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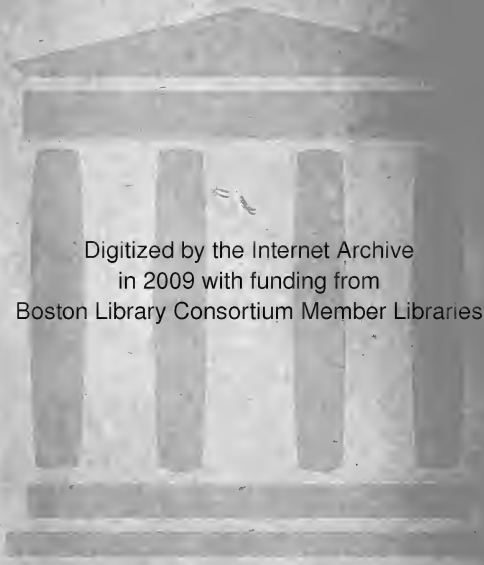
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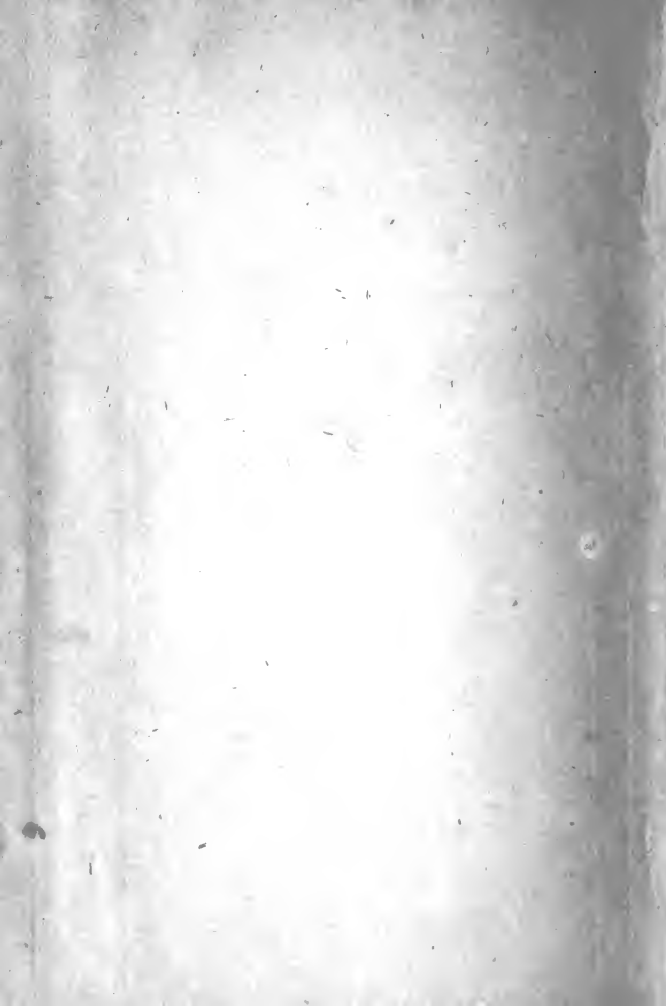
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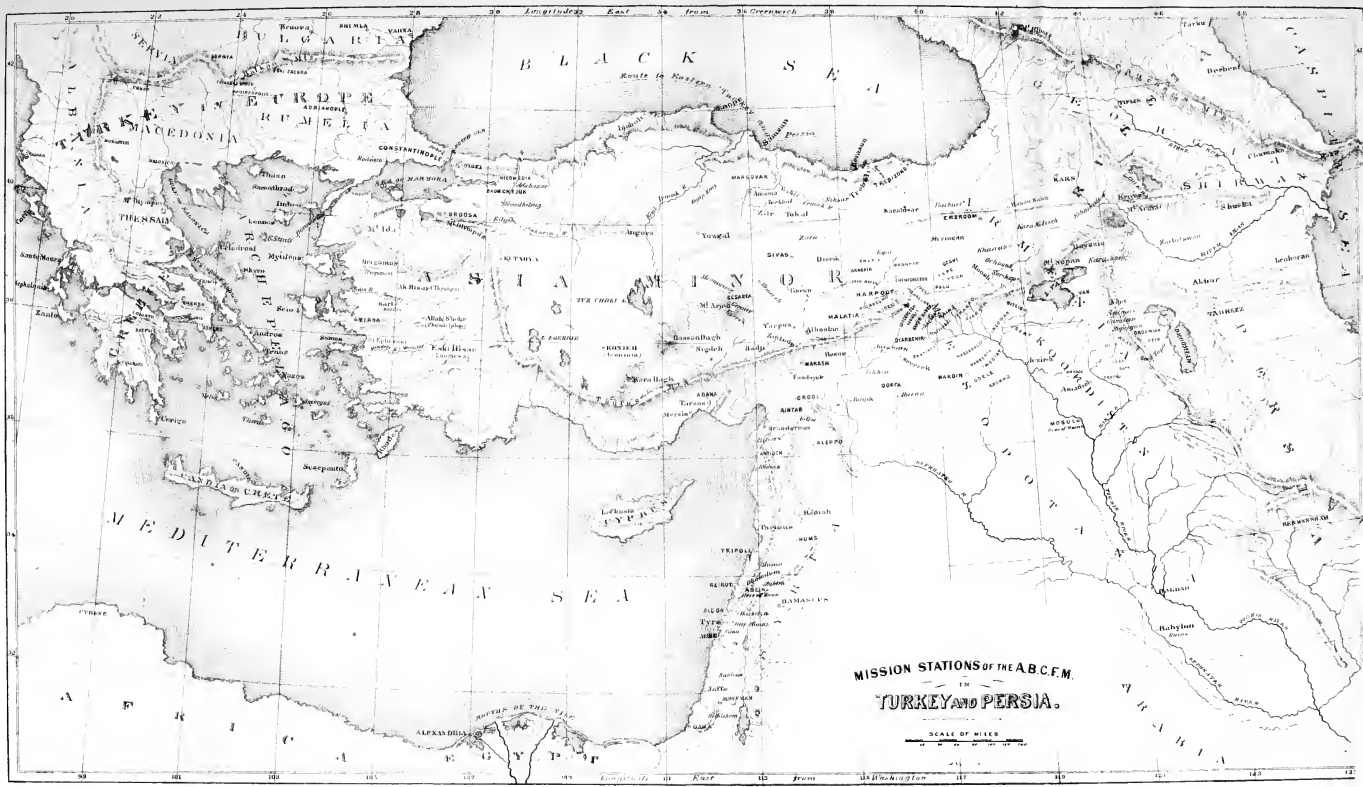






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**MISSION STATIONS OF THE A.B.C.F.  
IN  
TURKEY AND PERSIA.**

SCALE OF MILES

# TEN YEARS

ON

# THE EUPHRATES;

OR,

PRIMITIVE MISSIONARY POLICY ILLUSTRATED.

BY REV. C. H. WHEELER,  
MISSIONARY IN EASTERN TURKEY.

WITH AN INTRODUCTION  
BY REV. N. G. CLARK, D.D.,  
COR. SEC. A. B. C. F. M.

Go ye into all the world, and preach the gospel to every creature.  
— MARK xvi. 15.

Upon this rock will I build my church, and the gates of hell shall  
not prevail against it. — MATT. xvi. 18.



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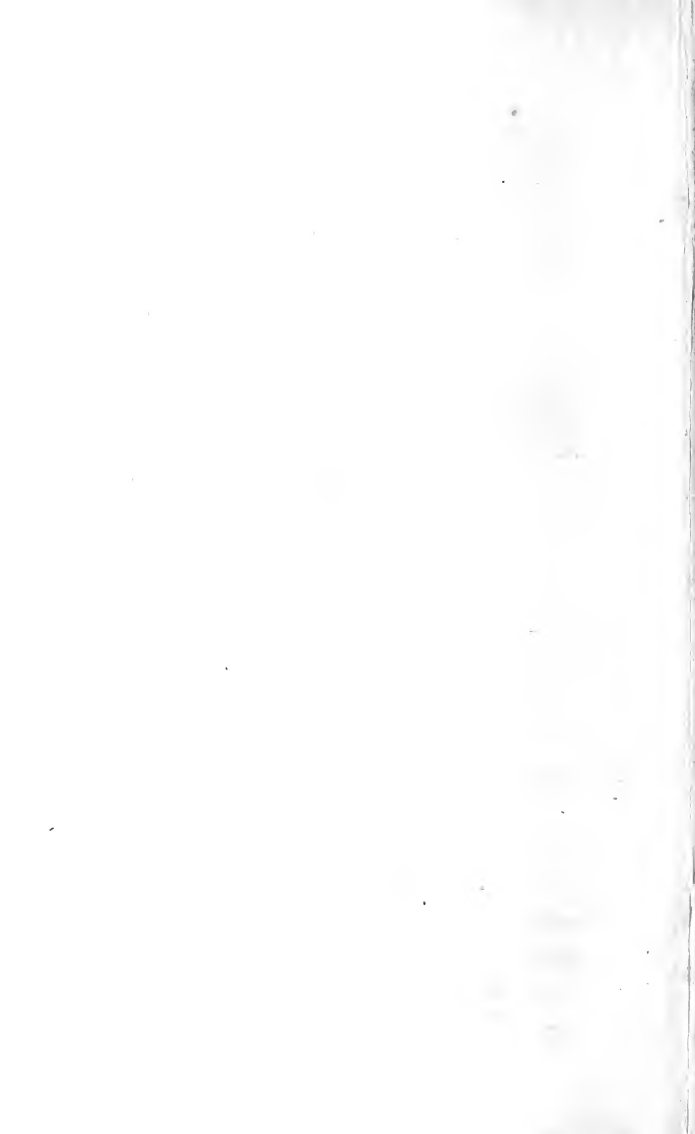
TO  
M Y M O T H E R,

WHO, FROM MY EARLIEST YEARS,  
LED ME TO THE PRAYER-MEETING AND THE MONTHLY  
CONCERT, AND THUS TO CHRIST AND AN  
INTEREST IN MISSIONS,

AND

THEN, IN HER AGE AND WIDOWHOOD, SENT ME  
TO THE FOREIGN FIELD,

THIS VOLUME IS INSCRIBED.





## INTRODUCTION.



THE volume here offered to the Christian public is a record of faith, toil, and success in the missionary work. The many who have had the pleasure of listening to Mr. Wheeler will enjoy a more full exhibition of the work in which he has been engaged than it was possible for him to give in a single address. The larger number who have not heard him will gladly welcome from his pen such an account of the actual method pursued and the progress made in the evangelization of eastern Turkey.

One of the greatest wants of our churches is a clear, definite notion of the missionary work. To many minds the evangelization of the world is so nearly impossible — impossible at least within any limited period — as to have but slight hold upon their Christian sympathies. To labor for it is a duty, to be sure, because commanded by our Lord,

and its realization some day is a proper object of faith and prayer, because promised in revelation ; but, as compared with the more immediate calls to Christian effort at home, it is too remote to stir the heart, and prompt to earnest, prayerful labor and sacrifice to bring it about.

This little volume will do much to supply this want. It sets forth by precept and abundant illustration the object and method of the missionary enterprise. It is an earnest, practical work, by an earnest, practical man. It presents just those facts which a practical man wants to know, because he is enabled by them to see just what the work is, how it is done, and to be done, in order to the evangelization of the world. No thoughtful man can rise from its perusal without new faith in the power of the gospel, and new hope of its speedy and final triumph. The problem is no longer impracticable or impossible, or remote of solution. The economy of men and means here illustrated will be a surprise even to most who claim to be familiar with the history of missions ; while the results attained will furnish most unmistakable evidence of the presence and power of our Lord fulfilling the promise coupled with his last command.

In this view, this volume is a most valuable contribution to the current missionary literature of the time. It is a full, faithful exhibition of the apostolic method of conducting missions. It shows that the method of the apostles is the true method for our time; that the object of the missionary enterprise is not to introduce civilization, to Anglicize or Americanize other nations, not to transfer the entire system of civilization and culture which the gospel has developed among us, but to introduce the gospel itself, as the divinely-appointed means for the regeneration of *all nations*. It is then to be left to work out its legitimate results in the social and moral elevation of those who receive it, in accordance with their peculiar intellectual and moral endowments. The essential thing to be accomplished by missionary labor is "to plant the Christian church, and to set its members at work for Christ."

"Men from America and England," says our author, "can never do all the Christian work necessary to the complete evangelization of the heathen world. The churches of Asia, Africa, and the islands of the sea, must, and can, and will do it, if we only establish them with this end in view."

"Whatever else we may do, however many in-

dividual souls we may save, our missionary work will be little, if any, better than a failure, if we fail to plant such churches. In saying that the work is a failure, I do not mean that those who give to the different nations the Bible in their own tongues make a failure. This work may be well, nobly done, and much other incidental good be accomplished. That Bible may be put into the hands of many persons, and general knowledge of Christian duty be disseminated, which, if wisely directed to its proper ends, would result in still greater good; but in the failure to secure the great, the *single ultimate aim* of missionary efforts,—the planting of an independent, self-sustaining, self-propagating Christianity,—these incidental benefits can no more be cited as evidence of success than could the roads made and the canals dug by our armies in the South be adduced as evidence of success, if those armies had failed to put down the rebellion.”

It is the exhibition of this method in all its practical details, clearly apprehended and steadily pursued through many trials and difficulties, for a period of ten years, and vindicated at last by remarkable successes, that gives such a value to this volume at the present time.

To evangelize a region of country larger than

the State of Massachusetts, covered with hundreds of villages and cities, with a population of from four to five hundred thousand souls, speaking three different languages, — this was the work undertaken by three married missionaries, assisted a part of the time by one single lady in a female boarding-school. They entered upon it in humble reliance upon Bible truth, the blessing of the Holy Spirit, and the presence of their great Leader. They made Harpoot the base of their operations; selected fit centers for influence amid the surrounding villages, set up schools, and put young men of promise upon special training to become preachers and teachers, gathered believers into churches, ordained pastors over them, and taught the people to support their own Christian institutions, and to engage vigorously in the work of home evangelization; till now, with the addition of the Arabkir field, their work is represented by thirteen churches, — six of them entirely independent, — by sixty-six towns and cities in which the gospel is preached, by seventy-eight native preachers and pastors, by thousands of men and women reading the word of God in their own language, and by thousands more of children and youth gathered into schools; in a word, by the foundations of a Christian civilization

laid upon a sure basis in the affections of an earnest, self-sacrificing, Christian community. In a few years, when the gospel shall have been introduced into about one-twelfth of the villages and cities of the country, and enough light-centers have been set up to secure, with the divine blessing, the complete success of the Christian work through the piety and zeal of the native churches, the missionaries may leave this field for the "regions beyond." The pecuniary expenditure for the carrying on of this work, for the salaries of missionaries, for aid in the support of native preachers and pastors, in church-building, and in schools, including the partial support of pupils in the two seminaries, now numbering about ninety pupils, has been, upon the average, a little short of six thousand dollars a year! Yet here were men enough and money enough for the prosecution of the work. Such is the economy, as to men and means, of the *apostolic* method here revived. In accordance with this method, the eastern Turkey Mission ask for but twelve men, to occupy four centers, in order to the evangelization of a region four times the size of the State of New York, with a population of three millions or more. In accordance with this method, the advance of the mis-

sionary work during the last ten years in western Asia, mostly in the Armenian Missions, is marked by the following figures : native pastors increased from five to thirty-four ; native churches from thirty-four to sixty-seven ; church-members from one thousand one hundred and twenty-seven to three thousand two hundred and forty-eight ; and contributions from five hundred dollars to over twelve thousand dollars per year.

Degraded and given over to superstition as the people have been, yet these Missions among nominal Christians have had a great advantage over those in purely heathen lands, in consequence of the belief in one God and in the Scriptures. The object and the method of missionary effort are everywhere the same, however, as illustrated by apostolic example, whether in the synagogues of the Jews or amid heathen temples.

It is by such a method that the evangelization of the world becomes a possible problem for the present generation of Christians. In view of the preparation made during the last fifty years, the acquaintance gained with the peculiarities of different countries and nations, the languages mastered, the Scriptures translated, the prejudices overcome, the transforming power of the gospel

illustrated so widely by the lives of missionaries and of native Christians; and in view of the wonderful providences by which the world is now open to Christian effort, and made one by easy intercommunication, and bound together by commercial intercourse, the lessons of this volume have a special significance; they open up to the Christian church the solemn duty and the high privilege of a world's evangelization.

The example of Harpoot may seem to be exceptional. It may be so to some extent in the peculiar character of the men there, working harmoniously together, unlike, but not unequal, supplementing each the others. An interior station has some advantages over those exposed to the demoralizing influences of too early contact with civilization without the gospel. It is exceptional, too, in the fact that this station is almost the only one that has had an adequate number of men to carry on the work in its many details, and to exercise the proper superintendence of the native agency. One or two men could not have done it; and yet it is sad to see how often in the past, and now also, one or two men are left to attempt it; and, if possible, it is yet more sad to see other centers of equal promise left unoccupied, when such immense



results to the kingdom of Christ seem in waiting as the reward of missionary labor.

But, aside from these general considerations, this work will be of great value and interest to all missionaries, and to all who contemplate engaging in the missionary work. It is rich in suggestions, not only of the true method of labor, but of practical experience in dealing with all classes of persons, and not least with native Christians,—in developing among a people, ground down by political and ecclesiastical oppression, a spirit of manly independence, in bringing them to a willing and hearty support of their own institutions, and to engaging in Christian labor for those about them. To such, the chapters on “The Work to be done,” “The Native Ministry,” “The Seminaries,” “The Position of the Churches and Pastors,” will be of special interest. The whole volume, in short, may well become a “vade mecum” to every missionary candidate, and will hardly fail of furnishing useful hints to the tried veteran in the service.

The brief survey of the missions in western Asia, the historical and geographical details of the different fields, will suffice to give the general reader an accurate conception of the condition and prospects of the Christian work in this part of the globe, now the center of so much political interest.

The maps and the illustrations give increased definiteness to the graphic descriptions of the writer. The fresh incidents of missionary life, the occasional side references to customs at home, the keen insight into character, the warm glow of an earnest Christian spirit thoroughly devoted to this great work, but, more than all, the record of success, of independent, self-supporting Christian churches, of finished work, as the fruit of these ten years of faith and toil, of patient continuance in well-doing amid hopes sometimes disappointed, amid the ingratitude and slowness of heart of some, and the loving faith and cheerful sacrifices of others,—all these varied elements combine to make this an attractive volume to all who love the cause of Christ and the progress of his kingdom.

Possibly the story of the sacrifices which the native Christians of eastern Turkey are willing to make for Him they have so recently learned to love may quicken the faith of believers at home, inspire new hope, and prompt to greater effort to extend the blessings of the gospel to all mankind.

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A few words on the pronunciation of proper names will aid the reader.

*a* as in *father*; e. g., Adana, Harpoot, Van, Marsovan.

*è* as *a* in *lady*; i. e., *a* without the vanish or *ee* sound which is heard when *a* is pronounced separately.

*i* as in *machine*; e. g., Sivas, pronounced See-vas; Shèpik, Shā-peek; Mardin, Mar-deen.

*û* as *oo*; e. g., Mosûl, pronounced Mo-sool.

*ai* as *i* in *fine*; e. g., Hainè, Hi-nā.

*ch* as *è*; as, Kōrpeh, Kōr-pā.

*a* following *i* is pronounced separately; e. g., Amadia, A-ma-dee-a; Sophia, So-fee-a; Malatia, Ma-la-tee-a; Diarbekir, Dee-ar-bek-eer.

*eu* has the sound of *u* in *further*; e. g., Pashaenk.

*gh* as a guttural, *g* hard; e. g., Aghansi, pronounced A-gan-see. *Gh* in Eski Zaghra is silent.

*g* is uniformly hard; e. g., Egin.

*ch* as in *chain*, e. g., Chermook, Choonkoosh.

*kh* like the guttural German *ch*. If the *k* be silent and the *h* pronounced with a strong aspiration, it is very nearly correct; e. g., Khanoos, Ha-noos; Kharpoot, Har-poot, and now so spelled.



# TEN YEARS ON THE EUPHRATES.



## CHAPTER I.

### *MISSIONS IN TURKEY AND PERSIA.*

**W**OULD that “mine adversary” might have the weariness, and perhaps also the reproach, of writing this book, and leave to me the more congenial employment of meeting the friends of Missions face to face, and rehearsing what God, by his Word and Spirit, has been doing in the field committed to my associates and myself. But the interest manifested by many audiences in a part of the story, as told by word of mouth, has led me to feel that a more full narration by the pen would be interesting and profitable, especially among that great majority whom no verbal account can reach. Hence this book,

the purpose of which is sufficiently indicated by the title-page.

I have not the time, the knowledge, nor the disposition to attempt a history of the missionary work in Turkey, from the day when those noble and honored pioneers, Messrs. Fiske, Parsons, Smith, Dwight, Goodell, and their associates, opened the missionary campaign in Syria and western Turkey. That labor I leave to other and abler hands, and shall confine myself chiefly to the more limited district in which my immediate associates and myself have labored. A glance at the whole field will, however, give a more definite idea of this particular portion of it and of the work which is going on both there and here. If the pronoun "I" occur quite frequently, it will be remembered that the story is necessarily to a great extent one of personal reminiscences, and that any attempt to eliminate this element and to speak in the third person would only result in making the narration modestly formal, if not dull, in place of being more vivid and lifelike.

The mission-field occupied by the American

Board\* in Turkey and Persia has been geographically divided at different times to suit the convenience of the missionaries occupying the different stations, who, or at least a part of them, are obliged to meet once a year to consult upon the plans and measures for the ensuing year, and to agree upon the amount of money which shall be asked from the Board for carrying out their plans. Since Turkey, with here and there an unimportant exception, has no railroads nor even carriage roads, and locomotion must be slowly and laboriously effected upon the backs of camels, horses, mules, or donkeys, the territory occupied must be quite minutely divided, in order to prevent too great an expenditure of time, money, and strength in reaching the place of annual meeting.

At present, the divisions are five. The territory lying along the eastern shore of the Mediterranean from  $33^{\circ}$  to  $35^{\circ}$  north latitude, and embracing the cities Beirût, Sidon, Tripoli,

\* This term, or the term "Board," wherever used in this volume, applies to the "American Board of Commissioners for Foreign Missions," which is the organ of the Congregational and New School Presbyterian Churches.

and others, is called the "Syria Mission." The language used in this Mission is Arabic, in which the entire Bible, and other religious books, have been given to the people. It is, however, a discouraging fact that, while this mission-field has been occupied more than two-score years, during which time much has been done for education by establishing numerous schools, and at length a seminary, and a college\* of the highest grade, yet, owing to untoward circumstances, little, if anything, has been done in the establishment of independent, living Christian churches; and the church in Beirût, organized in 1848, is still without a pastor of its own. It is, on the other hand, encouraging to know that some of our brethren there are beginning to feel that this state of things must not longer exist.

Passing northward, to the territory lying about the gulf of Scanderoon, and embracing the cities of Antioch, Adana, Aintab, Marash, and Oorfa (Ur of the Chaldees), we enter the

\* This college, which is at Beirût, is not under missionary control, nor supported by funds of the American Board.

“Mission to Central Turkey,” so called from its somewhat central location in the empire. Here our hearts are cheered at meeting a people, who, exiles from Armenia, the home of their fathers, and having for the most part lost their national language and adopted the Turkish, the language of their Moslem conquerors and oppressors, are in their lonely exile, as were the captive sorrowing Jews in Babylon, more susceptible of religious impressions, and more ready to give heed to divine admonitions, than are the haughty Arabic-speaking populations to the south of them.

