Dr. Green, and others paid to it in March last. "We started from Constantinople by steamer for Moudanieh, the port of Broussa, which lies due south. Having arrived at Moudanieh, we engaged a conveyance. Our way lay along a tolerable road, bordered with trees, and gradually ascending. At last we come in sight of Broussa, perched on the north side of Mount Olympus. It was a lovely view, and the valley which we crossed was well cultivated, and abounded in groves of mulberry trees. As we approached the city, Mr. Baghdasarian and his wife met us with greetings and

words of welcome. Next day was devoted to the examination of schools. In the morning we visited the female seminary of Mrs. Baldwin, and we were much gratified with all we saw and heard. In reading a chapter of the Book of Proverbs, the children used Greek, Armenian, Turkish, or English translations, according to their preference or capability. We next repaired to the Orphanage, and here we quote the description of the visit written by Dr. Thomson."

"Constantinople, April 1st, 1887. Having visited on the 30th of March, the Orphanage and Schools conducted by Mr. & Mrs. Baghdasarian, at Broussa, the following brief statement is offered for the satisfaction of those interested in the Orphanage.

"On approaching the Orphanage our party, which was expected, was welcomed very cordially by the children, about one hundred in all, being arranged along the entrance to the area, all neat and clean in their persons and dress, and with happiness and contentment in their looks. They first assembled in the chapel, and after a hymn of praise, a very cordial welcome in Turkish was addressed specially to Rev. T. W. Brown, M.A., Secretary of the Turkish Missions' Aid Society, by the only Turkish pupil, son of an officer, in the name of the whole school. Various pieces were then recited by the pupils of both sexes in Armenian, Turkish, Greek, and English, interspersed with hymns in those languages, and in French, accompanied by the harmonium. The Rev. Mr. Brown and Dr. Thomson then addressed and questioned the pupils on Scripture subjects in English, which all the pupils, who had been for any length of time in the Orphanage, seemed to understand perfectly.

"The premises were then inspected, including two large class-rooms on the ground-floor, dining-room, kitchen, bath-room, &c., and two separate and spacious dormitories for the boys, and the girls on the floor above—a *very great improvement on the state of things Dr. Thomson had seen four years before, when the dormitories were on the ground floor.*

"The pupils were then assembled in one of the school-rooms, and Dr. Thomson and Mr. Brown examined them in German reading, and in geography, physical and political, and other branches, greatly to their satisfaction; and, lastly, the drawings and needlework were inspected; while Mr. Baghdasarian presented Mr. Brown with a programme of the work of every day of the week, as well as a list of the names of all the pupils, indicating their age, nationality, time of admission, and whether orphan, boarder or day-scholars, with the fees paid by the latter.

"We have great pleasure in bearing our testimony to the perfect discipline of the schools, the unmistakable contentment and happiness of the pupils, the neatness and cleanliness both of the pupils and of every part of the premises, the good health which all seemed to enjoy, and to the thoroughly intellectual training, both in general knowledge and in divine truth, which the pupils manifestly received. Mr. and Mrs. Baghdasarian seem indeed to have succeeded to no small extent in attaining their high ideal of so conducting the Orphanage as to render it a pure and happy Christian home.

"We therefore cordially commend it to the support of its already numerous friends in Britain, Germany, Switzerland, and elsewhere, as well as to the native Protestant churches of this country, to which it has already offered so valuable assistance."

Last of all, under the head of Western Turkey, we record our impressions of the work in *Smyrna*. This is a stronghold of the Greek Church, and the Evangelical Greek Mission meets with considerable opposition from that quarter. Dr. Constantine has a school containing 70 children, and the Evangelical alliance

which he has established gives its attention to the spread of the Gospel in Smyrna and neighbourhood. Dr. Constantine himself preaches every Sabbath evening in a hall conveniently situated on the quay. It seems that some time since several Greek families received the Gospel, and came out on the Lord's side. This incited the priests and the more fanatical of the people, and two Sabbath days in succession a riotous mob gathered in the street near the hall with threats of violence, and did so much mischief that, by the advice of the British Consul (!), the authorities closed the place. We hope that the embargo thus laid on evangelistic work will soon be removed through the intervention of our ambassador at the capital. Dr. Constantine's view of the prospects of the Gospel in Smyrna is most hopeful. His own flock, though small, is thoroughly imbued with the evangelistic spirit.

The work among the Armenians is also promising. Mr. Bartlett has under his superintendence a good elementary school, a female seminary, which is being re-organised in a new and commodious building, and a congregation with a native pastor. Single-handed, and confronted with enormous difficulties, he works bravely on in faith. Smyrna has been under cultivation for many years, and many of the best Missionaries of the Board have tried their hand upon it with small success, but the time for showing mercy may be at hand. The need for a shower of the Spirit's blessing is strongly felt.

An interesting work is the Jewish Medical Mission of the Church of Scotland, conducted by Dr. Prinski Scott, and in connection therewith the School of Jews and Greeks, under the care of the Rev. Mr. Donaldson. Dr. Scott is a devoted labourer, and has made a way for himself into the hearts of the people—thus vindicating the wisdom of the Medical Mission method. We had an opportunity of being present at his Saturday morning exposition. About 70 Jews, male and female, listened attentively while he spoke, in Judeo-Spanish, of Christ's tears over Jerusalem.

We cannot pass from Smyrna without noticing the Rest for Sailors, founded by Miss West, and now under the care of Miss Grimston. The entire staff of workers are of one spirit in seeking directly the conversion of the men who come into the meeting. When we were there, six or eight sailors were present, and a tone of deep earnestness pervaded the little company. This Rest has proved a Bethesda; many have been spiritually healed.

Central Turkey. OUR failing space warns us to be brief, and we cannot enlarge on the work done in Central Turkey, Cilicia, and North Syria.

But we must find room for some account of a remarkable

religious movement at Zeitoon, a mountain town of the Taurus, north from Marash. In order to understand the situation, it must be mentioned that there is in Zeitoon, an Armenian population of 10,000. Being shut up in a ravine and somewhat isolated, they have maintained for hundreds of years a semi-independence. The Gospel, as preached by the missionaries, did not make much way among them, and the Protestant community continues small. Yet it would appear that a good work was going forward in many hearts.

A few years ago, writes the Rev. Henry Marden, the Bible was burned in the streets of Zeitoon, and the missionary narrowly escaped with his life from a fanatical mob; but to-day there is not a house in the town that does not welcome both the missionary and his Bible. Yet within the past five years, very few have crossed the line and entered the Protestant community. In other cities, men, when they become enlightened, one by one become Protestants; but here, hundreds of men have accepted, at least intellectually, the Protestant interpretation of truth, but with the hope of reforming the old Armenian Church, they prefer to remain in it. These men organise Bible clubs, which hold meetings after the formal church services. One of these clubs employs a regular preacher and school teacher. Their methods are distasteful to the priest, but an attempt to suppress them would probably drive them in a body over to Protestantism.

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In my long acquaintance with Zeitoon, I have never seen its people of all classes so ready to listen to the Gospel. The harvest time of so much seed sowing is surely very near.

Some six years ago an Armenian priest in the village of Yarpooz, forty miles north of Zeitoon, began to proclaim that Christianity is *Love*. He prepared a set of hymns and tunes in praise of this theme, and sung them. Another priest and a few brethren joined him, when they met night after night and chanted their rude songs till the morning hours. They would sometimes work themselves up to a degree of frenzy and faint away, and see strange visions. They discarded the forms and language of the old church, and sang and prayed in the vernacular Turkish. These priests went about from village to village proclaiming their doctrine, and have now gathered little companies of "converts" in nearly a dozen places. The church authorities called them to account; but a prudent compromise seems to have been made, by which the "Lovists," as they call themselves, are to be tolerated in the church, but they are to resume the observance of all the rites of the church. They have recently come to Zeitoon, and are enlisting large numbers among the partially enlightened Armenians. Their songs, extempore prayers, abundant weeping and use of the Turkish Scriptures, are a re-action from the cold forms of the old church, but the leaders of this movement look nowhere for truth, except in their own interpretation of Scripture.

After long fastings and weary nights of worship, they profess to see flashes of holy light, dream dreams, and make prophecies. Just now, the priest, with a large delegation of the faithful, has retired to a monastery, on the side of the Taurus, where, it is said, that by fasting, prayer and sacrifices, they are exerting all their power to secure the performance of a miracle, as a Divine seal to their mission. A large number of crosses are being now manufactured, which these "Lovists" will take in their hands, and with *Love* as their watchword, will go forth on a crusade from town to town.