Happily, all the missionaries here have given due weight to the example of the first foreign Christian missionaries, who went from Antioch in the southern, to do their missionary work in the north-western, part of this present missionary field, and, in placing the church of God in its completeness foremost, have received the seal of divine approval in a truly spiritual work, and over the hundreds of converts whom the Master has honored them to gather into churches have had the pleasure of

putting pastors who seem to be men chosen of God to be overseers of his flock. It is to be devoutly hoped that, having so far imitated their great exemplar, the chosen apostle to the Gentiles, our brethren will be bold enough to follow him to the end, to "commend to the Lord" the churches which they plant, and, except so far as apostolic counsel may be needed and accepted, to leave them alone to manage their own ecclesiastical affairs in their own way,\* looking, as the churches of every land which are worthy of the name must look, to Christ alone as their guide and ruler.

The territory lying to the north-west of this Central Mission, and including the larger part of Asia Minor, and that portion of Turkey in Europe lying south of the Balkan Mountains, is called the "Mission to Western Turkey." In this mission, Sophia, Adrianople, Philippopolis, Eski-zaghra, and Constantinople, in European Turkey, and Smyrna, Broosa, Nicomedia, Marsovan, Sivas, and Cæsarea, in Tur-

\* This expression is used in no denominational sense, since all Protestant churches do this, or at least profess to.

key in Asia, are occupied by missionaries of the Board. The languages here used are chiefly three: the Bulgarian, among the people of that name in the first four cities mentioned, the Armenian, among a portion of the Armenians, and the Turkish, among the mass of the people, including Armenians and Bulgarians, as well as Turks and Greeks and the other numerous races which make up that strange conglomerate, the population of Turkey. From the mission press in Constantinople, Dr. Riggs has given to the Armenians of northern and eastern Turkey an admirable translation of the Bible in their own tongue, and entered upon the same work for the Bulgarians in their language. Dr. Goodell, previous to his death, gave to the Armenians of the Central Mission and elsewhere an Armeno-Turkish Bible, that is, in the Turkish language, printed in the Armenian character, and Dr. Schauffler does the same for the Turks, by revising the translation which has been made in their tongue, the Arabo-Turkish.

From the same press has also been issued

the Græco-Turkish Bible, and the four gospels in Koormangie Koordish, using the Armenian alphabet. This is probably the only book ever printed in that language, which is used not only by a large portion of the Koords, but also by many thousands of Armenians, Turks, Yezidees, Jacobites, and Nestorians in Koordistan, the eastern portion of Turkey in Asia. From this same press have gone forth many thousands of copies of such books as *The Saint's Rest*, *Pilgrim's Progress*, *Doddridge's Rise and Progress*, *Flavel on Keeping the Heart*, *Mary Lothrop, Work of the Holy Spirit*, *Nelson's Cause and Cure of Infidelity*, *James's Anxious Inquirer*, *Tract Primer*, *Hymn Books*, etc., also thousands of tracts in various languages and on various subjects, and semi-monthly papers in Armenian and Armeno-Turkish.

An earnest effort, which we hope will also be persistent and successful, is now being made to throw upon the churches in this mission the support of their own pastors, as well as to give pastors to those still without them. In this hard task, made harder by the opposition of



certain native preachers, who, having been wrongly educated, and too long supported from the Board's treasury, are now unwilling to depend upon their own people for support, our brethren need the hearty support, the sympathy, and the prayers, of all the friends of missions. While those who labor in the missionary work at Beirût, Smyrna, Constantinople, and other cities along the coast, where the people come more into contact with the outside world, enjoy one advantage in the greater development of manly independence among the people, giving greater stability to the purposes and character of converts, this advantage is probably more than counterbalanced by the pernicious influence which that same outside world too often exerts, even when it bears the name of Christian, and sometimes even the distinctive title of evangelical. It is a sad fact that some Christians, and even some Christian ministers, who follow the fashionable crowd of crusaders to the Orient and the "Holy Land," sometimes seem to leave their own holiness behind them quite as really, if not as flagrantly,

as did some of their knightly predecessors of the middle ages. Though guilty of no positive immorality, they sometimes make the impression upon the people that they are far from being the saintly men they have been supposed to be, — far, at least, from having that deep, practical interest in the salvation of men, and in the speedy and complete success of the missionary work, which might rightfully be expected.

When to the influence of some such as these is added that of the careless pleasure-seekers who visit the Orient because it is fashionable, and because it is a convenient way of spending money and killing time, it can be seen that the missionaries who labor upon the coast not only have a pleasure which we in the interior do not, in seeing travelers from Christian Europe and America, but that, in planting truly Christian churches, they meet with some difficulties which are mostly unknown to us. Their position is specially trying when, as is sometimes the case, travelers lend a ready ear to the complaints of dissatisfied helpers and others, and

thus increase the existing prejudice against the missionaries both there and at home. Said one of these travelers to me on board a steamer a few weeks since, "Foreign missions are all a humbug; and missionaries only go out to have a comfortable time. I've been in China and Japan, and seen for myself, and I know. My friends have been accustomed to give for the cause, but I am going home to persuade them to stop, and to give for home missions." How many visits of such travelers as this would be required to undo the work of a missionary in Jedo, Peking, or Constantinople? We, at least, amid the primitive darkness and sin of our mission-field, far off from the route of mercantile and fashionable travel, console ourselves with the thought, that, while deprived of an occasional angel's visit from a warm-hearted Christian brother from the home-land, we are also delivered from those trials with which other comers are sure to sandwich the food which the angels bring.

Taking a steamer from Constantinople up the Bosphorus and along the southern shore of the

Black Sea to Trebizond, and thence making a long overland journey to Oroomiah in Persia, we reach the center of the "Nestorian Mission," whose territory lies partly in Persia and partly in Turkey. The Persian Nestorians live almost entirely upon the rich plain which stretches from north to south between Oroomiah Lake and the mountain range on the west. In the mountains, which are mostly within the limits of Turkey, live the mountain Nestorians, intermingled with their hereditary enemies, the Koords. Amid these lofty ranges was the home of Bader Khan Bey, that terrible Koordish chieftain who in 1846 massacred such numbers of the poor Nestorians. Age after age the fierce hordes of barbarian conquerors swept past from Tartary, and successively overran Asia Minor; but they tried in vain to subdue the brave Nestorians, and were only dashed and broken against the crags of their mountain homes, till Bader Khan Bey first treacherously slaughtered the Nestorians and then was himself attacked and subdued by the Turks. These now hold precarious sway over all the region;

and that remnant of his people whom, like the Waldenses among the Alps, God for centuries hid in safety and comparative purity of faith and practice among the craggy mountains, are, in chastisement for their more modern defection and sin, compelled to serve the Turk.

The number of the Nestorians has generally been very much overestimated, some writers even talking of hundreds of thousands. They do not probably exceed seventy thousand; and a recent estimate by one of the younger missionaries makes those on the plain twenty thousand, and those in the mountains not over thirty-five thousand. It is cause for thankfulness that the labors of the able and devoted band of missionaries who since 1834 have toiled, and many of them laid down their lives for this people, have been so richly blessed in bringing scores and hundreds to a knowledge of Christ.\* It is, at

\* It is especially gratifying to see the impression which Miss Fisk and Miss Rice, of the Female Seminary, — the former of whom is now in heaven, — have made on the women under their training. The graduates of that seminary are everywhere a distinct class, the difference in character between them and those around them being apparent even to one who, like myself, can not speak their language.

the same time, painful to know that, owing to a variety of untoward influences, but little progress has been made in planting Christian institutions supported and controlled by the people, the converts still receiving the communion from missionary hands. Says one of their missionaries, "The poor people can bear adversity better than prosperity. We are failing in planting the gospel among them in any form that will stand by its own hold. Souls are saved, and not a few, but anything more seems to be a failure." Another of the missionaries describes the mountain Nestorians as "lawless, belligerent, predatory, and vagrant," and as "less ready to receive the gospel than has been supposed." The fact seems to be that, since the days of Dr. Grant, and his romantic and heroic efforts for "the lost tribes of Israel," these mountains of Koordistan have been clothed by the churches in rainbow-hues, which a great expense of missionary money and life has hardly yet dissipated, except to the eyes of the practical men on the ground. The plan of occupying and evangelizing those mountains,

whose impenetrable snows of winter and malarious rice-fields of summer render their fastnesses inaccessible or unsafe to the missionary except during two months of spring and two of autumn, has now been changed, and Amadia is no longer looked to as a prospective station and grave for devoted men and women who are ready to die, but ought, if permitted, to *live* to labor for Christ.

With Amadia passes also Mosûl from the list of stations to be occupied permanently by missionaries, since it was as a base of operations for Amadia and the mountain Nestorians that this city was first occupied by missionaries, rather than, as now, by a native laborer. As we look upon the scattered graves of Mr. and Mrs. Mitchell, Drs. Grant and Lobdell, Mr. Hinsdale, Mrs. Laurie, the first and the second Mrs. Williams, and Mrs. Marsh, and think of these lives as the price of a "base for Amadia," we can only call to mind other Christian heroes, who fell in impracticable attempts to enter Richmond from a wrong base, and console ourselves with the reflection that God chooses his own time and

way for taking home those whom he calls from their finished earthly work to higher service in heaven.

And now we are on the banks of the Tigris, and within the limits of the fifth and last Mission, — that to “Eastern Turkey,” which was constituted by a union of what was formerly known as the “Assyrian Mission” with the eastern stations of what was then called the “Northern Armenian Mission,” the remainder of which is now known as the “Mission to Western Turkey.” On the eastern bank of the Tigris, opposite the city of Mosûl, are the mounds which cover the ruins of Nineveh, that “exceeding great city of three days’ journey,” whose political life Jonah was sent to prolong for a brief season. The oriental legend that the fish improved the three days in taking the prophet around the continent of Africa, and that he at length “vomited him out” upon the banks of the Tigris opposite the city, where God said to him, “Go unto Nineveh and preach,” does not so evidently conflict with the text as do some



so-called evangelical ways of explaining the story.

Some two hundred miles to the south, upon the banks of the Euphrates, lie the desolations of Babylon, swept, according to the word of the Lord, "with the besom of destruction," and made "a possession for the bittern, and pools of water." To the south-west, west, and north-west stretch away the fertile plains of Mesopotamia, now almost entirely desolate, and given up to ranging robber Arabs. Some three hundred miles distant, a little north of west, is Oorfa (Ur of the Chaldees), Abraham's city, which is now the most eastern station of the Mission to Central Turkey; and about one hundred miles to the east of Oorfa, and two hundred to the north-west from Mosûl, perched upon the southern face of the mountains of Jebel Toor, is the city of Mardin, the most southern station of the Mission to Eastern Turkey, where, in the absence of its only missionaries, Mr. and Mrs. Williams, at Harpoot, a newly-organized church, with the pastor of their choice supported by themselves, hold up the

lamp of gospel light amid the surrounding Jacobite, Papal, and Mohammedan darkness. Mardin has a population of some twenty thousand, about equally divided between nominal Christians and Mohammedans. The region around, like that around Mosûl, where also there is a church partially self-supporting, is, with here and there a faintly-glimmering exception, in the deepest spiritual darkness; since the call for help for the lone missionary in this Arabic-speaking portion of the field has been long sent across the waters in vain. None have yet given heed, and perhaps none will, till the Master *compel* some other recreant Jonah to heed his command to preach there the preaching which he bids. Sure I am that Mr. and Mrs. Williams will joyfully welcome almost any agency which shall bring the two men, with their companions, needed to make Mardin one of the four fully manned stations\* from which we propose to do the missionary work in eastern Turkey, so far

\* The name "station" is applied to a city occupied by missionaries, and "out-station" to a place occupied by native laborers. The four stations above alluded to are Mardin, Erzroom, Harpoot, and Van, in each of which it is proposed to have three missionaries.

as it devolves on the American churches to do it.

About sixty miles to the west of north of Mardin, upon the western bank of the Tigris, lies Diarbekir, a walled city of some fifty thousand inhabitants, of whom about two-thirds are Mohammedans and the rest nominal Christians. Just outside the city walls, upon the southern side, Mr. Walker made his grave, in August, 1866, because, left to labor on alone among a population of half a million within and around the city, and trying to do double duty to the bodies and the souls of the cholera-smitten population, he had not himself vital force enough left to profit by the medicines which, when promptly administered, had saved others. He was borne to his burial amid hundreds who wept, as over a father dead, for one whom but a few years before they would gladly have driven from their city. Two churches—one in Diarbekir itself and one in the village of Cutturbul, on the opposite side of the Tigris, having a total of one hundred and twenty-eight members, with a Protestant community in the city, which during 1866 con-

tributed \$1150 in gold, supporting all their own institutions and doing some missionary work—are his epitaph and testimony that he pleased God in his brief missionary life of less than fourteen years, of which one and a half were spent in a visit to his native land. Except occasionally, in winter, Diarbekir will probably not again be occupied by missionaries, and the great outlying field, chiefly to the east and north-east in Koordistan, will be divided between the neighboring stations Mardin and Harpoot.

About one hundred and twenty-five miles north of east from Diarbekir is Bitlis, a city of some twenty thousand inhabitants, of whom about three-fifths are Mohammedans, chiefly Koords, and the rest nominal Christians, among whom the labors of Messrs. Knapp and Burbank, the first of whom removed there in 1858, were blessed in planting a church of seven members and gathering a good congregation. Both the missionaries with their wives were compelled by failure of health to return home in 1863, and the church was left in

charge of a native preacher, who has since become its pastor.

About seventy-five miles east from Bitlis, upon the south-eastern shore of a lake bearing the same name, lies Van, with its fourteen thousand Armenians and eleven thousand Mohammedans. Semiramis, wife of the Assyrian monarch Ninus, is said to have built this city centuries before Nebuchadnezzar enlarged and beautified "great Babylon." The walled portion of the city is close, and in summer is unhealthy, fever and ague especially prevailing; but in the gardens on the rising ground outside of the city many healthy locations are found, and in some of these the missionaries who are yet to come to labor for the large Armenian and Nestorian and Mohammedan population accessible from Van as a center must make their summer home.

Passing to the north-west some six, or, in winter, twice as many days' journey, we come to Erzurum, situated upon the high lands about equidistant from Van on the south-east, Trebizond on the Black Sea on the north-west, and

Harpoot (hitherto spelled Kharpoot, and mispronounced as Karpoot) on the south-west. Situated as it is, upon the great traveled route between Persia and the outside world, and filled with a heterogeneous population of Armenians, Koords, Turks, Greeks, Persians, Circassians, Russians, and renegade Europeans, and having been occupied only feebly and fitfully as a missionary station, it is not strange that the missionary work in the city and the vast region depending upon it has made comparatively little progress. Both of the missionaries recently there, Messrs. Parmlee and Pollard, with their wives, have been compelled to return home, and, in a territory of one hundred and seventy thousand square miles, with a population of more than three millions, among whom Mosul, Mardin, Diarbekir, Bitlis, Erzroom, Trebizond, Arabkir, and Harpoot *have* been, and Van *ought* to be, only Harpoot *is*, occupied by missionaries.

Thus a total of seventy-three out-stations occupied by native helpers, who number in all one hundred and seventeen, making one-seventh of all the out-stations, and one-eighth

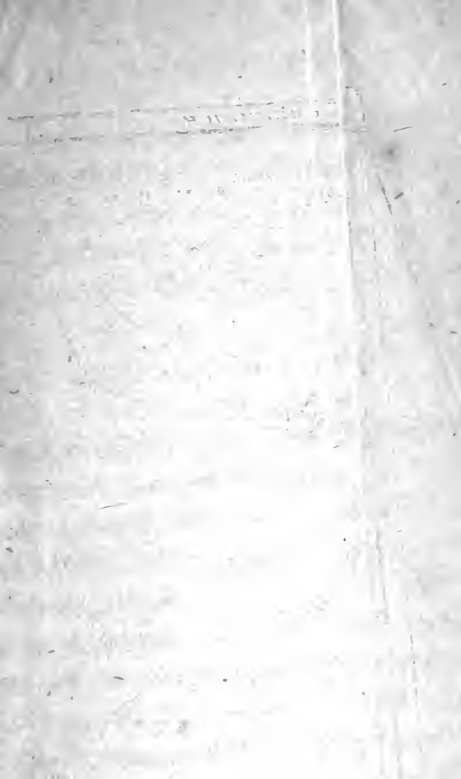
of all the native helpers reported as in the employ of the Board in 1866, with two theological seminaries and one female seminary, and a total of seventy-nine schools, which, though largely supported and cared for by the people themselves, still demand much missionary supervision, — in a word, *all* of the *missionary* work in this great field, by the departure of missionaries to their homes, either in America or in the “better land,” — has been devolved upon Messrs. Allen, Barnum, and Williams, and their wives, at Harpoot, with Miss West at the head of the female seminary there, and Rev. H. S. Barnum and wife, who have recently reached the city and begun to learn the language.

## CHAPTER II.

*EASTERN TURKEY.—DIVISIONS AND RACES.—HARPOOT MISSION-FIELD.*

**B**EFORE speaking of the field and work to which special attention will be paid, let us take a hasty view of the country at large and its inhabitants. In the southern part of the territory of the Mission to Eastern Turkey are the eastern portion of Mesopotamia and Ancient Assyria, the proper limits of which seem to have extended as far north as the Taurus Mountains, though, in their frequent contests with the Armenians on the north, the Assyrian monarchs not infrequently passed over that barrier and overran Armenia, which is the northern division. On the eastern bank of the Tigris, to the north of Diarbekir, the Armenians still show the plain which they say was often the battle-field of







their fathers against the invading Assyrians. When the invaders were able to pass the mountain range running south of the city, Hainè, the Armenians regarded their cause as lost until they should be able to muster new forces to expel the enemy. A few miles to the north-east from Hainè, where one branch of the Tigris rushes in its power from the base of a mountain, can still be read, cut deep upon its rocky face, the inscription, "This is the third time that I, Belshazzar, king of Assyria, have conquered this territory;" to which, perhaps, we may add, "We too are now making its third conquest for Christ;" since Armenian history declares that the nation has previously been converted twice to Christianity. A national legend says that Abgar, one of their kings, who lived in the days when Christ was upon earth, having heard of his miracles, and being sick, sent messengers praying him to come and heal him; and that Jesus returned to the king his likeness imprinted upon a handkerchief, saying, "This will heal him." Unluckily, the story loses the handkerchief on the

way, in consequence of the messengers being attacked by robbers and throwing it into a well ; but the result was that the king and his court and people were baptized by the apostle Thaddeus. Their second conversion, after relapsing into idolatry, was about A.D. 319, when Gregory, the "Illuminator," an Armenian of royal descent, having himself embraced the Christian faith, induced the king and his people to do the same.

The limits of Armenia, like those of Assyria, have differed at different times, as the nation were able to overrun and annex adjacent territory, or were themselves overcome ; and it is from this fact that different writers give conflicting accounts of its area, which may be somewhat loosely defined as embracing the territory extending from 38° to 48° east longitude, and from 38° to 41° north latitude. The country is bounded on the north by the Black Sea and Georgia, on the east by the Caspian Sea and Persia, on the south by Mesopotamia\* and an-

\* Armenia is now partitioned between Persia, Russia, and Turkey, the last having the largest portion.

cient Assyria, and on the west by Asia Minor.\* Within the one hundred and seventy thousand square miles embraced in the Mission to Eastern Turkey is found every variety of natural scenery, surface, soil, climate, and productions. Lofty ranges of sterile mountains, some of whose peaks are upwards of 13,000 feet in height, and others of less imposing grandeur, are interspersed with fertile vales, extended plains, and rolling prairie. In many places, peaks which are covered with snow during half the year look down upon warm and fertile vales blooming with the verdure of early spring. The loftier of the two peaks of Ararat, in the north-east, where the territories of Persia, Russia, and Turkey touch its base upon the three sides, rises 17,323 feet above the sea, with a summit covered by perpetual ice and

\* A region of somewhat indefinite extent in eastern Turkey and western Persia, but included mostly within the territory watered by the Tigris and its eastern branches, the Great and the Little Zab, the Bedwan, the Batman, and others, and by the head waters of the Euphrates, is known as Koordistan, its territory being really not distinct from that of the other divisions mentioned, but mostly embraced within the same limits, and taking its name from the Koords, who are a large part of the population.

snow, lifted in naked grandeur 14,320 feet above the plain at its base. The valleys and plains are usually extremely fertile. The region has a great diversity of climate, from the intense heat of Mosûl, where the mercury in summer frequently reaches 115° and even 120°, to that of Erzroom, which has a climate resembling that of central Maine. Metals are supposed to abound in the mountains, and copper and silver are mined in limited quantities. Grains of various kinds, chiefly wheat and barley, are raised, with vegetables, the potato having been introduced in some parts by the missionaries. Cotton, tobacco, and many varieties of fruits are produced in some sections, including, in the vicinity of Harpoot, as well as some other parts, the greatest abundance of the most delicious grapes, which, by their low price, often not more than half a cent a pound in summer, furnish not only cheap eating and drinking, but cheap drunkenness\* too. Theorizers to

\* Being once pressed by my host in the city of Peri to say whether it was wrong to drink "a little wine," and replying, "I'll not say that it is wrong," he added, "I only drink a very little," but in a few hours was "dead drunk," as were scores of others around him on that one Sabbath day of the year devoted to Bacchus.

the contrary notwithstanding, the wine-drinkers of that country sometimes get very drunk, though it must be confessed that their drunkenness is less delirious, desperate, and murderous than that of their defenders and imitators on this side the water.

The population of the country is, if possible, even more diversified than the natural scenery, each outcropping stratum of the blended mass of race, language, and religion — which are sometimes thrown together in inexplicable confusion — pointing back to some political upheaving of a past age, or telling of some barbarian avalanche from the East, whence so many conquering hordes have swept over this region toward the West, each one in its turn leaving some fragmentary memorial to increase and still more confuse the already existing accumulation.

To speak at length of this confused mass of population, thus made up of the *debris* of successive centuries, from the days of Nimrod, the “mighty hunter” and conqueror, laying the foundations of Nineveh, down to the time when

the Turks conquered the country and fixed the population in substantially its present condition, would fill volumes instead of pages. A glance at the principal races must therefore suffice.

The plains of the south are chiefly in possession of the ARABS, who, with their "hand against every man, and every man's hand against them," still vindicate their claim to be descendants of Ishmael. No traveler can safely pass through their territory unprotected by a hired guard from one of their tribes; and even from the sultan himself they levy blackmail for the right of way.

In different sections of the southern district, chiefly in the valley of the Tigris, are found the YEZIDEES, worshipers of the devil, an image of whom they are said to reverence in the form of a peacock. The logic by which they justify their choice of a divinity is substantially that used by their brethren in other lands, except that the latter are generally less consistent than they. "God is good," they say; "he will not harm us, and therefore we need not trouble



ourselves about him ; but that other spirit" — whose name they are careful never to profane by uttering it — "needs to be propitiated." So they forget God, and yield themselves up to the control of their own hearts' lusts, as do thousands in Christian lands under another name and pretense, real Yezidees all.

Of a third class of the population, the KOORDS, I can not speak better than in extracts from a letter upon them by Mr. Allen of Harpoot. "Of their history very little is known. It is said that they are of Persian origin, which seems quite probable. They are most numerous as we approach the borders of Persia ; somewhat resemble the Persians in form and features ; and, which is a still stronger proof, many words are common to the Persian and Koordish languages, so much so that one who understands the two dialects of the Koordish can, it is said, understand Persian. They do not live exclusively in Koordistan, but are scattered over a great part of Asiatic Turkey. The mountains are their chosen places of abode. They live in small villages in their mountain

fastnesses, and seldom, if ever, in the villages of the plains, or in the large cities. In this they take great pride, looking upon the city people as weak and effeminate. There are two principal branches of the race, the *Koords* proper, and the *Kûzzlebashés* (i. e., 'Red-heads'). Both are divided into many tribes, each having its own chief. The impression that they are all robbers is far from the truth. Many of them, indeed, make robbery their business, but the great majority live quietly in their mountain villages, pursuing lawful occupations. They are mostly farmers, cultivating the soil of their hillsides and mountain ravines to supply merely their own wants. They keep herds of cattle and flocks of sheep and goats. They make excellent cheese, and their butter would be good were it not churned in goat-skins, turned hair side in, so as to have too many hairs in it to suit a fastidious taste. They also have the dishonest practice of mixing flour with their butter to sell. Nearly all the cloth they use is of their own manufacture. They also weave carpets from the strong coarse

wool of their large-tailed sheep, which are very durable, lasting from generation to generation. The Koords are Mohammedans, at least in name, but a great part of them *only* in name. They have religious rites and ceremonies among them which as yet are little known, but seem to be a strange mixture of Christian, Mohammedan, and heathen rites. The Koords proper are the most faithful to the Mohammedan religion. The other branch, the Kûzzleashes, have more forms peculiar to themselves. They generally try to conceal their real belief, from fear of the Turks. One strange doctrine among them is that the Holy Spirit dwells in one of their number. This person is called *Dada*, and is treated with great reverence, everything which he says being regarded as inspired. Many, if not all, of the Kuzzleashes are pantheists, and in preaching to them Christ crucified, we must not be too much encouraged by their receiving him as divine, since they also receive everything as divine; Christ and Mohammed as well as

other men, — animals, trees, and rocks, — all are God to them.”

The name of the Koords seems to have been derived from that of their ancestors, the *Carduchi*, through whose territory Xenophon led the retreat of the famous “Ten Thousand;” and to a great degree they retain the bold, unconquerable spirit of their fathers. Many of them are really fine specimens of physical manhood, but intellectually and morally they, as well as the Arabs and the Yezidees, are very far from God.

In this category we may also include the GREEKS, who are found in considerable numbers, especially in the north, and along the coast of the Black Sea. “I distrust the Greeks even when they bring gifts,” is as just now as in classic days, at least in its application to those of the race in Turkey. That Oriental trait of character which makes almost any man anxious to oblige you by thinking and talking as you do, and especially so when he can gain anything by it, has a more intense development among certain races; and what Mr.

Barnes somewhere says of certain persons, that they are too dishonest to be saved, for they refuse to deal honestly even with their own souls, appears to be true of the races just mentioned. God's chosen time for bringing them in will doubtless come,—it may be near,—when by his own methods he will give to his gospel saving power among them. But we should beware of confiding too hastily in professions of attachment to the Christian faith which are prompted mainly, if not entirely, by political motives, by a wish to secure the sympathy and aid of Christian governments against the Turks, or by the hope of personal or national advantage in any form. Of this character, it is to be feared, have been some, if not all, of those professed adhesions to the truth by Koords, and perhaps some others, which have excited high expectations without leading to results equally encouraging. As missionaries of the cross we need to be on our guard against designing hypocrites and cringing sycophants,—to be not only harmless as doves, but also wise as serpents.

Of one remaining part of the population of

the district, the TURKS, little needs to be said, except, perhaps, to remove an impression which seems still to exist in some minds, that they are fanatically opposed to Christianity as such. They try to put down the rebellion of their Greek subjects in Crete, just as years ago they put down that of Mohammedan subjects in eastern Turkey, and as our own government put down that in the South; but it is little if at all more just to say that the Turks are making war on the Christians of Crete than to say that our own government, or the Congregationalists of the North, made war on the anti-mission Baptists of the South, or any other sect prevailing there. Without entering at all into the question whether the Greek or the Turkish population of Crete should rule, or whether fanatical hate has been excited between the different nationalities in the progress of the war, we should beware of inferring from the existence of the war that the Turks, and especially the Turkish government, hate Christianity; since such an idea once firmly fixed in the public mind might lead to political doctor-

ing of "the sick man" anything but wise and healthful, because, having doctored him to death, the physicians might be unable to bury him.

To say nothing of the question, which as a political one has no place here, whether any other race are yet prepared to supersede the Turks in governing the empire, it should not be forgotten that toleration of the preaching of a pure gospel, and the establishment of independent churches, which has been denied by most European governments, and still is denied by Greece and Russia, whose governments covet so large a share of the "sick man's" possessions, is freely accorded by the Turks. We at least in eastern Turkey owe it to truth and justice to say that the Turks and their government have helped rather than hindered our missionary work there.

Indeed, very much of the popular talk about Mohammedan hatred of Christianity springs from a mistaken idea of the case. Mohammedanism may with truth be said to have been a protest against idolatry, in favor of the worship

of that God whom the self-styled prophet truthfully declared to be "One, and a Spirit."

In a mistaken way, indeed, and with selfish aims, he *really* preached over again the sermon of the apostle in the midst of Mars' Hill, that "we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art or man's device." When, then, the Turk, who still hears from the minaret the cry that God is one, and sees about him those whom, like all the merely nominal Christians of the land, he regards, and not unjustly, as breakers of the command to worship God alone, abhors the so-called Christian as an idolater, he only does what we all do. That this is the fact, and that it is not *Christianity as such* which is so much disliked, but chiefly its corruptions, is seen from the changed feelings with which the Turks look upon the Christian system as illustrated by the proclamation of a pure Christianity, and the planting of evangelical churches, that remove from their places of worship the pictures and the relics of the saints, and put in their place the pure word of God.



It is the highest praise which they are yet prepared to pay this pure system to say, as one of them recently did, "I like you Protestants. You are next door to us." It is an encouraging fact that even in the darkest and most fanatical portions of the empire the Turks are buying and reading the Bible, as they are doing in eastern Turkey.

The remaining portion of the population of this section of country might all be summarily embraced under the term nominal CHRISTIANS,\* of whom there are various sects. The chief of these are the *Nestorians*, a portion of whom adhere to the pope and are called *Chaldeans*, the *Jacobites*, the *papal Syrians*, one in race with the Jacobites, but adherents of the pope, and the *Armenians*, some of whom are also adherents of the pope. As the missionary labors of my associates and myself have been chiefly among the Armenians, a few lines will be devoted to them.

\* There are in some sections a few Jews, who here, as everywhere else, retain their national physiognomy and character. They are very numerous in Bagdad, to the south of our missionary district, having remained there probably from the time of the Babylonish captivity.

They claim to be one of the oldest nations of the earth, tracing their genealogy back to Haik, who was the great-grandson of Japheth, the son of Noah, and from whom to this day they are called, in their own language, *Haik*, or *Hais*. They think their language the same as that spoken by Noah, and the only one which was not changed by the confusion of tongues at Babel, and, of course, the language of Paradise. This claim is good, if at all, not for either of the dialects which they now use, but only for that ancient language in use in their churches, but which is unintelligible to the mass of the people. The name "Armenian" is derived from Aram, one of their kings, who distinguished himself in freeing his country from invaders. He was the seventh of the dynasty of Haik, which continued to sit on the throne for some eighteen centuries, being tributary a part of the time to Assyria, till the dynasty was overthrown by Alexander the Great, B. C. 325, and Armenia was ruled for one hundred and thirty years by the Greeks, and then for some five hundred years was comparatively free, suffering much, how-

ever, from the struggles between the Romans and the Persians, who then conquered and divided the territory. The Persians meanwhile strove, by cruel and bloody persecution, to eradicate the Christian faith, which, about a century before, had been received by Tiridates, their king, and his people, under the instruction of Gregory, the Illuminator, as before stated, about A. D. 319. Under the merciless Sapor, king of Persia, multitudes laid down their lives for the faith, and in Farkin, called also Martyropolis, an ancient walled city of much strength and wealth, but now in ruins, some fifty miles north of east from Diarbekir, are still seen the massive and really beautiful ruins of a church, built, a century after Sapor's persecutions, by Marutha, an Armenian bishop, who collected and buried there the bones of many of the martyrs.\*

The poor Armenians have now, for nearly fifteen centuries, been trodden under foot in turn by Persians, Greeks, Koords, Russians, and

\* Since writing the above, I learn that the churches of the Harpoot Evangelical Union have located in Farkin two of the Koordish-speaking missionaries spoken of in the last part of chapter ninth.

Mohammedans, the last of whom, the Turks, now hold undisputed sway over the western part of the country, the remainder being in subjection to the Persians and the Russians. Though still found in greater numbers within the limits of their ancient country, the Armenians, like the Jews, are a nation "scattered and peeled," numbers of them being found not only in all parts of Turkey, but also in central and southern Asia, in Egypt and the different parts of Europe, and here and there one in the United States, to which hundreds of thousands would gladly come, if able to reach this far-famed refuge of the oppressed.

They are a very interesting people, naturally intelligent, enterprising, and ingenious, as is shown by the fact that in Turkey the most skillful and successful artisans and the chief merchants and bankers are from among them. But the one thing which raises them I may almost say infinitely above all the other races of the East, as hopeful subjects of missionary labor, is the fact, that, amid all their ignorance, superstition, and degradation, which are especially

great in the central and eastern portions of the country, and while addicted, like those about them, to most of the sins which are peculiarly oriental in their character, and pre-eminently to lying, still, buried beneath all the gathered rubbish of centuries of oppression and sin, is found a conscience, which the first touch of divine truth is often sufficient to waken to new life and saving energy. To their credit, too, be it said that the standard of moral purity among them is immeasurably above that among the Turks and some other races, to whom may still be applied the divine declaration that "it is a shame even to speak of those things which are done of them in secret."

One specially encouraging fact is, that, during all these centuries of darkness and superstition, amid all their wide departures from truth and duty, they have retained an almost superstitious reverence for the Scriptures.

As I have stood in their dark old churches, begrimed with the smoke and soot of centuries, from lamps kept burning even at midday, and seen the white-haired old priest reverently take

from its recess a timeworn book all covered with silver crosses, and hold it forth from the altar for young and old devoutly to kiss, as for centuries past their fathers have done, though I knew that the contents were alike unintelligible to him and them, and that the fixing of these crosses upon the sacred cover, in the hope of thereby saving infants that had died without baptism, was but another token of their own deep spiritual darkness, yet the fact, that, by that devout though ignorant act of reverence, the poor people were keeping alive in their hearts the feeling that that book has in it something more than any and all other books, made me grateful to God that the memory of a living though departed ancestral faith in the Bible has thus been perpetuated even by this its dead and petrified ceremonial form.

In this the Armenians differ widely from the other races about them. The Mohammedan accepts the Bible as God's book, but with this abatement, that it has been largely superseded by the Koran, and has besides been corrupted by the Christians; the papist calls for the "ap-

proved edition," and that to be interpreted "as explained by the church;" but once convince the Armenian — a thing not difficult to do — that the book which you offer him in his modern and spoken tongue is in meaning the same as that which he learned to kiss at the altar, and he acknowledges the divine force of all which it teaches, and feels too that it is his personal right to read and interpret it.

Another encouraging feature in the missionary work among the Armenians is the fact that they are thus dispersed among the other races of Turkey and adjacent countries, and that while the dissevered fragments of the nation still cherish to some degree a sentiment of national unity, and are thus prepared to feel the influence of the vitalizing power of the gospel given to any portion of them, at the same time, by their dispersion, they are prepared to be most effective missionaries in bringing the other races to Christ. Their acquaintance with the various languages and dialects of the country is an advantage of no trifling importance, which no other race has. Those of them in Rus-

sian Armenia speak the Russian ; those in Persia, the Persian, or the corrupt Turkish in use in western Persia ; those in Koordistan, the Koordish in its two dialects, the Zaza and the Koor-mangie ; those in the Arabic-speaking portion of the empire, the Arabic, etc. ; while nearly all in northern and central and western Turkey know more or less Turkish, which, in some sections, they use to the exclusion of their own national tongue, the Armenian. In giving to them, then, a pure gospel, we are taking the shortest and surest way to give it to all the different races and tribes among whom they are scattered.

To all this it must be acknowledged that there is one apparent drawback. As a nation, they appear to lack that stability of character and purpose which is needed to make them hold on their way in spite of all interposing difficulties. While they have proved themselves able to endure persecution, as even fickle men may do from that manly pluck which often, even in the absence of firm Christian principle, refuses to worship at another's dictation, yet



there is cause to fear that upon trial they may be found wanting in that other quality, nobler, or at least more difficult of acquisition, than even the martyr spirit, which leads its possessor to go quietly, consistently, and persistently on in the way of daily duty, making all those efforts and sacrifices which, even in the absence of external opposition, are demanded in doing the missionary work. It should, however, be said, that it remains yet to be proved that *any* of the oriental races have this quality to that degree in which the Anglo Saxons possess it.

A few words must now introduce the reader to the Harpoot\* mission-field, to which Rev. O. P. Allen and myself were assigned, in June, 1857, and followed, in 1859, by Rev. H. N. Barnum, and in which, with our wives and others, prominent among whom is Miss M. A. West, in the female seminary, we have labored

\* Harpoot is, by the usual route of travel, about seven hundred miles from Constantinople, from which we go by steamboat to Samsoon, a port of the Black Sea, and then on horseback three hundred and twenty miles (about sixteen days' journey) through Amasia, Tocat, and Sivas.

together till within a few months, and hope again to do so till the *missionary* work of the Board there is completed. Previous to our going there, Mr. Dunmore had spent two years in the city and vicinity, laboring with great success in gaining a knowledge of the country and people, and awakening attention to evangelical truth.\*

The field of labor at first committed to us, but now greatly enlarged, embraced a territory a little exceeding that of the State of Massachusetts, lying about the head waters of the Euphrates and Tigris Rivers, — the latter being the Hiddekel of Gen. ii. 14. If not the area within which, as the people there say, the garden of Eden was, it is at least near enough to be the spot to which Adam and Eve were driven when expelled from the garden; for, learned commentaries on imaginary

\* It will be remembered that the object in view is not to give a history of the missionary work in eastern Turkey, nor even within the Harpoot field, but only to present some of the most striking facts and principles of that special work which has fallen to my associates and myself. Messrs. Clark, Pollard, and Richardson labored for some years in the Arabkir field, which is now included in that of Harpoot.

wonderful geological upturnings to the contrary, we may suppose that the rivers still found there are essentially the same as before the flood, and that rivers then as now "parted into heads" in the natural way, as we advance *up stream* and not down, and that, when the united stream of the Euphrates and Tigris does thus "part into four heads" of prominence, it fixes the location of the garden somewhere in those parts.

The territory of Harpoot is, like most of the northern part of eastern Turkey, very broken in its character, two lofty ranges of mountains, the Taurus and the Anti-Taurus, extending across it from east to west. Standing upon the lofty hill upon which the city of Harpoot is built, and looking across the intervening valleys on the south, with their scores of villages, to the distant range of the Taurus, and northward, over the broken country, across the eastern branch of the Euphrates, seen at the distance of twelve miles, to the still loftier range of the Anti-Taurus, while the distant horizon to the east and the west also is shut in by lofty moun-

tains of various forms and height, we have a panorama of surpassing beauty and grandeur. At certain seasons of the year, this extended area becomes a vast mosaic of intermingled sunshine and cloud and storm rapidly chasing each other from mountain-top to mountain-top, and across the interlying hills and valleys and plains. Within this territory, the Koords, who are about a third of the population, mostly inhabit the mountains, and the Turks and Armenians the more level country. The chief cities of the region are Harpoot, with perhaps\* twenty-five thousand inhabitants, Choonkoosh six thousand, Chermook four thousand, Palû eight thousand, Chemishgezek four thousand, Egin eight thousand, Egil five thousand, Geghi-Kasabah four thousand, Peri four thousand, Malatia forty thousand, Arabkir twenty thousand, Divrik ten thousand, and Bakur-Maden five thousand, and others; but the great majority of the people live in villages varying in size from a population of one hundred to thirty-five hun-

\* "Perhaps" must be prefixed to statistics of population in Turkey, where the census is practically unknown.

dred. The number of these villages is very great, upwards of twelve hundred \* having already been located by the pocket-compass, and mapped by the missionaries of Diarbekir, Mardin, and Harpoot, when on tours ; for be it remembered that while the missionary's family must have a home, a retreat to which he may return to be refreshed and cheered when depressed and dispirited by the bodily and mental fatigues of outside missionary labor, yet he himself is confined to no one city or village, is the occupant of no one pulpit, is not a local preacher, but an apostolic explorer, to range over and map out the country, and direct others, whom he shall select and train for the work, where to do the labor of local preaching. It perhaps is unnecessary to add that this missionary touring is all done on horseback, and that, while often wearied by this slow mode of locomotion, we are thankful that neither the railroad nor the steamboat, nor even common carriage roads, have entered in advance of the gospel.

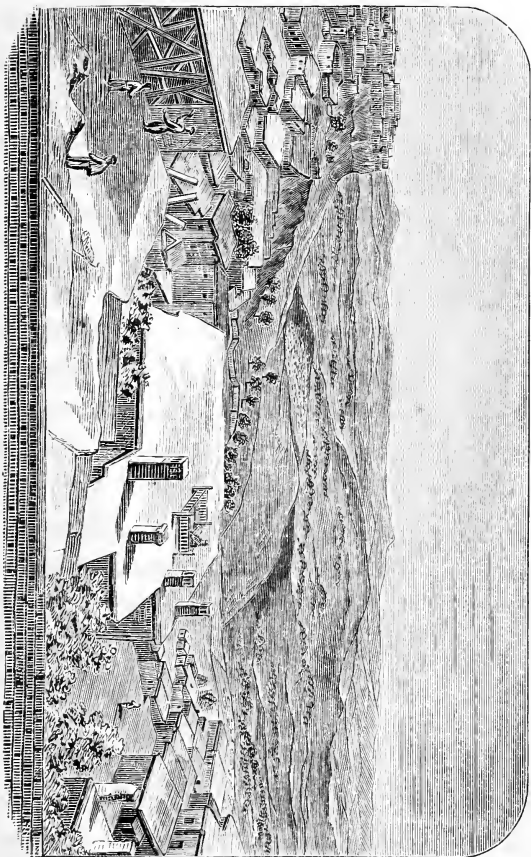
\* The actual number in the districts belonging to these three cities probably exceeds twenty-five hundred.

## VIEW OF HARPOOT.

The accompanying sketch gives a view of the southern part of Harpoot city and the plain, and the Taurus Mountains, some twenty miles distant, as seen from the upper story of the mission house given at the close of chapter eighth. It will be seen that the houses are all flat-roofed. At the time of making this sketch, men were busy adding a second story to the house on the opposite side of the street, which passes in front of the mission premises, and they are seen at their work. The walls of the houses are of three kinds. (1.) Of unhewn stone laid in mud, since, though limestone abounds, wood has to be brought some two days' journey on the backs of mules or donkeys, and is too costly to allow much to be used for burning lime. (2.) Of sundried bricks of mud mixed with straw, such as were made by the Israelites in Egypt. These walls are usually two and a half feet thick. (3.) A wall six inches thick, made by erecting a framework of timber and filling the spaces with sundried brick. The mason in the picture is erecting such a wall, while the water-carrier is bringing a goatskin bottle full of water to make the heap of dirt, which lies upon the roof, into the needed mortar. The roofs are made by laying on rafters, which are covered with sticks or thin boards, and adding a foot or more of earth, which is rolled down hard. The veiled woman at the right is taking a walk upon the house-top, while her neighbor, near by, is taking his ease, sitting upon the big bedstead upon which himself and family spread their beds to sleep at night.

The main southern road from the city — built largely by men taken from the state prison, and apparently from an impulse

VIEW OF HARPOOT.



The following text is extremely faint and illegible due to low contrast and blurring. It appears to be a list or a series of entries, possibly a table of contents or a list of items, but the specific details cannot be discerned.



given to road-building by the labor of the theological students mentioned on page 181 — is seen winding its way up the mountain-side through the Turkish cemetery, distinguished by its erect stones. Armenian gravestones are laid flat on the ground. The houses immediately in front of the mission premises are occupied mostly by Armenians.

The houses seen in the distance upon the cliff are inhabited by Turks, who always seek to arrogate to themselves the choicest locations. The remainder of the city lies to the east and northeast of the mission premises, which, fortunately, are in the outskirts, enabling the missionaries to escape much of the noise and filth which afflict the dwellers in the midst of an oriental town. Our elevation upon the mountain affords an additional advantage.

The clusters of trees seen here and there on the plain show the locations of a few of the many villages which dot that region. The trees are cultivated for timber by streams of water led from the mountains for the purpose. The village just at the left of the projecting hill which divides the plain about midway is Perchenj, and the one seen beyond in nearly the same direction is Hooeli.

In the mountains just to the left of the loftiest peak near the middle of that portion of the range seen in the sketch, raised far above the level of the plain below, is embosomed a beautiful lake, of about the same size as the Sea of Galilee, which it also resembles in the character of its surrounding scenery, as Mr. Barnum says, who has seen both.

## CHAPTER III.

### *THE WORK TO BE DONE.*

The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened.  
—MATT. xiii. 33.

**T**HE question, “What is the missionary work? what object have Christian men and women in view in forming missionary societies and sustaining them by their contributions and prayers?” is differently answered by different persons. There is doubtless at bottom a general feeling that it is for the temporal and eternal good of those sitting in darkness; and yet comparatively few take the trouble to examine and decide how this object is to be attained. The little child sees the picture of the heathen mother casting her babe to the crocodiles, or exposing it to beasts of prey, and brings her offering of pennies to teach that mo-

ther to do so no more, and this, for the little child, is enough. But, for those who are to spend those pennies, it is fundamentally important that they have some more definite idea; that they look beyond this work of mere outward reform to the higher spiritual aims of the missionary work; since, if we fail here, if we merely persuade the cruel mother to desist from child-murder, and do not *Christianize* her and those about her, we may only rescue the body of her little one to destroy its soul.

Probably all who take any efficient part in the missionary work assent to this idea, that the ultimate object aimed at is to *Christianize* those to whom missionaries are sent. And yet, upon the question what this implies, and how it is to be done, it is to be feared that some persons have very erroneous, and many others, very indefinite ideas.

In entering the Harpoot field, my associates and myself discarded the popular notion that the missionary work is a vast system of almsgiving, or even of supporting gospel institu-

tions among the unenlightened at the expense of Christians at home. Not thus do we find it defined anywhere in the gospel commission, nor in the practical illustrations of that commission in the first missionary work. The disciples at Jerusalem did indeed have all things common, but only, as it appears, during a temporary crisis, and then the most generous giver was Barnabas, from that *foreign country*, Cyprus. Paul and his companions gathered money from their converts in the foreign field for the poor saints in Jerusalem, but we have no evidence that any funds were sent in the contrary direction. Two things need to be remembered by the missionary, at least in oriental lands. (1.) That he is in danger of overrating the poverty of the people. To one fresh from the thrift, tidiness, and comfort of even the humblest homes here, the best of those in oriental lands appear poor and wretched enough. (2.) While Orientals are generally ready to make almost any professions to secure the good-will of those from whom they expect any temporal advantage, they, at the same time,

look upon the advantage bestowed as a mere *trap* by which the giver hopes in the end to secure some gain to himself, and are thereby prejudiced against any instructions which he may give. Had the physician who dispensed medical advice and medicines gratis to the Moslem crowd, on condition that they would first listen to religious truth, but realized that those who crowded his dispensary congratulated themselves on their shrewdness in getting a real good in a harmless wrapper to be at once thrown away, he would have counted his patients with less satisfaction. When the kind-hearted missionary, instead of teaching his converts the grace of Christian liberality, and calling upon them *from the first* to give of their substance for Christ, practically treats them as paupers, not only giving them the gospel free, but adding, in one form and another, pecuniary help, and thereby increasing the universal oriental greed for "bakshish," he not only harms the man, but inflicts a greater wrong on the church of which he is to be a member, by teaching it also to sit and beg. A

church made up of such members, persons who have merely learned to *adhere to the missionary*, and sit from Sabbath to Sabbath and listen to a free gospel, with perhaps the added argument of cheap bread from the missionary's hand during the week, can not be trusted. Says an earnest missionary, who has the misfortune to be located where such a church exists, and who, as a beginning in the work of reform, is resolutely endeavoring to secure from the people one-half of their native preacher's salary, in place of the whole, which, as he says, "they are able to pay,"—"What course ought we to take? Shall we ignore this church altogether, and labor on in hope of sometime having material to form a new church, and then ordain a pastor, or shall we now ordain a pastor over what is little if anything more than a church in name? We can, perhaps, get half of the salary from the people, though it will require a most desperate effort, and it seems sometimes that I can not stay here much longer. But I take a little courage when I remember the time when they thought they

could do nothing for themselves, and when a member of the church sent me a charge for putting up in their chapel a stove which had been presented to them ; and, when I refused to pay it, not only he, but others, accused me of defrauding him. Was wood needed for the chapel, it was expected that the missionary would call some Protestant, and say to him, ‘ Here is the money for you to buy so many loads of wood, and pile it up in such a place ;’ and, as a matter of course, the man would afterwards come to the missionary for pay for doing his (the missionary’s) work.” To this the brother might have added, “ And the missionary was expected to be grateful to the people for coming to listen to his preaching.” For members of another church, which had thus been fed and cared for at the expense of the Board, when the system was changed and they were called upon to do something for themselves, had the cool impudence to accuse the missionaries of ingratitude, and to ask, “ What would you have done for an audience if we had not come to the chapel ? ”

But this mistaken sympathy, which puts converts in the place of paupers spiritually, if not pecuniarily, is, if possible, even more disastrous in its influence upon those who are employed from among the people as helpers in the missionary work. The "poor men" get a salary altogether out of proportion to the earnings of those about them, and which the people are as wholly unable to pay as a poor country parish would be to support an expensive city preacher. And these helpers, once accustomed to the prompt and uncomplaining payment of so large salaries, and sure, like all of their class, to spend all they get, can seldom or never be induced to take less, or to depend upon the complaining charity of their own people. It should also be remembered that these high salaries are so much premium upon hypocrisy on the part of the ministry, and thus lay the foundations of the church in spiritual rottenness.