In a later communication Mr. Marden says:—

The leader, an Armenian priest, is assisted by a young woman from a mountain village, who thrills the audiences by her songs and impassioned appeals. The priests stand aloof, but dare not oppose, while "Lovist"

societies are being organized in every Armenian church, and carry on their work without any reference to the church authorities. There are hundreds of enrolled members in this city, who are at work with an enthusiasm that threatens to carry everything before it. Saturday evening their priest, with a delegation of his workers, called on me with an invitation to preach at a union meeting on Sunday, at noon, in one of the Armenian churches.

I took with me the preacher of the Protestant church, and also one of the Marash pastors who is here with me. In front of the altar, on a table, lay a large reference Bible, published by our Bible Society. As soon as we were seated he said he wished us to do the preaching to-day, and beckoned to me to commence the services. After reading an appropriate passage from the great Bible, I took for my subject Repentance, and spoke for half-an-hour. The Marash preacher followed, enforcing the expediency of immediate acceptance of this condition of salvation. The priest expressed his approval of the sentiments uttered, referred the present degree of enlightenment to the influence of Protestantism, and in severe terms held the church authorities responsible for the prevailing ignorance of religious truth. This sentiment was well received by the audience, but the poor priests scattered about here and there in the back seats writhed under it. Next followed the Zeitoon preacher, in an earnest plea that the sinner leave all things else and look to Christ as the only hope of salvation, after which he offered a fervent prayer. The singing-woman then rose and, in simple language and peculiarly impressive manner, pointed to the suffering Saviour, and bade all look to Him and let their hearts melt in penitence at the sight. She had already sung several solos between the different parts of the service, and now she chanted a closing prayer arranged in verse. The benediction by the priest brought this remarkable service to a close.

The house was packed with more than a thousand men and women. Hundreds stood near the door or looked in at the windows, and an overflow meeting of the men still out of sight and hearing was organised in the large schoolroom near by. All classes were represented in the audience, including a large delegation from the "robbers' ward." There were many men present, the story of whose lives makes one's blood curdle, but they had left their rifles and daggers at home, and were now listening to the Gospel of peace. The solemn stillness and eager attention of this multitude of rough men, and perhaps rougher women, was wonderful; and, as each preacher pressed home the great truths of Christian faith with a force inspired by his peculiar surroundings, there was not a look of dissent or indifference in all the church, but every man listened as for his life, and kept his place to the end of almost three long hours. It was a rare opportunity for seedsowing on new ground.

While we rejoice that this new movement approaches very near to Protestantism in its faith and methods, yet, apparently, as a condition of tolerance within the old church, it is also not only retaining many of its errors, but makes out a list of visions and miracles and prophecies of its own. Yet the popular heart is touched and the current is deep and strong, while the evangelical element is a large factor in the movement; but whether the stream will cast off its rubbish and purify itself as it moves on, or divide and fill the monasteries with its fanatical elements, while those who seek a purer faith come into the Protestant lines, is now all uncertain.

The whole movement, as its leader confesses, has grown up from Protestant seedsowing, and its friendly attitude toward Protestantism is very hopeful, but it needs a steady and firm hand to guide its progress. Daily religious services are being held in the Protestant church with a good degree of interest. The church keeps on its way undisturbed by the excitement around it, while the brethren watch for opportunities for Christian work among the awakened multitudes.

It will be remembered that Zeitoon has been for generations a nest of outlaws, and a few years ago was saved from destruction at the hands of the exasperated Turks only by the mediation of the missionaries. Persistent efforts were made to turn the prestige we had gained to good account in



preaching the Gospel of peace. The missionary, Bible in hand, followed the outlaws to their homes and to their hiding-places in the mountains, with many entreaties and prayers, and though nearly all kept their promises of good behaviour, yet, as to spiritual results, it was like sowing seed upon the dry rock.

Now they were here in church, the "unwashed" of all grades, twelve hundred to fifteen hundred of them. The better class were there too. The priests only were missing. This reform movement has left them far in the rear. The associations of the place and the strange surroundings, though almost bewildering, were peculiarly inspiring as I tried to point this multitude of sinners to Christ and bade them look and live. The opportunity of preaching in this church and to this audience was a rich reward for all the weary climbing over the Zeitoun crags and rocks to sow the good seed in past years.

The priest and his assistant followed with addresses and singing. The audience listened with remarkable earnestness for nearly three hours, while the few who left the room literally climbed over the heads of the crowds at the door. This intense interest in spiritual things can be ascribed only to the presence of the Divine Spirit. All through the town the fruits of the awakening are apparent. Quarrelling, drunkenness, and profanity, the besetting sins of these people, have almost ceased, and the Sabbath is as quiet as in a New England village. The Bible is being read by large numbers, and has found a place in many a home where it was never seen before.