The idea that the gospel must be made free of expense to its adherents on foreign missionary ground rests in part upon the mistaken no-



tion that the cost of supporting Christianity is greater than that of the false systems from which converts are made, and that somehow, also, adherence to the gospel system makes people poorer, — both of which are untrue. The cost of teachers of religion is usually in inverse proportion to the purity of the system taught, so that the ministry of Christianized, enlightened New England costs a far smaller proportion of the earnings of its adherents than does that of heathen countries. And shall it be said that that godliness, which, in lifting heathen or nominally Christian nations from the condition of ignorance and degradation, gives them the promise of the life that now is, as well as of that which is to come, sinks them, in evident breach of its blessed promise, into a still deeper slough of wretchedness and dependence! The material advantages which intelligence has over ignorance, industry over idleness, and virtue over vice, are each so many large sums to be placed on the creditor side in striking the balance of advantage which true Christianity has over all false systems. Observation among the

Protestants of the Harpoot field shows, that, to say nothing of time and strength lost in former carousals, the saving of money by abstinence from wine-drinking nearly or quite equals what they now pay for supporting gospel institutions. When once laboring to induce a close-fisted merchant in Harpoot to pay five dollars a year for the pastor, I offered him five times that sum for the gains which, as a Protestant, he made by his new custom of keeping his shop open on saints' days, and was refused. He well knew that the profits which he made by obeying God rather than man were worth more than that.

Feeling, then, that, if we would make the gospel really a blessing to the people, if we would teach them to value it, we must offer it to them in its true character as God's message demanding *sacrifice* on their part, we put away all false shame, and false sympathy for their poverty, and, with the gospel, presented and urged the idea of paying for it. It was hard sometimes to resist appeals from "poor" men that we would give them a Bible, and yet we never gave one, and in the few cases in which we

gave a Testament we had afterwards occasion to regret doing it. The recipients did not value and read it. Tracts were by rule, in former days, to be given away, and the result was that nobody cared for them, till we gave out that we should hereafter only *lend* them, and then, at the people's request, began to sell, and sold thousands of copies.

In carrying out the principle of thus putting the gospel upon independent ground, and demanding that all those who profess to adhere to it should aid in supporting it, we had occasion to call upon the church which had unfortunately, as we believe, been formed in Harpoot city, to select and begin to support a pastor. A man who had been educated in Bebek Seminary, at Constantinople, was there as their preacher, but neither was he willing to be their pastor and look to them for support, nor they to support him. "You missionaries are good enough to preach to us and give us the sacraments," they said, "and we don't need a pastor."

To this we replied, "Yes, indeed, we are *too good*—at any rate, we cost the American

churches too much—to stay here in this little city and preach for nothing to you, and thus do you harm. You must have preaching for which you can *pay*.” To this purpose we adhered, going, subscription-paper in hand, from man to man, and calling on each one to prove the reality of his professed love for the gospel by paying for it. Any man who appeared in the chapel on the Sabbath for the third time was noted, and called upon by one of the missionaries — for no one else would consent to do *such* work — with “I am glad to see, sir, that you like the gospel and its new preacher, Mardiros, and I have called to see *how much* you love them.” Some refused to give anything, and such generally disappeared from the chapel; but those who put down their two cents, or one cent, or half a cent a week, began to feel at home there, and to look upon the preacher as belonging to them.

The expected clamor, however, came against “those men who, instead of preaching the gospel, are collecting money from the people;” to which the only reply was a sermon with 1 Cor. ix. 1—

15, and 2 Cor. xi. 7-12, and xii. 13-15, for a text, and closing with the declaration of an unflinching purpose to imitate the apostle in trying to do them good by teaching them to love and support their preacher, though the more abundantly we thus showed our love to them, the less we should be loved. The public clamor ceased, and the effort to raise the one hundred and ten dollars needed went on, bringing forth its own incidental good fruit, in leading others to say, "We were mistaken. We supposed that people went to the Protestant chapel because they were paid for going, but now they themselves pay." The whole missionary work came to be looked upon by the people in a different light, and undoubtedly to the influence which that first struggle had upon both the professed adherents of the gospel and the people at large is, to a great extent, due the unlooked-for, the truly surprising success which has crowned missionary labors in that field. To the mean, niggardly rich man, who professed great love for the truth, but, when called upon for four dollars for the pastor, said, "I

never paid more than sixty cents in the Armenian church, and shall pay no more here," we kindly said, "If you are seeking the cheapest religion, sir, you will not find it here. The Turks will *pay* you for turning Turk." The result was that he paid, and, having begun to hear the truth by the sacrifice of a darling sin, all the sooner felt its saving power, and became, as we hope, a Christian. When the church pleaded for one of its covetous members that we have patience with him, our reply was, "Yes, at your expense, but, if you expect us to wait, and pay his subscription too, you ask too much. Turn him out of the church, and we will pay it." They kept him in, paying his share themselves, and now, after ten years, the poor man gives no evidence of being a real Christian. Once inside the church, with his pet sin of covetousness still in his heart, no mere exhortations can induce him to cast it out. It needs church discipline to wake him up to a sense of his condition and duty, as no doubt it does to benefit and save some

“idolaters” in the church on this side of the ocean.

I have spoken thus at length on this point, both because to us it appears to be a fundamental one, and because some who have the reputation of being friends of missions, if not of the American Board and its officers and missionaries, hold different views, and in various ways are doing much to hinder the efforts which are made to put the gospel upon its own merits, as not only worth to men all which it costs, but as worth more to those to whom it costs some pecuniary sacrifice.

Those who talk of the “wrong of taking money from the poor people, which we are so much better able than they to pay,” forget that it is taken for their good, and not ours, and that, under the Jewish dispensation, even the poorest were not excused from giving tithes for the service of the sanctuary. They forget that Jesus commended the poor woman who cast *all her living* into the Lord’s treasury. They forget too that word of the Lord Jesus which Paul bade the Ephesian elders remember, that “it is

more blessed to give than receive," and that, if we would see the members of the churches "complete in Him who is the head," complete in their graces and sources of Christian enjoyment, we must strive to implant in the beginning the germs of all those graces, including that of Christian liberality, the most difficult of all, and, if neglected at first, possible of development only to Him to whom all things are possible. I have been a pastor in New England as well as a missionary, and tried both, and I would rather undertake to bring to Christ and to the completeness of Christian manhood a *score* of those to whom the story of the cross is new, than to teach *one* selfish, niggardly Christian, who thinks his title to heaven already sure, to put away his idolatry and selfishness and live for Christ. And with such an experience, added to the teachings of Scripture, warning me to lay well the foundations of the churches, I could never consent to plant churches to be cared for without effort and sacrifice on their part from the beginning.

Again, in entering upon the missionary work,



we remembered that the commission, which we suppose to be no less binding now than when first uttered, and no less sure in its blessed promise, says, "Go, preach the gospel to every creature," and "Lo, I am with you." It does not say, "Go, gather together *some* into schools, hoping that you can *educate* them into Christianity, but for the older and confirmed sinners there is little hope." The command is plain, the promise equally so: Go, preach the gospel to *all*. Lo, *I* am with you. The gospel is put first and foremost, and the promised power is from Christ's presence, giving efficiency to that. To say nothing of the position, which observation and experience prove to be tenable, that the best way to secure the permanent establishment of schools among any people is to introduce them as a *fruit* of evangelization, and at the expense of the people themselves, rather than as a gratuitous agency for securing evangelization, it is a ruinous error, sometimes practically if not theoretically committed, to suppose that to save men we must give them schools and seminaries.

But this error is all the more pernicious when, as in some cases, more effort seems to be made to get pupils into a missionary seminary with the hope of their conversion, than to lead to Christ the perishing mass who can not thus be supported in order to save them.

Those who thus make education introductory to the gospel, in their joy at getting a prospective subject of conversion in hand are in danger of forgetting God and his grace, and relying upon something else; while, if the pupils are not really converted, they are by the very process of education confirmed in impenitency, and made more efficient for evil, by the power which knowledge gives them. But the evil is aggravated when, as in some cases, the influence of these schools, seminaries, and colleges, established among a people who are intellectually self-conceited, and, as among the Arab races, proud of their "unrivalled language," is to withdraw the thoughts of men still further from the simple gospel to the manner in which it is preached, — to cultivate among the people a fastidious taste in regard to the style of their preach-

ers. Alas! when will men learn that the gospel of the Son of God no more needs an introduction now than it did in the days of the apostles, and that, in offering it to the perishing, it must itself be made the essential thing, the one center of thought and love and action? When will all Christian missionaries learn that by giving the simple message, "Behold the Lamb of God," in any sense a secondary place, and especially by withdrawing attention from it to mere education, or, as in some cases, to the beauties of language, or, in the words of another, to the "mere fine clothes in which thought is dressed," sinners are sunk in a still surer and deeper destruction? How many-fold aggravated the second death of those whose day of probation was thus lost upon things introductory to the gospel, whose attention, in the hour of coming death, but of possible rescue, was thus turned away from the only remedy, to the gilded wrapper in which it was offered!

If any one thing more than any other in the gospel system has indicated its divine origin and power, in distinction from all mere hu-

manly-devised schemes, it is the fact, that, in spite of human weaknesses on the part of its commissioned teachers, including that weakness of faith which has so often led them practically to distrust its divine efficiency, and to offer it as a gratuitous, education-coated pill to men, it has hopefully saved so many. But, while a great work has been done in saving individual souls, it is to be feared, that, by these false methods of presenting it, its power to bless communities by really christianizing them has too often been lost. Gospel institutions, sustained at foreign expense among a people who have not yet learned to love them by making sacrifices and efforts to secure them, appearances to the contrary notwithstanding, must be regarded as at least of doubtful benefit, if not a positive harm, to the mass of the people, since they are thereby educated into regarding Christianity as not worth supporting.

But an error which underlies many others in the missionary work, which is at the root of most if not all of the mistaken methods of missionary labor, lies in forgetting what the Sav-

our says of Christianity as *leaven*, and regarding and treating it, if I may say so, as itself a leavened loaf, or rather as a complete *thanksgiving dinner*, to be transported and set down bodily before the famishing crowds in heathen lands. Men take it for granted that whatever good things we enjoy, as a fruit of centuries of Christian culture, are, as a matter of course, adapted also to other nations, and are to be transferred to heathen soil; or, in other words, that the entire system of education and civilization which the Bible has developed among us must go with it to the unenlightened.

But, to say nothing of the differences of language, manners, customs, race, etc., as indicating necessary differences in political and educational systems, it should be remembered that many things which are highly beneficial and even necessary to us, because we have been educated up to them, and because, as a fruit of our national culture, they are peculiarly our own, may be not only unsuited to any other people, but, in their peculiar circumstances, positively pernicious in their influence.

The gospel is not a system, but a systematizer, and the more we treat it in its true character, and leave it to develop its own peculiar system, according to the circumstances and character of the people to whom it is given in its simple character as good news of salvation, the better will it be.

One of the first lessons which a missionary needs to learn, in beginning his labors among a people, is to distinguish between the essentials and the non-essentials of Christianity as he has been accustomed to it, to divest himself as far as possible of all mere prejudice, the result of early education, and to put himself into sympathy with his new surroundings, and decide what he is to do in order to christianize the community about him.

And does the proposition need proof that the one essential thing to be accomplished by missionary labor is to *plant the Christian Church*, and to set its members at work for Christ? Unless we treat Christianity in its true character, as a leaven to be introduced and left to do

its own work, the world can never be brought to Christ.

Men from America and England can never do all the Christian work necessary to the complete evangelization of the heathen world. The churches of Asia, Africa, and the islands of the sea, must, and can, and will do it, if we only establish them with this end in view.

And we shall do it if we take lessons of the primitive missionaries. Wherever Paul and his companions went, churches sprang into existence; churches, too, which were a power in the community about them; churches whose prayers, example, contributions, and efforts were most efficient agencies in carrying on that most remarkable missionary work, which resulted in speedily bringing the then known world to the Christian faith. Says the apostle to the Thessalonians, "From you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak anything."

Whatever else we may do, however many in-

dividual souls we may save, our missionary work will be little, if any, better than a failure, if we fail to plant such churches. In saying this I do not mean that the gift of the Bible to the different nations in their own tongues is not desirable. This work may be well, nobly done, and much other incidental good be accomplished. That Bible may be put into the hand of many persons, and a general knowledge of Christian duty be disseminated, which, if wisely directed to its proper ends, would result in still greater good. But in the failure to secure the great, the *single ultimate aim* of missionary efforts, the establishment of an independent, self-sustaining, self-propagating Christianity, these incidental benefits can no more be cited as evidence of success than could the roads made and the canals dug by our armies in the Southern States be adduced as evidence of success, if those armies had failed to put down the rebellion.

We may affirm, too, as has been done, and truly, that "no earthly enterprise has such results to show as this of missions, in accessions to



the domain of knowledge, in great moral, social, and political changes ;” but, looked at in the light of the one great object, these great changes are but the canals and roads, the internal improvements, made by the missionary army on the territory of the arch-rebel. This may be well done, but if the great, the only really essential work, — that of putting down the rebellion and locating upon the conquered territory efficient, because loyal, native armies of occupation, in the form of living churches, — be not also done, the help given to the devil, in the form of internal improvements on his territory, enabling him the better to hold it, more than counterbalances the mischief caused to his kingdom by the few occasional captures made from his subjects, especially if the captives are to be employed and paid as missionary helpers upon the soil by funds drawn from abroad.

## CHAPTER IV.

### *PASTORS, SELF-SUPPORT, SELF-GOVERNMENT, — THE CHURCHES' THREEFOLD CORD.*

And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. — Acts xiv. 23.

**T**HE apostles, then, the first Christian foreign missionaries, completely organized every church which they formed. They gave to each from the first its own proper native officers. This is apparent not only in this instance, but appears elsewhere as a principle of missionary policy. Says Paul to Titus, “For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.” Tit. i. 5. The apostle could not rest till, with the other “things wanting” for the organization of the Cretan churches, that great-

est want of all was supplied, a pastor to each one; and he takes especial pains to instruct the young missionary how to do well the important duty of selecting and ordaining the proper persons.

To Timothy also he gives special directions for the choice of bishops, showing that he too was expected to select men and set them apart to the office. The existence of a pastorless church is nowhere indicated or implied in the New-Testament history, but, on the contrary, the implication is clear that each church had, from the date of its formation, a bishop of its own. The action of the apostle Paul, at least, is plain; and if any one thing more than any other, next to his all-consuming love for Christ and zeal for his cause, gave him his unrivaled success as a missionary, it was his effort to secure native laborers and put them into the work. It seems at times as if he regarded it as beneath him to do the work of the local ministry. "Christ sent me not to baptize, but to preach the gospel," said he to the Corinthians. And when we recall the large number of those thrust into the ministry

who are only incidentally mentioned, we can infer something of his wonderful success in raising up a native ministry in the countries in which he labored. Every man, fitted for the office, who came into contact with him, from his medical traveling-companion, Luke, down to his hired servant, Mark, was transformed into a helper in the missionary work, probably quite as much by his own purpose and magnetic force of character, as by the divine call revealed through him.

“Here, then,” said we in entering the missionary field, “is an agency no less available now than then in doing the same work;” and accordingly, right or wrong, in the first letter to Boston it was laid down as a fundamental principle of missionary policy, and one from which we have not in any case departed, to “ORDAIN ELDERS IN EVERY CHURCH.” To the little church already formed in Harpoot, in spite of difficulties many-fold increased by the fact of its formation upon a different basis, we gave a pastor, and succeeded at length in imbuing them with the feeling which churches organized

on the apostolic, or rather on the divine plan, have had from the first: namely, that they *are a church of Christ*, and as such have something to do for him, and not a mere company enlisted in the service of foreigners. That effort cost so much that not till the autumn of 1864 did we dare to form another church. A little more than seven years did we, gospel trumpet and subscription-paper in hand, compass the Jericho of oriental inertia and covetousness, before enough of the wall fell down to embolden us to enter and attempt to put a pastor over a church of our own forming.

Had not the apostolic example induced us to adhere to this method, we should have adopted it from other considerations. When Missionary Boards are vainly calling for the few *scores* of men needed for the proper missionary work of planting churches, it were folly to suppose that hundreds can be found to act as pastors to little groups of converted heathen; and worse than folly to belittle the popular idea of the missionary work, and leave the heathen to perish, by using the existing force of laborers for work

which can be so much better done, and at far less expense, by pastors chosen from among the people themselves ; for, by manners and customs, by early education, by modes of thought and feeling, — in a word, by all which separates man from his fellow, — missionaries are too far separated from those to whom they go to be able to have that practical, effectual sympathy with them, without which the pastoral relation can no more exist than can the matrimonial.

Then, too, if found, and fit for the office, how shall the missionary pastors be supported ? Unless the missionary with his family adopt the style of living prevalent among the people, and like them cut himself off from that intercourse with the home-land which is so expensive (a more hopeful way of sinking himself and family to the people's level than of raising them to his), or unless, as in some cases has been done, he gather into one unwieldy church the material of several, and thus disable himself from doing its pastoral labor, his support will be a burden too great for them to bear. If, on the other hand, he gets his support from the home

churches, he wrongs his church by making them pensioners on the bounty of others, while, at the same time, he misappropriates funds given for *missionary* purposes.

But another and greater wrong is inflicted on the newly-formed churches by depriving them of doing and enjoying that most blessed duty and privilege of furnishing their own ministry. It is not too much to say that no church can live, deprived of the power or the opportunity to perform this its last and noblest function, of bringing forth this its richest fruit, in a living ministry for themselves and others. Certain it is that, in the absence of this "seed in itself," it can have no power of self-perpetuation.

Another principle adopted, and one which we regard as essential to the effective carrying out of the preceding, was to leave *each church to choose and call its own pastor*, making its own pecuniary and other arrangements with him, and assuming from the first the entire responsibility for his support. Each little community of hopeful Christians, previous to their organ-

ization as a church, fix their eye on some member of the theological seminary, become acquainted with him, and when, after his graduation, they and he agree, are organized as a church, and enter into the relation of pastor and people. No argument surely is needed to prove that this is the only way to secure permanence in that relation. If we chose or supported the pastors, the people would not and could not look upon them as belonging to themselves, and, as a result, pastors would be little if anything more than hired preachers. As it is, the relation is usually one of much mutual affection, and promises to be permanent; and by this course both people and pastors are educated to act for themselves.

A translation of a "call" from one of these little communities to their proposed pastor may not be uninteresting. It was made by the people of Perchenj, a village six miles south from Harpoot, to a young graduate of the theological seminary, who was at the time preaching to another people, who, as a penalty for careless-



ness in providing for his support, were condemned to lose him.

“ *To* BARON \* BEDROS APKARIAN, *Evangelical Preacher at Maden.*

“ *BELOVED BROTHER IN THE LORD:* We, the undersigned, believing that your ordination as our pastor will be for the glory of God and the advancement of his kingdom, in this and neighboring † villages, therefore entreat you to assume this office. When you have done so we promise, (1.) That we will furnish you a suitable house to live in. (2.) We will pay you regularly every month two hundred piasters, ‡ and more when it shall be necessary. (3.) We will live with you in love and sympathy, honoring and caring for you as our spiritual shepherd. Praying that the blessing of God may be poured abundantly upon you and us,

\* Equivalent to the English “ Mr.”

† The use of this word was not a mere form, as they organized the first home missionary society, one which has done and is doing much good.

‡ The value of the piaster varies, but usually differs very little from four cents.

and that your stay among us may be profitable for the salvation of the dwellers in this village and others about it,

“ We remain,

“ Yours in Christ Jesus.”

To this were affixed the names of “ Pilgrim \* Marsoop,” — all who have visited Jerusalem bear this title, — “ Pilgrim Jacob,” “ Brother Adam,” and twenty-five others, with their seals, those who have no seals supplying its place by dipping the end of a finger in ink and imprinting it upon the paper. Then follow the names of these twenty-eight principal men, and twenty-nine others, some of them children, with subscriptions varying from twenty cents to one-fourth of a cent a month, to make up the promised salary.

Before giving this call, the people had been divided into two parties, one party contending for a man named Toma Darakjian, and there had been danger of a quarrel. They met to

\* All those Turks, also, who have visited Mecca are afterwards called Haji, i. e. Pilgrim.

decide the case, each party accusing the other of willfulness, and each replying, "We wish only to know and do God's will." So, looking to apostolic example, they referred the case to God for decision. Writing in one place "Toma," and in another "Bedros," and upon one piece of paper "Man's choice," and on another "God's choice," they rolled up and shook up the bits of paper, and, having united in praying, "Thou, Lord, who knowest the hearts of all men, show whether of those two thou hast chosen," laid one piece by Toma's name and the other by that of Bedros. On unrolling them, "God's choice" fell to Bedros, and all joyfully united in sending the call to him.

It will be seen that the cost of supporting a native pastor is far less than that of a missionary must be; the usual salary of a village pastor being about one hundred and six dollars in coin, and that of the pastor in Harpoot city about two hundred and twenty dollars. While the churches assume the entire "responsibility" of their pastors' salaries, temporary aid is grant-

ed to needy churches, in no case exceeding one-half of the amount. This is promised only for one year, and, if continued, is diminished at least one-fifth each successive year, till at the end of five years it ceases entirely. The churches are thus made to feel from the first that the entire responsibility rests on them, and not at all on us.

A third principle is, that in assuming this responsibility, or, in other words, by the act of their organization, *the churches are independent* of missionary control, having the same relations and duties to Christ and each other as churches at home have. They and their pastors are made to understand that they are in no sense subject to us, nor to any man, but only to Christ. This, of course, applied at first only to the individual churches. The pastors had from the first the same rights and duties as those at home, just as if no missionaries had been on the ground. They presided in church-meetings, administered the sacraments, and, with their churches, managed all their own internal affairs, receiving members and regulating church-

discipline as they saw fit. From this it naturally follows, that, when the number of churches became large enough to form an ecclesiastical body of their own, it would be their right and duty so to do, and to manage all their own ecclesiastical affairs. This logical result of the idea that a Christian church is, under Christ, to control its own affairs, entering into such relations with sister churches as it chooses, we fearlessly accepted, without any attempt to retain for ourselves any other than that moral influence, which, as missionaries, we are quite sure to have with our spiritual children, or at least more likely to have by manifesting confidence in them as followers of Christ than by distrustfully trying to retain the ecclesiastical reins in our own hands.

Of the results of this course of action I shall hereafter speak, but may here say that so far they justify the wisdom of the opinion then formed, that the best way to manage missionary churches is that which the first foreign Christian missionaries adopted, of whom it is said, that, having "prayed with fasting, they com-

mended them to the Lord, on whom they believed." It is natural to have a nervous fear lest, by leaving other hands than our own to drive the cart on which the ark of the Lord is borne, disaster should come upon it, but this fear is often caused by undue anxiety about small matters.

When the pastor of the Harpoot church first entered upon his duties, a ministerial brother from abroad was quite agitated by some trifling breach on his part of *our* communion etiquette, and anxiously inquired whether we still purposed to leave such matters to him, expressing fear lest, by leaving too much responsibility upon the new pastor, we should bring disaster upon the church and the cause. "Did he not give the bread?" we asked. "Yes," he replied. "Did he give the cup?" "He did." "Did he do it in remembrance of Christ?" "Yes." "Well, those are the only essential things." And, from that day to this, he, and, after him, other pastors, have given the bread and the wine in the name of Christ; and if they have at times failed to use a stereotyped form,

our minds have been so engrossed in the substance, or we have become so orientalized, as not to be annoyed by it. And, better still, they have succeeded in managing the more weighty affairs of the churches more successfully, I believe, than we missionaries could have done, or at least better than some missionaries who have tried it have succeeded in managing their churches.

If we wish the native preachers to feel and act like men, we must trust and treat them as such, and not as children ; or rather we must trust the Master, whose servants they and we are.

But it is not so much mere externals, as the weightier matters of faith and practice, about which we should be solicitous in putting men into the ministry. Here, too, we must be fearless, using our own careful judgment in selecting and training the men, and prayerfully trusting God for the rest. By no amount of timid hesitation and delay shall we be able to avoid all mistakes. Offenses must needs come. Some of those set apart by the inspired apostle to the

Gentiles proved unworthy, and he expected they would. He assured the Ephesian elders that from among themselves should men arise speaking perverse things to draw away disciples after them ; and when he left Titus to ordain elders in every city of the “slow-bellied, lying Cretans,” he doubtless expected that some of the “evil beasts” would be put into offices of which they were unworthy, but he nevertheless went on. If ever there was a case calling for delay and extra caution, one in which either no churches should have been formed, or the missionary should have put his own hand to the work of guiding them, this of such a people as the Cretans was one ; and yet Paul’s policy was, “Rebuke them sharply, but go on with the work of forming churches and ordaining pastors, and leave the result to the God of missions :” and why may not we safely and profitably do the same ?

If not, if we are timidly to keep the churches on missionary ground, and their preachers in leading-strings, the sooner we take consistent ground and declare ourselves their spiritual



rulers, the better, and proceed to ordain an *inferior* clergy, whose natural position will be that now held by so many of the native ministry on missionary ground.

Let no one suppose that it was easy for us to take and hold our position in Harpoot. It is one of the misfortunes of missionary labor that it almost inevitably impresses the people with the idea that those who send missionaries to them have a great amount of wealth, for which they care little except to find some easy way of spending it. If not, why should we use so large sums for purposes which *bring in no gain*? While, then, the inevitable impression that the missionary is rich gives him greater influence among the people, and thus enables him to do more good, his money at the same time excites their greed, and, unless he use great shrewdness in money matters, taking care to aid the churches no more than is absolutely necessary, he will cultivate among them a habit of reliance on foreign aid fatal to real independence. We ourselves erred at first in under-estimating the ability of the Harpoot people; but our funda-

mental ideas of missionary policy soon corrected this, and brought them up to a higher standard of giving.

By holding fast to the idea that the independence of the churches is inseparable from self-support, and then making every possible appeal to their manhood and their Christian feeling, we at length succeeded in gaining for the idea a permanent lodgment, as we hope, in the minds of both people and pastors ; but no one, who has not done the difficult work, can realize at what expense of effort and nervous energy it was accomplished. It required line upon line, and precept upon precept, repeated sometimes till the brain and the tongue wearied with the tiresome repetition. Sometimes we labored privately with them which were of reputation, urging them, as Paul did the Corinthians (2 Cor. ix. 1-4), so to behave as to justify our good opinion of them ; and, again, we rebuked before all some niggardly giver. When sometimes we dwelt too much, as the people thought, on remembering the words of the Lord Jesus, how he said, "It is more blessed

to give than to receive," we replied, "Seek and enjoy this blessing, that we may stop talking to you about it." When once asked whether it was not a shame to talk on such a subject from the pulpit, we replied, "Yes, it is a shame to *you* that by your covetousness you make it necessary." While we paid a part of the salary of the Harpoot city pastor, we were accustomed to occupy the pulpit during the same proportion of the time, leaving him to preach elsewhere. When once, in a pet at our faithfulness, the people sent a committee to request that their pastor should preach all the time, we replied, "If you wish to hear your pastor you must make him *yours* by supporting him, and when you do this we mean that you shall hear him ;"\* and, true to our intention, we left the pulpit to him from the time that the church began to pay his entire salary,—from January, 1866.

That one church cost far more effort to make it independent than did the next three, formed

\* Should any one ask, "Was not this infringing on the right of the church to control its own pulpit?" I reply, "No ; for that place of worship was ours, not theirs."

in 1864 and 1865 ; but we were working on patiently, encouraged by the hope of having no other such church to care for and bring up to its duty, when, in 1865, by the addition of neighboring territory to our mission-field, five other dependent, pastorless churches, a sixth, with a pastor supported by the Board, and a seventh, which half supported its pastor, were thrown upon our hands. It was as if an army almost exhausted in a conflict should see a host of fresh foes coming to snatch away the victory. The story of these seven churches can not be told here. Suffice it to say that we took bolder, higher ground with them than we had ventured to take with the Harpoot church. With " Christ sent us not to baptize, but to preach the gospel," as our guide, and aided by the noble little band of young pastors from our own proper field, we went to work, refusing to recognize as a church\* any company of professed be-

\* That is, we declined to administer the sacraments to them. The church in Malatia, thus left without communion and baptism, appealed to us to send a pastor from some other church, to which we replied, " The pastors are not our servants ; ask one yourselves." At their request, the Hulakegh pastor went and gave them the com-

lievers who should not wake up and go to work for the Master; and, in a brief time, three of the five pastorless churches had pastors, paying half or more of their salaries, a fourth pays two-fifths of its preacher's salary, and will soon have him for pastor, while a fifth is practically dead; the church with the Board's pastor made him theirs by supporting him, and the one which had paid one-half of the expense of its pastor and schools now pays all. With one community, the one least willing to pay, and whose wrath was kindled against the newcomers, with our new gospel of "Give, give," we labored in vain, till, by comparing them to a healthy, strong man, who should lie down by the roadside to beg, crying out, "Help a poor cripple!" and saying to them, "We are the men, who, instead of wronging by feeding you, have come in love, with the rod of God in our hands, to smite you, and say, "Get up,

munion. A few days after, they came, saying, "Is it not a shame for us of the big city of Malatia to beg the sacraments from a poor village church?" To which we replied, "It is no shame to beg when persons are too poor to do otherwise." "We are not too poor," they replied, and within a month they had a pastor.

you pretended cripples, and prove by walking that you have feet!" we at first relaxed their sullen faces in mirth, and then gave them forty dollars to aid in supporting the pastor of their choice.

Let no one from these incidents infer that ours was merely a gospel of independence and self-support. That sort of preaching would not convert men; and, to secure churches to be independent by self-support, two other things are necessary: converts, persons who truly love the Lord Jesus, to become members of those churches, and properly trained pastors and pastors' wives to be leaders in them.

To securing these by the faithful use of the divinely-appointed instrumentality, and to training chosen men and women to feed the flocks over which the Holy Ghost should make them overseers, our strength has been given.

## CHAPTER V.

### *THE TRUTH READ.*

Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.--**JOHN v. 39.**

**B**IBLE truth is the instrument to use for converting men. I have already alluded to the fact that the Armenians have the Scriptures in their ancient language, for which, though unintelligible to them, the people have a superstitious reverence, and that Dr. Riggs has given them a translation of it in their spoken language. The first thing to do, then, in entering upon the missionary work among the Armenians, is to convince them that the new volume which we bring is really the same in meaning with that which they and their fathers have venerated for more than fourteen centuries, and then to teach them to read it. The first is, happily, very easily done, indeed has

been done, and the majority acknowledge that the "Protestant Bible," as it is called, is substantially one with their own ancient volume.

But, unhappily, in the Harpoot field the great mass of the people were sunk in the deepest ignorance. The Turkish officials aside, probably not one in a hundred could read. Multitudes even of the Armenian priests, taught only to mumble the prayers and forms of the church in the ancient tongue, were unable to read the modern Bible intelligently. Our first effort, then, was to rouse all whom we met to a sense of the importance of learning this art, and of possessing a Bible. Much on the same principle as posters are put in public places, we endeavored to attract the public attention by asking every man we met, "Do you know how to read?" It was sometimes amusing to witness the wonder and incredulity with which our assertion was received, that an adult man, and even a woman, can learn to do this. Then too the idea of doing it, even if possible, was to some ludicrous enough. "What! Am I to become a priest," exclaimed many a man,



“that I should learn to read!” But when, at length, a few here and there were persuaded to break over the feeling that priests only should read, and especially when others heard the new learners read of the wonderful things of God from the newly-purchased book, the popular feeling changed, and now a man is rarely to be found, who has come in contact with missionaries or with native helpers, who does not at the least acknowledge that it is a good thing for every one, including even women, to learn to read; and that, though but a few years ago this was regarded as sufficient to unsex a woman.

Sometimes, in their new-born zeal to have their wives learn, the men use peculiarly oriental ways of bringing it about. Finding in the city of Palû, on the Euphrates, some forty miles east from Harpoot, twelve men at our place of worship, but no woman, I inquired, “Where are your wives?” To this they replied, and with truth, “They are very bitter against this place. They will not come.” At the same time, they confessed that they had

made no effort either to bring them there or to induce them to learn to read.

Quoting to them, "If any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel," and adding, "So you see that you, instead of becoming better by coming here, are worse than the infidel Turks about you," I went on my way. Visiting the city a few weeks later, what was my surprise to find all the women present, each with a primer in hand! Asking how this strange event had come to pass, I received the reply, "You told us that it was our duty to bring our wives in, and as they wouldn't come, *we whipped them* and made them come." Whether the women were whipped or not, one thing is sure: having got a good start in the beginning, in the way of Christian knowledge, they have to this day kept in advance of the women in other places. They study their Bibles and catechisms, and write, and some of them cipher. Five of them have opened in their own houses free schools, to which they receive their neighbors' girls, and give them daily lessons, in

the intervals of housework. Several of them have become Christians, and of the twelve proposed members of the church to be planted there, they are the most zealous in the service of Christ.

Having by various methods thus awakened a popular feeling in favor of education, it remains for us to provide the means to gratify it.

One means has been already indicated. The Palû women gathering and teaching girls are but carrying out a principle of action which we try to impress on all, namely, that, having themselves found the fountain, it is their duty to guide others to it, — to teach others also to read. Many learn in this way. A second method is to send “little teachers,” as they are called, little boys from the schools, who go from house to house and shop to shop, teaching adults to read, and receiving from us, when paid at all, about one-fourth of a cent for each daily lesson of twenty minutes.

As a third means, we use schools, which are, however, supported by us only long enough to teach the first-comers to read, and to give them

a taste of the sweets of a knowledge of the Bible. The popular tide being thus partially turned in the right direction, we either wholly or in part withdraw our support from the school, and throw its expense on the people. In exceptional cases of giving aid for a longer time, it is done as an encouragement to a church to support their pastor, and at the same time relieve him of the labor of teaching,—in which some engage without compensation,—and leave him free to do more pastoral and missionary labor. Thus we have a standing rule allowing us to pay for any village church half of the salary of a teacher five months of the year, his salary not exceeding three dollars per month. During the twelve years of missionary labor in Harpoot, previous to 1867, the sum of \$3,501\* was expended for common

\* The following are the items of expenditure by the Board for all objects in the station and out-stations during the same time.

Theological Seminary, seven years, . . . . .	\$7,470
Female Seminary, four . . . . .	2,140
Aid in chapel building, . . . . .	4,302
Common schools, . . . . .	3,501
Salaries of helpers, rent, and aid to churches, &c ,	28,106
Salaries of missionaries, . . . . .	<u>17,082</u>
	\$62,641

schools in the city and its out-stations. It will, of course, be understood that every preacher or helper in any form is ever ready to teach the people, young and old, to read the Bible. Indeed, the great labor of a helper on entering a new village is to urge the people to buy a primer and a Bible and learn to read them, he himself teaching them.

As I do not propose to speak further of this department, I here group the chief items of interest relating to it.

During the winter of 1866-67, in the city of Harpoot and the fifty-four out-stations under our care, 1,129 boys, 573 girls, and 885 adults, men and women, making a total of 2,587 persons, were under instruction in the different ways above specified.

But our efforts, and those of the Protestant churches and communities, have likewise awakened the public spirit of the remaining Armenians, and the fears of their ecclesiastics, lest we get away all their adherents, so they too open schools, and in other ways teach the people. As nearly as I could ascertain, in the

fifty-five cities and villages spoken of above, there were under instruction among them, during the winter of 1866-67, a total of 4,980 persons, made up of 3,764 boys, 609 girls, and 607 adults. Most of the schools sustained by the Armenians may fairly be put to missionary credit, since, to say nothing of the fact that their opening schools at all is owing to missionary influence, the great majority of them are now kept open merely in opposition to Protestant schools, and would be closed if these were to cease. Thousands, probably tens of thousands, have thus learned to read, and attention has been given to writing and other branches, where but a few years ago popular education was unknown; and our hope is that the result will be to lead the entire population to feel the importance of education, and to use the means to secure it.

But it must be borne in mind that the end aimed at is *not popular education*,—which, as we feel, would do harm rather than good, if in advance of the planting of living churches,—but to put the Bible into the hands of the

people, and induce them to study and obey it. This is uniformly done by *sale*, since to give an Oriental a book would lead him to value it lightly. Other volumes have also been translated into the different languages used, — which in Harpoot itself are the Armenian and the Turkish, — or prepared in them, and of some of these the sales have been considerable. I have not the statistics for the two years preceding our location there, but, during the “ten years,” a total of 35,091 volumes, besides many tracts, were sold from the book depository in Harpoot. Among these were copies of the Scriptures, and parts of same, 11,607; Hymn-Books, 2,758; Church Members’ Guide, 231; Abbott’s Mother at Home, 609; Wayland’s Moral Philosophy, 270; Primers, 7,315; Doddridge’s Rise and Progress, 196; Mary Lothrop, 333; Pilgrim’s Progress, 316; Saint’s Rest, 258; Commentary on Matthew, 547; James’s Anxious Inquirer, 251; Catechisms, 1,488; of a book of Prayers for various classes, 2,072; and 1,700 copies of an excellent little book, a sort of “Call to the Uncon-

verted," prepared by the pastor of the city church.

The comparative smallness of these sales is accounted for by the fact, that, almost without exception, those who bought the books were first taught to read them.

And this sowing of the good seed of the Word has, in many cases, been followed by a rich spiritual harvest. A few from among many striking incidents are given, showing that the best way to make men acquainted with that eternal life which is in the Son of God is to induce them to search the Scriptures, which testify of him.

In the village of Bizmishen, some nine miles west from Harpoot, was a man by the name of Maghak, a manufacturer and peddler of sesame oil, who was so notorious for his shrewdness in cheating his customers that he was known throughout all the region by the nickname, "Thief Maghak." He was persuaded to buy a Bible and a primer, and began from that to be known as "Prote Maghak," which was then a term of even greater re-



proach ; for, besides being an abbreviation of the word Protestant, "Prote," with an almost imperceptible change of tone, is made to mean a *leper*, and is used with this double meaning. Taking a lesson from every reader whom he met, Thief Maghak in time learned to read his Bible, and to feel its power. He became an honest man, so much so as to be as noted for his honesty as he had been for his cheating. The Turkish owner of the soil which he cultivates now never measures his share of the crop which Maghak brings him. He knows that it is right.

Better still, he became a humble, earnest, consistent Christian, and such has been his influence in his native village that "Prote" no longer means there a *leper*, but an *honest man*. Others, including his two brothers and all the members of his own household, have learned to read and to love the Bible. As one fruit of his efforts, the people of the village, with a little aid from us, built during 1866 a good chapel, in which an audience worship averaging seventy the past year, and increasing in number. They pay one-third of their preacher's salary, and

hope soon to have him for pastor, some twelve persons in the village being hopeful Christians.

Meanwhile, he has not been idle as a Christian in his oil-peddling tours. Some four years ago, he succeeded in selling a Bible to a man in Najaran, an Armenian village forty miles distant from Bizmishen, in the Koordish Mountains east from Harpoot. There, as before in Bizmishen, the one Bible remained, and did its silent work. Its one reader found three companions to listen; but, as Najaran is in a wild region little frequented by us, we knew nothing of the Bible or its readers, except as report said there was a "Prote" in Najaran. But, in the winter of 1866-67, the native helper in a village in the district went with several companions to visit the place. To his and their surprise, the villagers met them on the outskirts of the place, and gave them a severe beating, leaving the helper senseless on the snow, for dead. This was the way these wild men took to prevent outside sympathy from reaching and encouraging the little band of Bible men inside. They then returned to *them*, saying, "Now

comes your turn to be beaten. You invited these 'Protes' to our village." Two of the four were beaten, one fled, and one, a man of some influence, intimidated the crowd by daring them to touch him.

They, with the helper, then came to Harpoot, saying, "We do not wish our abusers punished. We have set down the beating to our account with the Lord Jesus, and we only ask that you give us a preacher." We gave them the only one available, an uneducated man, a member of the city church. He went. The mob drove him out. We appealed to the pasha, the Turkish ruler of Harpoot, who sent the helper back again. Again the mob drove him out, and again the pasha put him back; and this time the mob desisted from violence, saying, "These Protes are sure to conquer. 'Tis said they never give up."

The four Bible men then bought an old house at an expense of about thirty dollars, which they paid themselves, and appealed to us for the one hundred dollars additional needed to make it a suitable place of worship.

We could not aid them so much ; and meanwhile an audience of thirty men, women, and children began to meet in another place to hear the Bible read and explained, and to endure persecution as "Protes."

And now a letter from Harpoot tells of other fruit from that Bible in the hands of Maghak. Six miles north-west from the city is Korpeh, a large Armenian village, where for ten years we tried in vain to gain entrance for the truth. The people were exceedingly bitter in their hostility, using violence to keep out persons who went there to talk with them. The Turkish owner of the soil, Osman Bey, recently complained to the missionaries of the attempts of the Protestants to enter a place where the people did not wish them. But this man has land in Bizmishen also, and just after making this complaint he was visited by Astadoor, one of his tenants and a neighbor of Maghak, and who, like him, had learned to be honest, and who returned to the Turk some grain, saying, "The seed has overrun. This belongs to you." "I wish I had more tenants like you," said Os-

man Bey; "this is the first time I have had seed brought back." Astadoor, pulling out his Testament from his bosom, where all the Protestants are accustomed to carry it, replied, "The secret of this is not in me, but in this book. *I* never did such a thing till I read this." The result was that the Turk ordered his agent in Korpéh to rent a house for a Protestant preacher to go there and teach the gospel of honesty to his tenants.

Some years since, a man in the city of Harpoot, named Kevork Dashjian,\* seeing a Bible lying neglected upon a shelf in the house of the careless owner, borrowed it, and, being able to read, soon became interested in its contents. But meanwhile the owner called for the book. Kevork, who was poor, was thinking what he should do, when unexpectedly a man paid him upon an old debt one dollar and sixty cents, just the price of a Bible. "This,"

\* Kevork is "George," and Dashjian denotes his business of stone-cutting. He is, then, "George Stone," and, as Protestantism is fixing the habit of retaining family names, his children, whatever their pursuits, will be known as Stone. We thus see going on about us that process which, in earlier ages, fixed family names in English.

said he, "is God's voice telling me to buy a Bible." He did so, read it, and soon appeared in our meetings, a serious-minded inquirer. He became a true Christian and an intelligent, useful member of the church, together with seven other members of his large family.\*

Neighbor to him lived a man reputed to be the vilest person in the city; one who, though an Armenian, was addicted to crimes regarded as peculiarly Turkish, or rather heathenish. He was one of those of whom the apostle says "that it is a shame even to speak of those things which are done of them in secret." He not only did the same, but had pleasure in them that did them. He was so notoriously vile that even the Armenians regarded their church as polluted by his presence. All efforts to reach and save him were vain, till one day he met a poor old man, a member of the city church, one who found the Saviour when past the allotted threescore years and ten, and who, in his age and infirmity, often says to us, "I have one

\* The patriarchal custom of all the sons' remaining at home, subject, with their children, to their father, is still continued.

foot in the grave now, and the other will soon be there. When you bury me, be sure to sing,

‘ Joyfully, joyfully onward we move, ’

Bound to the realms of bright spirits above.’ ”

Meeting the wretched man in the street, and pulling a copy of the Psalms from his bosom, the old man persuaded him to buy it. He already knew how to read, and the little book soon awakened his slumbering conscience. Going on business to a city a week’s journey distant, he accidentally left the little volume at home, but, happening to mention some of its wonderful words to the Turks with whom he was doing business, they sent a man to get it, and had it read. Meanwhile, burdened with a sense of sin, he returned home, and soon, to the surprise of all, found his way to a Protestant prayer-meeting, and rose begging them to pray for him. “ Oh,” said he, “ I have been a dreadful sinner ! Satan has bound me hand and foot. Pray for me that I may be set free ! ” For some time he continued in the deepest distress, but at last found peace, wondering at the love

which could save such as he. He was indeed in the condition of the prodigal son. His vices had reduced him to extreme poverty. He had not money enough to buy the Bible which he needed and desired, but when, in a prayer-meeting, it was mentioned that "a poor brother" needed a Bible, all but the twenty cents which it was thought best that he should pay was at once laid upon the desk.

With his new-born love for the Saviour, he went to the Kevork before mentioned, saying, "Come, brother, I don't know anything, but you do; come with me to the villages. You do the preaching and I'll take the beatings." They went first to the Korpeh mentioned, and he received from the people the expected beating. Again he went, and again was driven away; but the third time one of his companions, a burly blacksmith from the city, said to the people, "If you stone us, we shall continue to come, till all the Protestants in the city will pour into your village; but let us alone, and only two will come to talk, and you can, if you wish, shut your ears against them." The people heeded



his advice, and in a short time, as before related, the Turkish owner of the soil, Osman Bey, ordered his agent there to lease the Protestants a house. Thus on the one hand the Bizmishen Bible, and on the other the Harpoot copy of the Psalms, have made a breach in the walls of darkness, superstition, and hatred, which, for so many years, have shut in the benighted inhabitants of Korpéh.