Eastern Turkey. THE principal stations in Eastern Turkey are Erzroum Turkey. Harpoot, Mardin, Van and Bitlis. We are not minutely acquainted with the progress of the Gospel all over this extensive region, but we can testify to the ability and devotedness of the labourers, some of whom have been many years in the field. The Euphrates College—the fruits of Mr. Wheeler's zealous efforts, is a power for good, which will be realised as such as years run on. It supplies teachers for Eastern Turkey and Persia, and now contains 475 pupils, of whom 204 are females.

Mr. R. Chambers, of Erzroum, supplies the following notes of progress :—

We have four schools in this city—a Boys' High School, a Girls' High School, a Mixed Primary School, and a Kindergarten School. There are 130 pupils in attendance ; the progress of the pupils has been very satisfactory. We have great comfort in the boarding department, most of the boarders—thirteen boys and young men and girls—are preparing for Christian work. We have three young men from Russia, they are the most advanced pupils in our school. One of them has charge of a mission in the villages of this plain, where we have no preachers, and meets with much encouragement ; he goes to the villages on Saturday and returns on Sunday evening. The evangelistic work is at least holding its own. An average of over 1,000 people gather twice each Lord's Day in our various preaching places to hear the Gospel message expounded. But this is only a fraction of the whole number reached. The indirect results of our work are very great, hundreds are enlightened, and make a study of the Word who would scarcely venture to attend our public services. The national feeling is carried to an absurd length. The total number of registered Protestants in this village is 1,500, which includes children ; the number of males of 21 years and upwards is 378. From these figures it will be seen that the average

attendance includes many non-Protestants. For pastors' salaries, maintenance of schools, &c., the native Protestant communities contributed in 1886 about £200. This is a good showing when we remember the bitter and growing poverty of the people. The Protestants also are recruited chiefly from the poorest classes. Book sales (of Scriptures, religious publications, and school text books) for 1886 fell short of previous years; 1262 copies, including 438 Scriptures, were sold, and £55 received therefor. The British Foreign Office has of late been in communication with St. Petersburg in order to get permission for us to visit the Caucasus, but apparently in vain.

Persia. UNDER this heading we have little or nothing to report, but as quite a large number of missionaries passed eastward to their several stations in the autumn of last year, we shall expect to be favoured with intelligence soon. The Rev. Benjamin Labaree, who is charged with the preparation of a revised version of the Bible in Syriac, the language of the Nestorians, passed through London in June last, and gave a satisfactory account of the awakening of the previous winter. Deacon Abraham and Pastor Jacob continue their labours.

We conclude this report with two remarks:—

1. The field of missions with which we concern ourselves is very extensive, but not too vast for our sympathetic regard. We have been able by correspondence and personal intercourse to keep in touch more or less with most of the missionaries, and to make their case our own. As the information given in the *Star* shows, the missionaries in the East place confidence in us, and look to us for help. Their thankful acknowledgment of the assistance already rendered, and their assurance, repeatedly expressed, that such assistance proves valuable in time of need, is gratifying testimony to the usefulness of the Society.

2. The Secretary proposes to make such arrangements as will admit of his visiting the provinces, besides working in London, during a great part of the year. We venture to bespeak for him, single-handed as he will now be, all due countenance and encouragement from the friends of this noble cause. And let us all listen to the call to work while life lasts, or till Jesus comes. The Bible lands are peculiarly His; let us see to it that, when He comes, He will find us at work on their behalf.

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RENDERED THROUGH THE

## Turkish Missions' Aid Society.

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	<i>£</i>	<i>s.</i>	<i>d.</i>
MISSIONS IN GREECE.....	1,349	10	0
MISSIONS IN EUROPEAN TURKEY.....	3,492	14	1
MISSIONS IN ASIA MINOR .....	33,690	17	6
MISSIONS IN PERSIA .....	9,106	0	10
MISSIONS IN SYRIA AND PALESTINE .....	15,454	10	0
MISSIONS IN EGYPT .....	3,059	19	5
CHURCH BUILDING .....	3,050	2	9
SUNDRIES .....	894	0	9
	<hr/>		
TOTAL.....	£70,097	15	4
	<hr/>		

N.B.—COLLECTING CARDS will be forwarded on application; also Copies of the "STAR IN THE EAST," the ANNUAL REPORT, and any other Documents issued by the Society.

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