Some sixty miles to the south from Harpoot, in the wildest part of the Taurus Mountains, is the city of Chermook, inhabited partly by Armenians, many of whom differ little from the wild Koords about them. Among these was one named Harootune ("Resurrection"). His rage against the "Protes" knew no bounds. He was a very Saul of Tarsus in his hate against them. He was a *choolgee*, or maker of donkey-saddles, and one day, seeing the Protestant native helper enter a shop near his own, he stabbed his big knife into the saddle in hand, exclaiming, "Would that this were a Prote!" Not long after, he began to suspect that all was not true that had been told him,

and, big knife still in hand, he went to the Armenian school to inquire of the teacher. Not getting the straightforward replies which he expected, in his wrath he seized the teacher by the hair, saying, "Sir, I'll cut off your head!" and, suiting the action to the word, began to use his knife on the back of the poor man's neck. The children ran screaming from the room, and help came and saved the teacher from his hands. Determined to examine for himself, he bought a primer from our helper, put it in his bosom, where the Orientals carry all their treasures, and begged every reader whom he met to give him a lesson. With thorough earnestness, making each lesson his own, he soon passed over the preliminary pages, and came to brief sentences. One of the first of these is from Prov. xxiii. 17, "Be thou in the fear of the Lord all the day long." He must needs understand all as far as he goes, and inquires, "What is the fear of the Lord? Why should we have it? What does he do to us? When shall I begin to have this fear, and how get it?" etc., etc. Reading the sentence,

“ Avoid sin and fear God, and your soul will be safe in his hands,” he exclaimed, “ Oh that God would take my soul wholly into his hands, and hold it fast ! ” To use his own expression, he “ loved his primer as his eyes,” and appealed to it on all occasions, saying, “ Doesn’t my primer say so ? ” “ Oh, when shall I be able to read my Bible ! ” he often exclaimed. He forsook the Armenian church entirely, and became a constant attendant at the Protestant chapel, and, by his zeal for the truth, became a standing, or rather a *moving* rebuke to all formal, cold-hearted Protestants. He rebuked one who attended chapel but half a day on the Sabbath, inquiring whether it was not well to meet with God’s people *all* day.

To another, who drank a glass of wine, and, by way of excuse, asked, “ Didn’t God make grapes ? ” he indignantly exclaimed, “ God made dogs,—go eat some dog carcass ! He made poisons too,—go eat them and kill yourself ! ”

When summoned before the bishop to answer why he went to the chapel, his reply was,

“To learn to read, and for the salvation of my soul.” One of his first acts was to call for the Protestant subscription-paper and put down his name for a share of the expenses.

While all this occurred so recently that he has not, like “Thief Maghak,” been tried by time, our hope is, that, having thus begun to run well, he will hold out to the end.

But one more of many examples will be given, in which we have seen illustrated the power of the holy Scriptures to make their readers wise unto salvation.

About seven miles south from the city of Harpoot, but in full view of it, among the many villages which dot the wide-extended plain, lies Perchenj, having a population of one thousand Armenians, and fifteen hundred Turks. The entire population were ignorant of the truth till, in 1858 or 1859, an Armenian, named Garabed Torosian, honored with the title, Varjabed (“Teacher”), because he could read, when at work in a neighboring village bought a Bible and took it home. The first we knew of it was when, in the winter of 1859–60, a

colporter, who spent a night in the village, reported to us that he found seventy men assembled in a stable\* listening to the "teacher," who was reading his Bible.

The result was the awakening of a spirit of inquiry which led Mr. Barnum and myself to visit the place with a view to spend the Sabbath. Nearly all of Saturday night did the crowd continue asking, not the usual questions, "Why don't you Protestants make the sign of the cross? Why don't you keep the fasts? Why don't you have feet-washing?" etc.; but, "What does Jesus mean when he says, 'Except a man be born again, he can not see the kingdom of God'?" "What does Paul mean when he says, 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God'?" etc., etc. Mr. B—— and I were filled with surprise and delight to see that the

\* Stables are common places of resort in winter for crowds, both because they are large, and because the animals supply the places of stoves, which were unknown till very recently. When on missionary tours, a usual place of stopping is in a stable, a raised spot in the corner of which is the usual village guest-room.

“teacher” had sought out such passages to read, and that the people, none of whom could read, remembered them so well. With the crowd constantly around us, by bad air, bad food, excitement, and an over-amount of this joyful work, Mr. B—— and myself were both made sick and obliged to leave, but at their request we sent a man to instruct them. The result was that scores at once learned to read, and bought and began to study the Bible. The Lord did not let his word return to him void. In the spring of 1865, a little church of ten members — increased in 1866 to forty-one, and twenty other hopeful converts — was formed there, and a pastor placed over them, — Bedros Apkarian, a translation of whose “call” was given in chapter fourth, and who is now supported entirely by them, they also, first among the village communities, having decided, without aid from us, to support a school the year round. Opposed and persecuted by their Turkish neighbors, — some of whom do not wish to see a Protestant chapel erected, — they have, the past summer, erected a really fine chapel

and parsonage, at an expense of seven hundred dollars or more, of which one hundred and thirty-seven dollars is a "grant in aid" from us.

But the story of that one Bible is not yet finished. Its readers had read, "Freely ye have received, freely give," and, "Go ye into all the world, and preach the gospel to every creature," and felt that the message was for them. Two years before the church was formed there, they, self-moved, or rather Bible-moved, organized themselves into a missionary society, to go two and two on Sabbaths to neighboring villages to read and explain the Bible, and persuade others to buy and read it.

Three or four miles to the south is Hooeli, with a population of twenty-five hundred Armenians, and a dozen families of Turks. In this central and important village we had for years tried in vain to gain a foothold for the truth. One year we paid a Turk twenty dollars for the use of a room in which we put a man who used every possible means to do them good. It was all in vain. A few persons bought copies of the

New Testament, and one man a Bible, but they seemed to get no benefit from them, and we sent the helper to another place, and left them alone. Afterwards we made another attempt to reach them by sending members of the theological seminary to visit them occasionally, but to no purpose. They uniformly returned, saying, "It is wrong to spend money to hire donkeys to ride to that village."

So, though, at my first visit to the village in 1857, observing great apparent zeal for their own superstitions, I had made note, "Zealous in their own faith, they will be so for the truth," and with that hope we had tried thus hard to win them to the truth, we were obliged to yield, and leave them alone again. But not so Perchenj, whose Bible readers had just formed the missionary society. The first village visited was Hooeli, to which two men went, Bible in hand, praying as they went, "O Lord, give us open doors and hearts!" They found both, and, as a result, the people soon came to us for a man to go and open a Protestant school among them. We had none; so they chose one of



their own number, who had learned to read, called him "teacher," and opened a "Protestant school," putting our primers and New Testaments into the hands of the pupils, who — as the art of reading in Armenian is very easy to acquire — soon began to read in their own tongue the wonderful works of God. The following winter, in 1864–65, they furnished a house, fuel, and lights, to a pupil of the seminary, who went to remain with them during the vacation of five months. The devil stirred up his servants to come with a mob and pitch the helper and all his effects into the street, or rather they foolishly and disobediently came of themselves, in opposition to his will, for surely the enemy of all good must be shrewd enough to have known that such a course would harm, not help his cause. At any rate, when we heard it, we said, and wisely, as the result has shown, "Praise the Lord for this! Now he is beginning to do a good work in Hooeli." A work had *already* been begun by the copies of the Scriptures which had been sold there, by scores, by the Perchenj missionary society.

The little room chosen for a chapel was soon full to overflowing. The following summer, a few earnest men, with eighty-eight dollars, aid from us, erected a place of worship to seat three hundred persons; but that proved too small, and during the past summer, having remodeled that into a parsonage and a school-room for women, they have, with a little aid from us, erected on another spot a two-story building, the lower story having a school-room for boys and one for girls, and the upper, a chapel to seat five hundred people. During the winter of 1866-67, seventy boys, forty-two girls, and two hundred adults were under Protestant instruction there, and ten boys, fifty girls, and one hundred and sixty adults were taught by Armenian teachers; and such was the popular feeling in favor of education and reading the Bible, that a priest among them declared in public in their church, "No man can be a Christian who does not read the Bible." In this opinion, understood literally, he is in advance of us, for there are many blind and very aged people who can not learn to read, except

with their fingers, which some already do, with the third chapter of John and two Psalms put into blind men's Armenian for them.

I must not forget to mention the Bible Society which, in imitation of Perchenj and other Protestant communities, these people formed, but in which they surpassed all their teachers in zeal and efficiency. Their stout little donkey, with two large coarse bags for books suspended across his saddle, came oftener to the city Bible Depository than the "agent" of any other society; and many hundreds of copies of the Scriptures and other religious books were sold there and in the neighboring villages, for they too formed a missionary society, and entered into a contest of kindly emulation with Perchenj, to see which should do the most good.

So much for the external work in Hooeli. The more recent joyful spiritual results will be spoken of in another place.

I have thus tried to illustrate more vividly by examples than I could by mere formal state-

ment, what Bible-selling, the first instrumentality used by us in the missionary work, is doing in turning the minds and hearts of men to the truth, whose reception is to save them.



## CHAPTER VI.

### *THE TRUTH PREACHED AND SUNG.*

They . . . went everywhere preaching the word. — Acts viii. 4.

**T**HEY did so because then, as now, it pleased God by the foolishness of preaching to save men; but these home missionaries, thus driven out by Saul to do among the Jews of Palestine and Cyprus that work of preaching which he was himself to do among the Gentiles, took with them no well-worn manuscripts, nor did they “everywhere” find pulpits waiting for them. Preaching was not then the formal affair it has now too generally come to be.

And when Paul began to preach among the Gentiles the unsearchable riches of Christ, he did it in no formal way of time or place or method. Now he tries to win to the faith the Cyprian deputy, and again proclaims the word

in some synagogue of the Jews. Now we find him disputing publicly in the market-place of Athens, and now communicating the gospel privately to those of reputation in Jerusalem. Now he is pointing the Philippian jailer to the Saviour, now sitting with the crowd of women by the river-side in Philippi, now standing in the midst of Mars' Hill quoting poetry and declaring the unknown God to the cultivated Grecian philosophers, and yet again running in among the rude and excited crowd at the gate of Lystra to turn them, by arguments of another sort, from their heathen vanities to the only living God; and doing it all without a manuscript.

The missionary of the present time, too, must lay aside all stereotyped styles of preaching, and adapt himself to the circumstances in which he is placed, and the number and character of those to whom he is to make known the truth. He will often find no room for a formal text, and a "Firstly, Secondly, Thirdly," but, seizing the first pretext for talking which comes to hand, must, with Him who so often spoke to

the people by parables, meet the ignorant, and perhaps prejudiced and hostile, crowd upon their own ground and with their own weapons.\*

We, at least, decided to call any sort of talking preaching, in the scripture sense, which should, in any way, turn the attention of men to gospel truth, or, by gaining their good-will to ourselves, prepare them to receive our instructions.

With this latter end in view, we aim to present a constructive rather than destructive gospel, making no direct attacks upon the fasts and feasts and ceremonies of the church. Avoiding all discussion upon non-essential points,†

\* As when, in a hostile village, the missionary's spyglass, having drawn the curious crowd to look at a village on the distant mountains, made them willing to listen to a sermon on faith as revealing things unseen.

† Those not conversant with oriental modes of thought can not realize the need of Paul's charge to Timothy, "Charging them before the Lord that they strive not about words to no profit;" "But shun profane and vain babblings;" "But foolish and unlearned questions avoid, knowing that they do gender strife." Usually the first desire of an Oriental is to discuss the fasts, the feasts, feet-washing, making the sign of the cross, or some such frivolous thing; and it requires all our strength of purpose to avoid such discussions and induce our helpers to avoid them.

Sometimes we are obliged to dismiss from service a man who is in-

we try to present Christ and him crucified, as made known in his word. Efforts made to induce the people to learn to read the Bible have already been mentioned. The first sermon to every man and community usually centers here, and the *practical* "application" of the sermon is usually, at the close, to gather from the crowd all those who can be persuaded to buy a primer and begin to put in practice the truth heard by learning from the preacher a few letters of their alphabet.

Never shall I forget an "application" of this sort in Perchenj, the village spoken of in chapter fifth. At the close of a service, the question, "*Gartal keddes, yegpire?*" "Do you know how to read, brother?" having been put to each one present, thirteen men — no women were present — were thus seated by themselves to test the question whether the sermon on "Search the Scriptures" had had any force. Among them were two aged men, who, in reply

curably addicted to this habit, for now, as in the days of the apostle, such strifes only subvert the hearers and "increase unto more ungodliness."



to the request that they should each pay three piasters, — twelve cents, — take a primer, and begin to learn to read, pointed to their white hair and beard with as much incredulity as if they had been called upon to fly. They had put themselves among those who were to “search” by *hearing* the Scriptures; but when in a few moments they had actually learned to recognize several letters and call them by name, and were assured, that, by keeping on, they would soon be able to read, their incredulity vanished. They, with the rest, bought the book, in a short time learned to read, and now are pillars in the church in that village.

This is a specimen of one style of preaching, in which perhaps more than any other, or, at any rate, as a preface to all other, we employ ourselves. Any person, who is not one of the blind crowd who so abound in the Orient, or who is not in some way disabled from learning to read, is regarded as not having taken the first step in the right direction before beginning to read and buying a copy of the Scriptures.

It will of course be understood that much,

indeed most of the missionaries' preaching, is not done to the churches, nor, indeed, in churches, nor to stable congregations in any one place. Ours is pioneer, or rather apostolic work,—that of leading off, of mapping out the country, deciding what are the most eligible locations for native preachers, and stirring up the people to receive them. When this is done, and, by the blessing of God, a church is planted, *our work in that place is regarded as done*,\* except as we endeavor to guide and aid that church in their efforts to do missionary work.

This definiteness of aim gives great definiteness to the preliminary efforts. While endeavoring to do good to all men as we have opportunity, we do not go hither and thither, preaching now in this village and now in that, scattering a little good seed here and a little there in the wild wilderness of sin, and leaving it to be trampled under foot, or choked by the growth of weeds; but, having selected certain places for the prospective location of helpers, we devote

\* The work has thus been completed in Harpoot and Arabkir cities, and several villages.

our efforts mainly to them. Wherever we go, an audience, larger or smaller, is always at hand. The appearance of our *hats*\* in any new village is sufficient to draw a crowd at first, whom we must hold and profit, if at all, by the simple, forcible presentation of truth in its application to themselves. It hardly needs to be said that our preaching, and largely also that of the native ministry, as we hope, is of the plainest and most practical kind. We preach the truth as we think the hearers need it, without any fear of giving offense. The broad aisle has not yet learned to dictate to the pulpit there. In fact, it does not exist, all the people sitting promiscuously upon the floor, the men on one side, and the women on the other. The time will doubtless come there, as it already has come in Christian lands, when the preacher will be regarded more as the hired servant of the people, who, with itching ears, will seek teachers after their own lusts, and refuse to endure sound doctrine ;

\* The people all wear the *fez*, a cap fitting closely to the head. This, with a sash or shawl wound about it, forms the oriental turban.

but at present, whatever truth can be established from the Bible is patiently heard, cut where it may. The mass of the people are in the condition of the artless man who confessed himself a "miserable sinner, and *not ashamed to own it*;" or, rather, I may compare them to the publicans and sinners in the days of Christ, who were so well convinced of their guilty, lost condition as to bear rebuke better than the proud and self-righteous Pharisees. Sin *there*, if not here at home, comes out with too bold and unblushing a front for the preacher to be mealy-mouthed in speaking of it. Things *must* be called by their right names. No gentle insinuations against sins of sinners unhappily absent, or supposed to be so, will serve the purpose there, if it will elsewhere. "Thou art the man," "I am speaking to you, who are here present," must be plainly inferred, if not said.\* Accordingly, in a community all of whose members, with one exception, were given to lying, a ser-

\* Were we to talk there of the "great enemy of souls," instead of giving his name, many would wonder at which of the wicked Turks around them we were casting stones.

mon on "I hate and abhor lying" was safely and profitably applied by "Now you know that all of you, except brother Sarkis, who sits over there with his feet down in the oven,\* are addicted to lying, and God means *you*, when he says, 'All liars shall have their part in the lake which burneth with fire and brimstone.' If, then, you hope to be saved from 'the second death,' cease lying, and speak the truth to each other and to all about you." This home application had the effect to bring many to the pulpit, at the close of service, with confession of wrong-doing and promise of amendment, which was apparently kept, by efforts on the part of some to put away the sin which had been indulged in from early childhood. In another place, a plain sermon on "Every man that hath this hope in him purifieth himself, even as he is pure," brought two hearers to the preacher, with a confession of great sins, with the question, "What shall I do?" and, better still, led

\* Their ovens are deep circular holes in the floor of earth, lined with pottery. Now, as in primitive days, to save fuel, the grass which to-day is, to-morrow is cast into ovens, to heat them. This grass is simply weeds pulled up by the roots and dried.

the only one who could repair the wrong done to restore the four hundred and forty dollars which he had stolen.

Our preaching, besides being soundly doctrinal, presenting clearly and frequently the great underlying facts and truths of the gospel, is generally concrete rather than abstract, presenting truth and duty more in connection with examples and positive commands and prohibitions. A remark of Prof. Shepard of Bangor, Me., needs often to be heeded in the Orient. "Young men," said he, "preach the duties. Often recur to the tables of the law, and dwell upon 'Thou shalt, and thou shalt not,' lest you fill the churches with converted scoundrels." With the single exception of "This do in remembrance of me," which some would gladly put first on the list, and come at once to the sacramental table, all duties are enjoined alike upon those in the church and those out of it; and a result is that some who are not yet received to the church are as consistent in maintaining family and secret prayer, and making

efforts and sacrifices to extend the kingdom of Christ, as are church-members.

Another characteristic of the preaching of both the missionaries and the native ministry is, that it is very largely biblical. The people would hardly endure mere motto-sermons, finely-written essays, taking their occasion from a text which disappears with the reading. Many of them go to the sanctuary, Scriptures in hand, and demand that a "Thus saith the Lord" support what is said from the pulpit. The prevalent order of Sabbath service in Harpoot is, first, a prayer-meeting, in which all the people meet to ask God's blessing on the services of the day. Second, a Bible-class, in which the preacher and people, Bible in hand, unite for an hour in full and free conference on a previously-selected passage. In these exercises all the men present usually take part by asking or answering questions, and a very deep interest is often excited. The preacher takes the leading part, and in this way, by having the people share with him the work of investigation, and following up the exercise with specifying

the moral lessons which are to be learned from the passage and the discussion had upon it, he really *preaches* more effectually than he could by continuously talking to mere hearers. The third exercise is a Sabbath school, in which all, young and old, of both sexes, unite, and in which the Bible and the Assembly's Shorter Catechism have been the text-books, the smaller children also repeating hymns.

The fourth service, with a sermon, immediately follows the Sabbath school.

When a missionary officiates, the exercises are sometimes in Turkish, which is the language used by Mr. Barnum, and sometimes in Armenian, which Mr. Allen and myself and the native preachers in Harpoot generally use; or they are in Arabic for that portion of the students and their families who have come with Mr. Williams from Mardin, and for those few people in Harpoot who use that language.\* To this has recently been added another tongue,

\* Not infrequently, in the same service different persons sing in several languages. An instance is given at the close of chapter eighth.



the Koormangie Koordish, which is to be used by the churches in doing their foreign missionary work in Koordistan.

By thus infusing the Bible element so largely into the exercises of the sanctuary, making it so prominent and influential, the people become more thoroughly grounded in Christian truth than they could be in any other way, and the power of the ministry is made to depend more upon their soundness and their ability to present Bible truth than upon their power to preach finely-written sermons.

The results hereafter to be spoken of will show that God's word thus sent forth has not returned to him void, but has been to many souls a savor of life unto life.

I must not fail to notice a third instrumentality used in bringing men to the truth,—congregational singing. Thanks to Dr. Riggs and some others, many of the sweetest and most precious hymns of the churches at home are doing their blessed work of teaching and saving the different races of Turkey.

“ Rock of ages, cleft for me;”

“ Oh! happy day, that fixed my choice

On thee, my Saviour and my God;”

“ My faith looks up to thee;”

“ Just as I am, without one plea,

But that thy blood was shed for me,”

and others, lift up the voices and the hearts of thousands, in expression of affectionate and joyous trust, to the only Saviour of men.

Thousands, young and old, commit these precious hymns to memory, and, by the very exercise of singing them, bring their souls into sympathy with the sentiments of penitence, faith, and tender love, which they express. Witnessing, as we do, the influence exerted upon the people in the sanctuary by their participating so largely in the services, and specially by their uniform and hearty participation in this service of sacred song as a *religious* act, and not an *artistic* performance, under no circumstances would we allow a choir, and least of all a quartette of mere opera performers, to deprive them of this precious privilege. And if anything were needed to confirm this opinion and feeling, it would suffice to observe the

usual effect produced upon the *hearers* — for such merely they almost always appear to be — of those musical achievements which not infrequently form one of the chief, as well as most expensive, attractions of a fashionable city church at home.

These precious hymns, with their accompanying tunes, usually the same as those used in their English dress, are rapidly making for themselves a place in the homes and hearts, as well as the sanctuaries of the people, and exerting a power as a means of grace, of which we could not consent to be deprived in our efforts to bring the perishing to a saving knowledge of the truth as it is in Jesus.

In a word, reading, preaching, singing, the Bible, the voice of the living preacher, and the hymn-book, — or rather the Bible read and studied, the Bible talked over and preached, and the Bible sung, — these are the instrumentalities used for bringing men to Christ, for securing those converts who are essential to doing the missionary work of planting Christian churches. These gained, it only remains to choose

from among them the persons to be their spiritual guides, and train them for their office.

A word in regard to the places of worship may not be amiss. They are erected by the people themselves, we giving such "grants in aid" as are necessary. They are of the plainest and cheapest form, erected with thick walls of unhewn stone laid in mud and plastered with the same, or with sun-dried brick, such as were made by the Israelites in Egypt. With few exceptions, they have windows covered with oiled paper in place of glass, and are without even the luxury of a board floor. The roofs are composed of earth rolled hard, and needing re-rolling after each rain-storm, and inclined only enough for the water to run off through a wooden spout projecting from the eaves. The expense of the common village chapels varies from one hundred to four hundred dollars, which sum is, of course, increased when, as is often done, a parsonage is united with the chapel. A drawing of one of these rude temples may not be uninteresting. (See page 161.)

The people sit, in primitive style, upon the

floor, as do the Armenians in their own churches, and the Turks in their mosques. The idea that the gospel necessarily takes with it chairs, pews, pantaloons, and dresses, for those who hear it, is a mistaken one. Removing the end wall of a chapel gives the reader a view of an audience listening to a sermon. The women are seated on the left, and the men on the right. (See page 161.)

All will take it for granted that these primitive temples, with no divisions except that of the low railing which separates the sexes, are really dedicated to God, and free in every part to all comers, and not portioned off for sale to human owners. To ask the ignorant and perishing crowd to hire a seat, or accept one as a favor from the owner, would repel rather than win them.

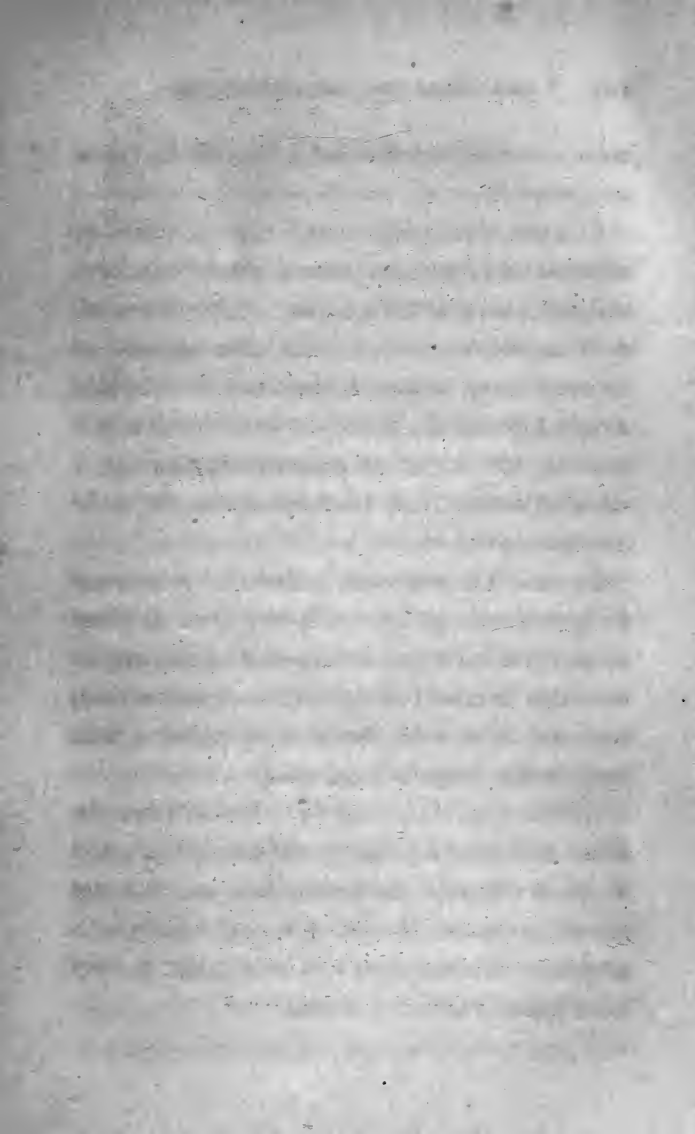
No one would justify *us* in doing this. But in what essential particular does the work of evangelization there and in Christian lands differ? Is not the prevailing custom of pew-selling here hindering the work of evangelization by separating the masses farther and far-

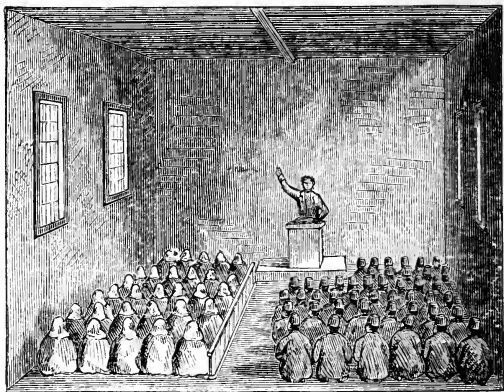
ther in feeling and sympathy from God's house and people?

I do not plead for a "free" gospel, which, as really as on missionary ground, would be a bane and not a boon to the people. The custom of opening free churches for the poor appears to be even more objectionable, since it separates society into classes before God, seating the rich man in his luxuriously-cushioned pew in a splendid church, and his neighbor in the poor man's chapel.

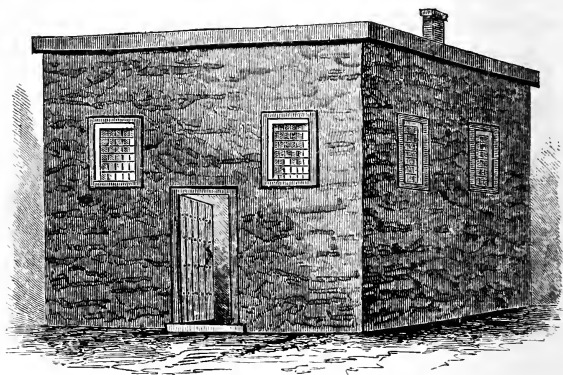
On missionary ground we feel that it is better to open God's house to *all*, and then to press upon all the duty of giving money to support Christian institutions as a personal one to God, and not as a mere business transaction with men, in the shape of a pew-tax.

In this way, all are made to feel at home in every part of their Father's house as such, and in every church wherever they go, and not merely in some one pew of a single church, in which, from the custom of occupying it, they have learned to feel at home.





ARMENIAN CHAPEL, INTERIOR.



ARMENIAN CHAPEL, EXTERIOR.



## HOUSES OF WORSHIP.

The manner of erecting these usually very humble temples is given on page 63, they being commonly of sundried bricks, with a foundation of unhewn stone laid in mud. They accommodate between two and three times as many people as do churches of the same size in this country, the usual estimate being one *comfortable* sitting to each three square feet in the area of the floor, including that of the pulpit. The occasion often demands much closer packing.

In the Armenian churches, the women usually occupy a gallery, where they are wholly concealed from the men, but in the Protestant places of worship they are separated from the other sex by a low railing. On entering, all leave their shoes at the door, usually upon shelves arranged for the purpose, that the mats upon which they sit may be kept clean.

In their care to keep their places of worship free from dirt they might well be imitated by some people who sit in costlier churches on this side the water.

## CHAPTER VII.

### *THE NATIVE MINISTRY.—HARPOOT THEOLOGICAL SEMINARY.*

How shall they hear without a preacher? And how shall they preach except they be sent?—ROM. x. 14, 15.

**T**HE question of providing for the churches a suitable ministry, of selecting and training the right men to be efficient pastors, cost us more anxious thought and inquiry than any, indeed, I may truly say, than all others connected with the work. For reasons which will appear as we go on, it was apparent from the first that we could not rely for suitable men upon the missionary seminary in Bebek, Constantinople. We took it for granted that the churches were not only to have pastors, but that, as a body, they were themselves to furnish them from their own ranks. But to separate the men chosen for this office from their

friends and the simplicity of their rural homes, — even the cities in eastern Turkey being mostly rural cities, — and send them a month's journey away to spend the period of their education amidst the excitements and temptations of the capital, were to lose time, and spoil the choice converts by tempting them above what they are able to bear. The men for pastors must, then, be trained for their work on the ground.

With that view, Mr. Dunmore, who remained in Harpoot a year after our arrival, spent six months of the time in instructing a class of the most promising men. In 1859, the present theological seminary was established, with Mr. Allen at its head, assisted, in certain departments, by Mr. Barnum and myself. The course of study continues through four years, seven and a half months of each year being devoted to study, and the rest to labor for Christ in the "out-stations" of Harpoot and other mission stations from which the pupils come. A glance at the course pursued with

any single pupil will give a definite idea of the plan of action in the seminary.

Any man not under eighteen years of age, and who has given satisfactory evidence of Christian character and earnestness of purpose, and who feels a strong desire to prepare himself to preach,\* if he can read and write and cipher a little, and has a good knowledge of the gospel story, is admitted for the first seven and a half months, and, at the close, sent, as are all the pupils, to labor in some city or village, doing the work of an evangelist, teaching people to read, persuading them to buy and study the Scriptures, holding meetings, &c., — in a word, doing all he can to lead men to Christ.

During this vacation, which is in the winter, because then, more than in summer, the people are at home, we missionaries go from place to place, observing the pupils and the character of their labors. If any one is idle or inef-

\* In exceptional cases, persons not Christians, who wish to prepare themselves for teaching, are permitted to enjoy, for *two years*, the privileges of the seminary at their own expense.

ficient, if he seems to be proud and lifted up by his "little learning," if he is more given to discussion about the non-essential matters, on which the people usually love best to talk, than to efforts to teach them the way of life, if he seems to be unfitted to get at and win men, if, in a word, for any reason he seems to be an unsuitable man to make a minister of, we send him back to his farm or his trade, saying, "It were a pity to spoil a good farmer or shoemaker to make a poor preacher. It is your duty to serve Christ in some other way." Sometimes this prompt dismissal, which has several times occurred, is sufficient to cure the man of a curable fault, and to secure his re-admission at a later day. Those who promise to make useful men are, after this winter's labor, recalled to the seminary, and, at the close of the next period of study, are again sent forth for another winter's labor. If, at the close of the second year, from want of ability, or any other cause, it appears that any one will make a good teacher or common helper, but not a good preacher or pastor, he is frankly informed of

the fact, and dismissed with a diploma as "Teacher," which gives him character and influence as such among the people.

Those who complete the prescribed course of four years with honor, then graduate, receiving a diploma. They were then formerly examined by the missionaries, and, if deemed suitable persons, licensed as "preachers," and called as candidates for the pastoral office by any community desiring their services. This licensing is now done by the native body of pastors and delegates of the churches, of whose "Union" some account will be given in a future chapter. When the licentiate has won the hearts of some community where there are converted persons enough to form a church, and has fixed with them the terms on which he is willing to become their pastor, they unite in calling the "Union of Pastors and Delegates," who assemble, and, if they see fit, organize a church, and ordain him as their pastor. During the seven and a half months of study each year, the students go, usually once in two weeks, to some neighboring village for Sabbath work. This is

done that they may grow by teaching as well as by being taught, but especially that they may keep ever in mind the object for which they have come to the seminary, and may keep their hearts warm and their spiritual appetite and digestion good by Christian labor. In the course of study the Bible is in constant use as a text-book, from the first day to the last. They must, of course, study the grammar of their own language, and go through a brief course of mathematics, must study geography enough, at least, to know — what the mass of the people did not — that “America is larger than Constantinople,” must enlarge and elevate their minds by some acquaintance with astronomy, and gain some knowledge of chemistry, natural, mental, and moral philosophy, and church history. The third year is devoted chiefly to the study of systematic theology, and the fourth to preparing and delivering sermons, a part of which are *written*, that the authors may learn to think pen in hand, and not to be merely fluent, “tonguey” men, offering the people, as we say in oriental phrase, “mere

hot water in place of soup ;” and a part *unwritten*, that they may not, like too many learned, “ deep ” preachers in Christian lands, be mere pen-and-ink thinkers, better fitted to sit in their closets and make *books* to be read than to stand in the pulpit and preach *sermons* to be heard and felt.

They are taught that a really “ good sermon ” is one which proposes and attains a good object, and that no sermon, however full of learning and eloquence it may be, is worth a farthing, if it does not lodge some thought and purpose of good in the minds and hearts of the hearers. To preparation for the delivery of such sermons, and the faithful performance of their pastoral duties and missionary labor among the perishing outside, the four years of seminary training are given.

With a view to success in this object, and to giving to the churches the pastors they need, as well as securing efficient helpers in the antecedent missionary work, attention has been given mainly to three things : First, —



## CARE IN SELECTING MEN.

The seminary is not regarded as an agency for converting men, nor for converting ignorant but hireling Christians into ministers, but simply as a helper to those who seem to feel, as did the apostle, that necessity is laid upon them to preach the gospel.

The least evidence that a student has a hireling spirit, that he is laboring not for Christ, but for us and for pay, is sufficient to secure his instant dismissal ; for we feel — as do also the people *now* — that the introduction of one merely mercenary man into the sacred office would entail untold disaster upon the churches. In selecting students, no display of zeal in any direction is allowed to atone for the want of spirituality, the apparent possession of a heart warm with love to Christ ; but, at the same time, no one is accepted whose professed love has not been manifested by some effort and sacrifice made for the good of others. Mere words of piety are very, *very* cheap in the Orient, and more worthless than cheap.

The second point is —

## CARE IN SUPPORTING MEN.

While in the seminary, those unmarried men who are too poor to support themselves receive a sum equal to sixty-four cents a week as a gratuity, increased a few cents in a way to be hereafter mentioned, and, while in our employ as helpers, they generally receive less than they could earn in other pursuits. The married men receive a dollar and twelve cents a week. We do not profess poverty and inability to give them more, but frankly tell them that our object is to secure men who are willing and expect to make sacrifice for Christ, and have faith enough in him, and in their personal call to the ministry, to trust his promise to care for those who serve him in his appointed way. "If he really has called you to the ministry," we say to them, "he will care for you in it. And if he really starves you out of it, that is his voice, saying, 'You have run before you were sent.' We are not his only treasurers, and, if we don't give you enough, he can send, if he choose, even the ravens to feed you." When the preachers become pas-

tors, the people support them better, a dollar or more per month being added to their salaries, which, as preachers, vary from five dollars to eight dollars per month.

And we have seen the good effect of inflexible adherence to this mode of exercising care, not only in turning aside some unworthy men who succeeded in getting through our outer gate, but, better still, in cultivating among the really worthy men a spirit of self-denial and affectionate reliance on Christ. Through the influence of two or three discontented persons, a very general dissatisfaction with the support given them was at one time excited among the students, and we were told that "all had combined to strike for higher wages," during the then coming winter. To this piece of news, given to the missionaries in hope of changing our purpose, and opening the Board's purse a little more, the reply was, "We know of at least one man who is not talking about wages. Krikore never talks about his bread and butter. He has left all that care to the Master." Going to him and asking him whether it was true that

the students were talking about their support, we received the reply, "Yes, *we* are." This was almost too much, and seeing our surprise and pain, he continued, "Don't say anything to me. I'm not talking about the *amount* of my salary. My only fear is that I shall not get the seven hundred and fifty piasters which you have put upon the people this year. Do you recollect that last year you were obliged to take me away from the people to compel them to pay one-third as much?" Our only reply—we could make no other—was, "Brother Krikore, can't you cast *that* care, too, on Jesus?"

To the assembled students, who rightfully pleaded increased prices as a reason for their desire for more pay, we said, "We thank God that he has sent high prices to test you. Had we a box full of gold given us by some Turk, with a request that we should distribute it, we would not add a piaster to the support of one of you, for now it will be apparent who has placed his hopes of support on our money, and who on the Lord Jesus." Not one of the Harpoot men

left the service. The next day we went with Krikore to Ichmeh, the village where he was to labor. The people assembled, and we said to them, "Last year you paid ten dollars, but this year your share, if you wish K., will be thirty dollars." To this they replied, "Twenty-four is ready, and the rest will be easy to get." "You succeeded in casting that care on Jesus, it appears," said we to Krikore, who is now the beloved and well-supported pastor of a church formed there, the women of the congregation having taken off their gold and silver ornaments, during the year past, and sold them for upwards of one hundred dollars towards paying for a chapel and a parsonage for him to occupy. And when that really lovely young man, in whose Christian character we had, for years, had implicit confidence, was examined for ordination, he persisted in fixing the date of his conversion at the time when the question, "Can't you cast *that* care, too, on Jesus?" compelled him to settle the question, on whom he really was depending to care for him. Three years later, as I was about to return home,

Krikore rose in a large meeting, in which were present most of those who, with him, had been troubled about support, and said, "I can not let the missionary go without making a confession." Then, after repeating the story of that day of talking about salary, he added, "Thus, with brazen front, I stood and replied to Mr. W——. Oh, I wonder the earth didn't open her mouth and swallow me up!" Had he had anything to hope from such an expression, it might be set down to that; but when, as the independent pastor of an independent church, he thus spoke, he furnished proof that he — as have also many others — had received benefit from the discipline of the missionaries' "care in supporting men."

In other cases, a similar advantage has been gained among the *people*, who, seeing the poverty and hardships of students or helpers, have generously aided them from their own purses or granaries. It is a great advantage gained, — this giving to the churches, and to those who labor as helpers, a feeling of manly Christian independence of the missionaries, and of mutual

dependence on Christ. But this advantage can not be gained unless all be taught to look to him in *pecuniary matters* as well as others; the students casting upon him, rather than upon the missionaries, the care of their support, and the people feeling their obligation, as stewards of Christ, to care as they are able for those of their number who are laboring for him.

The third point is —

#### CARE IN EDUCATING MEN.

We take care, of course, to educate them in a thoroughly Christian way. As before said, the Bible is a daily text-book, constant effort being made to imbue their minds with the spirit of the great Teacher, and of the prophets and apostles. Map in hand, they travel with Jesus over Judea, Samaria, and Galilee, and listen to his teachings, and then go with Paul and his companions over Asia Minor, Macedonia, Greece, and Italy, and with him do the work of preaching and planting churches, and try to enter into the meaning and spirit of his epistles to them, till, catching his spirit, they feel that they too

have a *missionary work* to do. To this daily study of the Bible, and effort to realize its scenes and character, is due, perhaps more than to anything else, that peculiarly Christian and earnest spirit which we are privileged to see most of the students of the seminary possess. Next to this, our greatest care has been not to educate them *too much*, so as to raise them too far above their own people, and destroy their sympathy with them.

It is hard for one accustomed to New-England institutions to rid himself of the idea that men who are to be put into the pastoral office must have a good degree of education and culture. It was difficult for us to feel that thirty months of literary training could prepare for the gospel ministry a man knowing little more than how to read and write ; but the experiment of trying to give thoroughly-educated pastors to churches in the condition of ignorance in which are most of those in Turkey, has proved a failure.\* To say nothing of the fact that

\* As the mass of the people become better educated, those who are to become pastors must, of course, have more education ; and already



these more highly educated men become too expensive for the churches to support, they at the same time too often lose their own moral balance.

Unlike those who have lived from childhood in the midst of an intelligent, educated community, and become accustomed to regard knowledge as a necessary thing, they are, by its possession in a community such as are most of those on heathen or nominally Christian soil, so singled out from and lifted above the mass into a foreign class, that the ship seldom has ballast enough for carrying so much deck-load and sail.

It is impossible to educate them into the position and feeling of educated men in enlightened communities; and the attempt to do so only fills them with conceit, which is all the worse because acquired at foreign expense. They almost uniformly become unfit to preach the simple gospel needed by their perishing coun-

such is the progress in that direction that an additional year will probably soon be added to the course of study. Those who have become pastors have been taught the necessity of increasing in knowledge, and growing with their people.

trymen. We believed, too, and have acted upon the belief, that the necessary training should be given in their own vernacular, and not in a foreign tongue. Notwithstanding the earnest desire of the students to acquire the English language, no instruction in it has been given in the seminary, and we have felt that to teach it would do harm rather than good.\* Besides consuming time which can be more usefully devoted to other things, it would expose them to greater temptations.

When an ambitious young student once asked, "Why do you oppose our learning English?" I replied, "Because I pray, 'Lead me not into temptation,' and believe that I am to do to others as I would have them do to me. Do you not know that the English consul in your native city would gladly pay you twice as much for serving him as the churches can in the ministry?" "Are we not Christians!" he exclaimed. "I hope you are, but you are *weak*

\* Now that a number are settled in the ministry, we propose to aid them to learn to read — not speak — English well enough to use simply-written commentaries in that language.

ones, not yet able to bear English," was my reply. Yet that "Christian," as I hope he really is, managed to pick up English enough to wander about for two years in foreign parts before he saw his folly and sin, and returned to work for Christ. The Rev. T. Laurie, in giving a sketch of the Syria Mission, says, "In 1836, a high-school was established at Beirût. The number of pupils rose as high as forty-four, and its prospects were flattering, but their knowledge of English rendered the pupils so useful to the English officers in Beirût, in 1840, that they became completely demoralized, and the school was given up;" to which we may add, "And English has, as a rule, borne the same fruit in other missionary seminaries." I have been informed that, during the Crimean war, but one student remained in the seminary at Bebek, and he was the man who is now pastor of the church in Harpoot city.

But not all the training in the Harpoot Seminary has been merely *literary*. Convinced that the inveterate oriental habit of smoking\* should

\* That viler habit of chewing is yet unknown there.

not be supported by "widows' mites," and being also annoyed by the smoke and the stench of the rooms, we announced to the students, that, as it was our intention to furnish only money enough for food, we should cut off a piaster a week from the allowance of each smoker. Some laughed at this small reduction, and were quite sure they could stand it, till they discovered, at the close of the second week of smoking, that one piaster a week reduction meant "keep on cutting off till we find out just how much will suffice for food without tobacco." One man's "teeth ached when he didn't smoke." "Pull them out," we replied; "the rule can't be modified to suit special cases." The result at last was a rule forbidding smoking by the students while in the seminary.

A missionary was one day engaged in a piece of work, and needed aid, for which he called upon the students. To his surprise, but two came, of whom the Krikore before mentioned was one. The result was the discovery of the cause, in the idea that manual labor was beneath men who were in process of education

for the high office of the ministry, and another result a cutting down of their eighty-four cents per week allowance to sixty-four, with leave to earn three cents daily by working an hour with a missionary, in making a much-needed road around the mountain-side. At first, few came, but in the end appetite proved stronger than prejudice, and all learned that men of dignity can dignify labor, and gained, besides, a keener appetite for their food, and more power for study. *Now* the man who should hold that old idea would be looked upon as showing a lack of self-respect by such over-anxiety about his dignity.

The total number of pupils — not including the Koordish department of six Koordish-speaking pupils added by the “ Harpoot Evangelical Union ” the past year, nor the Arabic-speaking nine brought by Mr. Williams from Mardin — has been eighty-one, who spent, previous to 1867, a total of one hundred and ninety-two years in study, twenty-four of which, or one-eighth of the whole, were at their own expense. Of these eighty-one students, forty-seven were

married men, and thirty-four unmarried. Including incidental expenses, the support of a married man and his family, each seven and a half months, has cost forty-two dollars and thirty-three cents, and that of a single man twenty-two dollars and twelve cents, in coin. The total expense of the seminary to the Board, previous to 1867, was seven thousand four hundred and seventy dollars.

Eighteen pupils graduated in 1863, seven in 1865, and eleven in 1867, of whom thirty-two are in service either as pastors, preachers, or helpers, and two have died. Ten students, who spent a total of nineteen years in study at the Board's expense, are now, for different reasons, not engaged in "Christian work," while eight, who supported themselves, and who spent a total of fourteen years in study, have proved themselves worthy, and are thus engaged. Striking the balance between these, we have a loss of less than three per cent. on the money invested by the American churches in the seminary.

It should be said, however, that of the ten

reckoned as "lost" to the work, because not engaged as nominal "helpers," several are among the best members of the churches; one being an earnest, efficient deacon in the Harpoot city church, and others pillars — *not pillows* — in village churches. But three or four have proved themselves unworthy.

It is our hope, ere many years, to commit the larger part of this seminary work to the churches. At a meeting in April, 1867, the pastors and preachers pledged each one-tenth of his salary to support suitable native teachers to take charge of the more common studies, and an excellent young man, named Garabed Pilibosian (Garabed the son of Pilibos), a graduate of the class of 1863, — one who, at ten years of age, wrote and signed a "covenant to be the Lord's," and has from that day lived an earnest, consistent Christian life, — has been chosen "Union teacher." Would that we could rescue him from that early death by consumption with which he is threatened! \* He

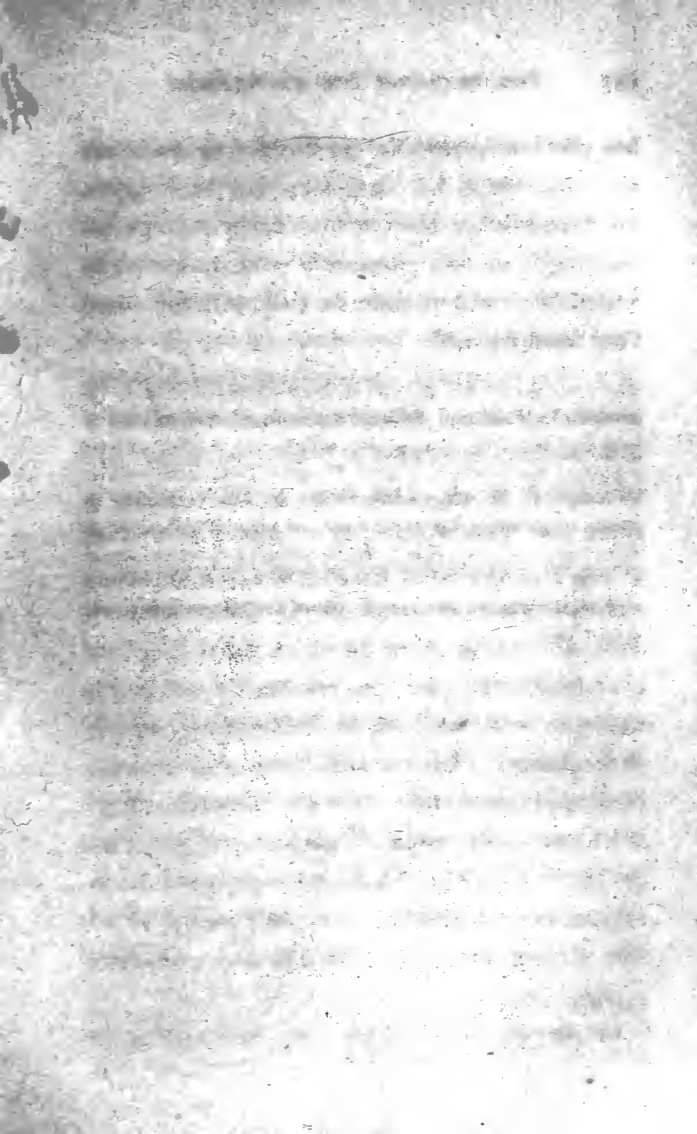
\* A translation of an extract from a letter of his just received may not be uninteresting. "My health is as when you last saw me. I never forget that word of my loved Saviour, 'As many as I love I re-

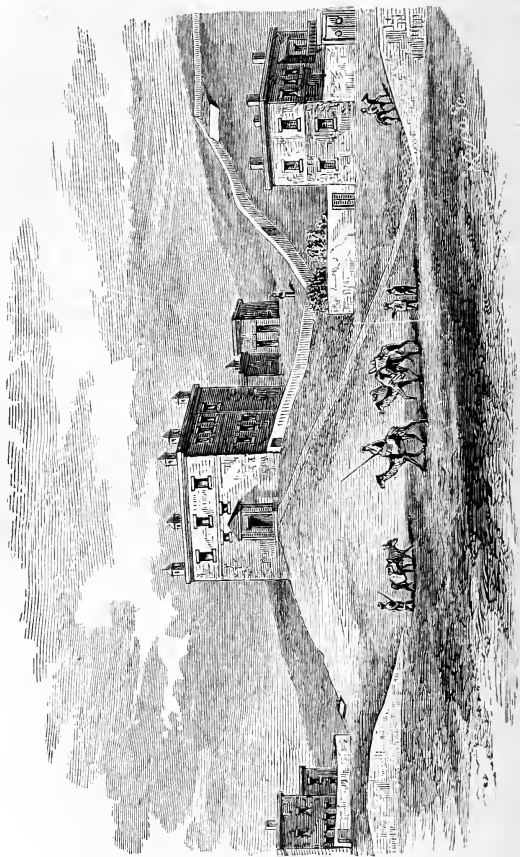
has previously been in our employ as assistant teacher. Thus the first step has been taken for transferring to the churches the work of training their own pastors ; a work, however, in whose higher departments they will for some time need our aid.

buke and chasten,' and that 'He scourgeth every son whom he receiveth.' I am also sure that all things work together for good to them that love God. Having, then, such a Lord and God, I have committed myself wholly to him. No leaf of a tree moves without his command. All things which happen upon the earth come to pass by his all-wise and good providence, and especially those things which happen to his servants. Therefore, with a satisfied and thankful heart, I can say, 'Let his blessed will be done; so it has seemed good in his sight.'" For more in regard to this young man, see chapter tenth.









HARPOOT THEOLOGICAL SEMINARY.

## THEOLOGICAL SEMINARY AND CHAPEL.

The accompanying sketch gives a good idea of the western portion of the mission premises in Harpoot city, as seen from the south. The house at the left was built mostly at the expense of his people for the pastor of the church. Of the four hundred and forty-one dollars which it cost, we paid one hundred and thirty-eight dollars. It was in regard to the erection of this house that the committee called, as mentioned on page 287. In the lower story of the central building is a chapel, and in the upper story the rooms of the theological seminary, which are eight in number, four being used for school and recitation-rooms, and four as lodging-rooms by the unmarried students, who cook their own food in the low kitchen seen in the rear of the main building. The married pupils, with their wives, occupy rooms in the city rented for the purpose. At the right of the chapel the crowd met for worship in April, 1867, as mentioned on page 302. Mr. Williams, who was a practical engineer before he became a missionary, by the aid of the students, at three cents an hour (see page 181), has since graded the area and prepared it to accommodate — with seats on the ground, of course — some twenty-five hundred persons.

At the left of the chapel, and in its rear, is the Protestant graveyard. The single gravestone seen is that of "Pilgrim Hagop," a sketch of whose history will be given at another time. Upon the right is the house of Rev. H. N. Barnum, and in the rear of it is seen the little missionary cemetery, in which lie the remains of Mrs. Williams, and ten of our "little ones," whom Jesus has taken to himself. The continuation of the missionary premises towards the east is given at the close of chapter eighth.

## CHAPTER VIII.

### *HARPOOT FEMALE SEMINARY.*

A bishop, then, must be blameless, the husband of one wife.—  
1 TIM. iii. 2.

THE native ecclesiastical body, composed of the pastors and delegates of the churches, interpret this rule literally, ordaining only married men. They say, “Old bachelors have no real sympathy with women, else they would marry; nor with children, for they think these should be whipped into silence. So, to these two classes, who constitute three-fourths of the community, bachelors can not be pastors at all. And, as one-half of the cares, joys, and sorrows of the remaining fourth, the adult males, are connected with their family relations, unmarried men can only have half sympathy with them, so that they become half pastors to one-fourth of their people, being

each only an eighth of a pastor." No one is ordained who does not become a pastor.

It has already been seen that a majority of the prospective bishops in eastern Turkey have wives before entering upon their course of study. In a country where the divine ordinance of marriage is not only better obeyed than in New England, but where it is regarded as a parental duty to provide each son with a wife, few reach manhood unmarried. If, then, we would not practically "put asunder what God hath joined together," by educating one party and leaving the other in ignorance, we must educate the wives of the students. The next step, therefore, after opening the theological seminary, was to open one also for the students' wives. The women keep house for their husbands in rooms which we provide for them in the city, and attend school about seven hours a day on five days of the week.

Some of them are mothers of several children, and one, at forty years of age, is a grandmother. So the united seminaries have a nursery, where the younger children are committed

to the care of a woman employed for the purpose, while the older ones go to one of the city schools, and their mothers to the female seminary. Here every effort is made to improve their minds and hearts, and, indeed, their *bodies* too, for in that land of houses with earth roofs continually sifting down dust upon the occupants, the scriptural injunction to "cleanse ourselves from all filthiness of the flesh" has new force.

Some of the women are at first exceedingly uninteresting and uninterested. They come, not because they desire knowledge, but in obedience to their husbands and our rule requiring each student to bring his wife.

Many of them are not Christians, but it is a pleasing fact, that, of the ninety-four pupils connected with the seminary previous to 1867, forty-one were hopefully converted while in it, and many of them are still pupils. As in the other seminary, here also the chief text-book is the Bible, which is put, on the first day, into the hands of even those who can not read; a primer being added, with, "This is the key to

God's treasure-house of knowledge, and your first duty is to learn to use it."

The one point constantly aimed at is to teach them to read this book intelligibly to the women of the communities in which they spend the winters with their husbands. Miss West, the teacher, is obliged, at times, to resort to extra forcible appeals to wake up some sluggish mind to a sense of the importance of reading correctly; as when, at one time, in the usual morning devotions, she told the Lord of her fear that some of her careless pupils would, by their blundering reading of his word, be blind leaders of the blind, and destroy instead of saving souls. A responsive groan from the guilty ones told that they began to feel. Others, again, make very gratifying progress, and are not only able to read intelligently, and to write and cipher and learn lessons in geography and astronomy, but, what is better still, they become really intelligent students and expounders of the Bible, and, with hearts warm with love to Christ, are wise and efficient in winning souls to him.

Formerly, though not now, a few day pupils, girls and women, were received from Harpoot city, upon payment of tuition, which we required from the first, and, by doing so, made the people feel, not that they were doing *us* a favor in sending pupils, but we one to them in receiving them. When the seminary was about to be opened, and a day was fixed for examining applicants for admission, we waited with some anxiety to see what would be the effect of our rule that each accepted applicant should at once buy and pay for all the books to be used during the year, adding also one dollar and sixty cents for a ticket of admission. The result justified our hopes; and we were obliged to send some girls away in tears who were not qualified to enter.

Among those not received were two girls, whose parents a short time before had declined to buy a book needed for preparatory study. But that preparatory school was *free*, while entrance to the seminary was to be *paid* for, and that fact made the parents willing to give a much larger sum for the books to be used in it.



The influence of sending away those girls was greater in gaining attention to the seminary, and arousing popular feeling in favor of education, than that of ten years of free admission to any school would have been.

In opening the seminary, we had two objects in mind, besides educating the students' wives. First, to excite public attention to the subject of female education. With this view, months beforehand, we gave notice of our intention to open the school, and of our purpose to admit only those girls who should study hard to prepare themselves, and, unless too poor, have the money ready to pay for a ticket of admission. The other object was to prepare educators ; persons who, as pastors' and preachers' and teachers' wives,\* should teach schools in the places where they should be located. The seminary was thus to prepare a leaven to be cast into the different communities.

But the unmarried students would also need

\* I say "as wives," because, such are the customs of oriental society, that young women seldom remain unmarried long to teach school, even if the attempt to have them do so were safe.

educated wives. Indeed, their efforts to secure even uneducated companions threatened, at one time, to be in vain. The almost universal purpose of parents to give their daughters in marriage only in their own immediate neighborhood forbade giving them to those who, like preachers, were liable to go to the ends of the land.

We had seen an intelligent graduate of another seminary obliged by this feeling to marry a girl, who, besides being unable to read, did not even know her husband's native tongue! If, then, we would not see the work hindered by this popular prejudice, we must in some way remove it.

With this view we received fifteen girls from places outside of Harpoot, who were admitted upon the condition, to which they and their parents assented, that, either married or unmarried, they should aid in the missionary work. Their matrimonial arrangements remained where they were before, in their hands and those of their parents; but, without our leave, they were not to marry one not em-

ployed in "Christian work" as a pastor, preacher, or teacher.

If any one should ask, "Was not that undue meddling?" I reply, Not at all. We only made a condition, to which all concerned freely assented, that those educated by us at the cost of the Lord's treasury should marry, if at all, "only in the Lord," and, in so doing, provided for them far better husbands than they would otherwise have found.

Now not only Protestant preachers, but even common Protestants, command a high premium in the matrimonial market of Harpoot, so much so that one of the bitterest enemies of the truth in the city recently had her daughter taught to read, and gave notice that she would give her in marriage to a Protestant; "for," said she, "they treat their wives well."

Then, too, it was our right and duty to take good care, that, by the marriage of the pupils of the seminary to common persons, instead of their assuming positions of influence in carrying on the missionary work, the missionary teachers secured from America, at so great sac-

rifice and expense on their part and that of their friends and the churches at home, should not become *mere teachers of common schools*, instead of being teachers of effective laborers for Christ. The traveling expenses of these fifteen boarding pupils, as well as that for clothes and books, — sold by us to them at half the usual price, — and most other incidental expenses, are paid by their friends, some of whom also bear a part of the expense of board, which for seven and a half months is about twenty dollars, in coin.

There have been in all ninety-four pupils, thirty-four of whom have been boarders, ten of these last having paid their own board in part. Twenty-nine women and girls have graduated, having completed the course of study, which is three years for girls, — who are better fitted at entering, — and four for the married women, their first year being regarded as preparatory. A number of others, having spent one or two years in the seminary, have been married to pastors, preachers, or other helpers. At graduation each one receives a diploma, of which

there are two kinds. For those who complete all the studies, the form is, —

“This certifies that the bearer” — giving her name — “has for three years been a member of the Harpoot Seminary, and that, by her progress in study, and by her good behavior, she has given pleasure to her teachers, and they hope that she will be useful in the work of the Lord.” The diploma for those who are unable to complete all the studies has a somewhat different preface, but the same close.

The one great object of the school is not to *educate* so many persons, but, by a three years' course of Christian training, to prepare them to be laborers for Christ. And it is pleasing to see how the efforts thus made have been blessed, and how much of the spirit of Christ some of the pupils have.

Prominent among them is one who is now assistant teacher, Kohar by name, which means “Jewel,” and such she is, though deformed in body. Years ago, the first of her father's family, of a score or more of persons, she heard and learned to love the truth, and, being sorely per-

secuted in her native village, Shèpik, fled for protection to the missionary's house in Arabkir. Her friends pursued, and led her back by her hair, and she followed the missionary's advice, to endeavor by Christian patience to win them to Christ, till they all became friends of the truth. When the Harpoot seminary was opened, they consented to her coming, and, as pupil and assistant teacher, she has remained there till now. The four and a half months of vacation in winter she spends in evangelistic labors among the women of the villages about the city, often having from one hundred to two hundred present at her daily meeting. When she has spent a week or more in one village, those of the next come for her, and, mounting her on a donkey, take her to their village for a similar series of meetings. Her sincere and earnest piety exerts a powerful influence upon the members of the school. In a letter just received from her, giving some account of the closing exercises of the last school year, she speaks of her joy in seeing the improvement which the pupils have made during the year, especially in

carefully obeying all the rules of the school. "I am sure," says she, "that the Lord has been with us all the time, the pupils have so conscientiously kept the rules as they learned them last year, not waiting for Miss West to repeat them." But what gives her special joy is that five of their number have hopefully found the Saviour. She then mentions the different places to which the girls have gone to spend the winter in teaching; for they too, like the pupils of the other seminary, pass their vacation in Christian labor, receiving salaries of about three dollars per month, out of which they pay their board.

During the year past, Kohar and some of the pupils were accustomed to go, two and two, accompanied by some trusty man, to spend the Sabbath in Christian labor in villages near the city, and great was their joy in the employment.

Says Miss West, in a letter just received from her,\* "I mentioned in my last the new, or rather increased *missionary* spirit in the school,

\* It is due to Miss West to say that none of her letters which are quoted were written for the public eye.

in connection with labor at the villages on the Sabbath. Kohar and Marinè\* spent the next Sabbath at Hulakegh and Bizmishen. The next afternoon we took half an hour to hear their story, and that of others who had also gone out. At Hulakegh, one hundred women came to Kohar's meeting, and ten or twelve to that of Marinè for church-members, at the same time. They had a most interesting story to tell. At Bizmishen they met thirty-five women, besides some isolated cases by the wayside. Sooltan told of her visit to Yegheki, and Toma Hudhersha of her Sabbath in Iehmè. I can not describe to you the glow of soul with which this good woman told her story in broken Armenian.† She had labored with thirty-five women in a tongue not her own, and really seemed to have come back renewed in soul and body too. Our half hour's talk turned into a prayer-meeting,

\* A young widow from Malatia, who sold all the jewels given her by her husband and friends, to get the means of coming to the seminary in spite of those friends. There are also two other young widows among the fifteen boarding pupils.

† She came, with her husband, from Mardin, and her native tongue is Arabic.



and used up part of the afternoon, but the effect upon us all was most blessed.

“ Soon after, Loosintak, of Bitlis, Marta, of Arabkir, and Manoosh, of Diarbekir, came begging most earnestly that I would let them go with the older sisters and teach the *children*. I shall never forget their touching earnestness. A new baptism seemed to descend upon the whole school, and the voice of prayer ascended morning, noon, and night.”

In another part of her letter, Miss West says : “ I proposed a ‘ Mothers’ Association ’ to the women of the school. ‘ Thirty-nine attended the meeting, who have fifty children now living ;’ so the secretary’s record says. We organized, and chose a committee of four, to plan and conduct meetings in turn, semi-monthly. We have had two meetings. The children who are old enough come with their mothers to every other meeting. On Wednesday last, twenty-four children came, bright and clean. Toma \* Sarkisian conducted the first

\* Toma is also the name of one of the young preachers wanted in Perchenj (chapter fourth), but his name is in another language.

part admirably; read the first verses of the sixth chapter of Ephesians, and talked to the mothers most earnestly and appropriately, illustrating her remarks. Then she turned to the children, and oh, my heart was cheered! Then two earnest prayers, after which I catechised the little ones, and heard them recite their hymns and Scripture passages. Every child, however small, had something ready; the Arabic children in Arabic. 'Twas a sight to make one glad. And how those mothers' faces shone! I had Mr. Allen's melodeon down, and we sang many pieces. One boy repeated the 13th of 1 Corinthians. When he said, so man-like, — 'When I was a child I spake as a child,' &c., 'but *when I became a man* I put away childish things,' it made us all laugh, and him too. Our girls were greatly interested, and stood up most of the time, as they were behind the rest. When we closed, all seemed very happy; and as they passed out they dropped their free-will offerings into the box. Many a mother held up her child with the copper in its little hand. Let no one believe that this

people can not be taught to *give*. It is latent in their hearts."

The more advanced pupils in the school manifested the deepest interest in the books of John and Hebrews, and in theological topics upon which stated lessons were given. Says Miss West, "Most blessed have been the Bible and theology lessons to pupils and teacher. The savor of those last chapters of John remains with us still. It seems to hallow the relation of teacher and pupil; we sit together in 'heavenly places,' and feel that we are *one in Him*."

"We one day spent nearly two hours on the close of the eleventh and the first verses of the twelfth chapter of Hebrews; not so much in exegesis as in earnest talk about *God's plan* of employing man in labor for the salvation of man, — how he shrinks not from suffering his most faithful and beloved servants to be 'afflicted and tormented,' in want, 'destitute,' to wander about the earth homeless, to endure tribulation even to the end. And then we recalled how he 'spared not his own Son,' and

how Jesus said to his disciples, when about to leave them, 'Remember the word that I said unto you, The servant is not greater than his Lord.' I entered into the subject more fully, because the husbands of two of the women in the class had said to Mr. Barnum that they could not live on their monthly stipend, and he had said to them, 'Go back, then, to your trade.' When we touched the tender spot, — without personal allusion, of course, — these and one or two other women winced and began to excuse such complaints. This gave more force and point to the subject, and we had a solemn time when we came up at last to the great day of accounts, and the reward the Master will give his own faithful, self-denying co-workers. One of the good women summed it all up when she said, 'If the heart is full of love to Christ, everything which we do and suffer for him will come easy.' "

I have made this quotation because it both shows the kind of instruction given, and that the influence of the seminary is fully in harmony with the efforts in other departments to

make all the helpers and the churches feel that their relations are with Christ, and their dependence must be on him, and not on us.

If any human instrumentality, more than others, has given success to missionary efforts in Harpoot, it has been this *entire agreement of all the missionaries*, male and female, in carrying out this, which we regard as an essential idea of missionary policy; one which relieves missionaries from all undue anxiety, from all temptation to make use of compromises and expedients, and enables them to go fearlessly forward upon a uniform line of action. We have all felt that the foundation of God standeth sure, having this seal, "The Lord knoweth them that are his," and that those who *are* his will be most benefited by faithfully and kindly pointing out to them their duties to him, and leaving them to do those duties, or bear the penalty of not doing them.

It is one of the most encouraging facts in regard to this seminary, that so many of its pupils have so much practical faith in Christ, and that, by daily contact with Bible truth, their

minds are becoming constantly more and more elevated and ennobled.

Twenty-three of their number were, during the year past, instructed by Miss West in theological topics, and, on examination-day, bore a creditable examination upon such points as the assembled pastors and preachers chose to bring up, among which were the trinity and the atonement. Among them were some from the Arabic part of the field, who have, within a short time, acquired not only new ideas of truth, but a new language, the Armenian, in which to teach them to others; and one of the most touching incidents of the school-year was the effort of these women to do missionary work in their newly-acquired tongue.

The effort has been made to unite the different races, with their different languages, in this one seminary; but the trial shows more and more the need of a similar school in the Arabic-speaking portion of the field, to share with the Arabic theological seminary, under the care of Mr. Williams, in Mardin, the labor of training in their native tongue, and giving to the rising

churches of that region also, the laborers needed. The Board has accordingly decided to send out two ladies to take charge of such a seminary.

It has been the misfortune of the Harpoot seminary to have frequent changes of teachers, the first teacher having remained but a year, Misses Fritcher and Pond (now Mrs. Williams) a year each, — the former having left her own seminary in Marsovan during that time, — and Miss West still remaining. It is to be hoped that Misses Seymour and Warfield, who have now gone to take charge of the school, will be enabled to complete its work and establish another of a similar character elsewhere. In what has been said it is implied that we propose to open such schools only in connection with theological seminaries, and for raising up Christian educators. The care of establishing and sustaining schools, to do directly the work of educating the masses, we leave to the churches, who have already taken some steps towards opening a boarding-school in Harpoot; Kohar, the assistant teacher in the missionary

seminary, having made the first contribution towards it by giving four dollars and forty cents from her annual salary of twenty-four dollars. This school will need from America only contributions of prayers, unless some kind friend give a little aid toward erecting the needed buildings.

I add as a postscript portions of a private letter received from Miss West since the preceding was written. The notes are mine.

“After the lapse of several weeks, I take up the thread of my long narrative where I dropped it, at the closing exercises of our school-examination.

“Pastor Mardiros, of Harpoot, presented the diplomas to our graduating class, of fifteen women and girls. His remarks were very impressive. Among other things, he said he well knew that each one would take with her one or more evil spirits. One would say, ‘Now you are somebody; you have been educated, and are able to do what others can not do,’ etc., thus puffing her up with pride and self-conceit; another would whisper, ‘After all, what has your time spent in school amounted to? You have only made a beginning; you know but very



little, and are not fit to set yourself up as a leader to others!’ He warned them of the dangers that lay in these two extremes, and exhorted them to keep close to the great Teacher in the simplicity of faith, saying to the first suggestion, ‘By the grace of God I am what I am, and only through Christ can I do any good;’ to the second, ‘Satan, get thee behind me! I am in the place God designed for me; that is the best place for me, and what he has taught me I will, with his help, teach to others.’

“I wish you could have seen that class, as each one stepped forward and received her diploma from the hand of the good pastor; some of them so gracefully. Pastors Hagop, of Hulakegh, Mardiros, of Malatia, and Simon, of Bitlis, followed in excellent addresses to the class. Their hearts seemed to overflow with joy over what they had seen and heard; and yet they felt that much danger lay in the future. Said Pastor Simon, ‘Our joy is not yet *full*. We shall wait to see your future course, — what you will actually do when you go out into the world again. It may be some of you will cause us to hang our heads for shame; you may so con-

duct as to make your teachers say, 'Would they had never entered this school!'

"His allusion to the good work one of our graduates is accomplishing in Bitlis was encouraging.\*

"Our missionary brethren then spoke; Mr. Williams, through Mr. H. N. Barnum,—one of his characteristic and telling speeches. The pith of it lay in 'chewing the cud' of Bible truth every day and all day; meditation on the morning reading, be it never so small a portion; alluding to the ruminating of cows and buffaloes.

"The homely illustration will cause it to stick! I think no one present will ever forget it; and many may practice this spiritual rumination in consequence. Our new brother, H. S. Barnum, made a brief and pleasant speech by the aid of his namesake's tongue. Meanwhile, many of the people had come into the evening meeting, and it was decided to go right on and unite the two exercises.

"Rev. H. N. Barnum gave a most solemn and thrilling turn to his closing address by pointing to the last great 'Examination' awaiting us all, when

\* A widow named Mariam, who went from Harpoot, has for two years been teaching a school in Bitlis, about eight days' journey east from Harpoot, where Simon is pastor of a church.

the Master would present his diplomas, in the words, 'Well done, good and faithful servant, enter thou into the joy of thy Lord!' I never knew Mr. B—— to rise to such a strain of eloquence (I perfectly understood his Turkish), and the effect was electrical. Two or three earnest prayers were offered, and the exercises closed.

"Thus ended the day. The next morning, Friday, the school assembled for a 'farewell meeting.' The graduates were seated by themselves. I read portions of Scripture, which I wished them to mark and read often, and then made my farewell speech, reviewing the past three years, and looking forward to their future, and to eternity. It was a solemn season. We all wept together. Then Kohar spoke of our pleasant relations, and what a joy and comfort some of those dear women had been to her; and, as I had addressed her as my 'faithful fellow-worker, without whose influence to aid much of my labor would have been lost,' she said I had been 'a mother, more than a mother to her,' &c. &c. Then Eva\* addressed the school. She told them how great had been her desire to see the Harpoot school, and now that God had

\* The Arabic-speaking assistant teacher.

brought her here to take a part in it, how great was her joy to see its prosperity. She gave them some excellent words of advice, and then led us to the mercy-seat in a fervent prayer.

“Toma, of Diarbekir, followed in such an outpouring of soul in supplication, thanksgiving, and praise as could only come from the indwelling of the Spirit. I was amazed, humbled, and rejoiced! We then sang a hymn, and descended from that holy mount of heavenly communion. Misses Seymour and Warfield were present, and each said a few sweet words through me to the school, asking their prayers for success in the study of the language during the winter. I followed them in a few remarks about Miss W.’s mother and Miss Seymour’s friends, — what it is to leave *all* for Christ.

“After they were dismissed, I saw the good Pastor Simon surrounded by a group of our girls, in earnest and apparently solemn talk with them. He soon afterwards wished to see me, and then asked if there was one of our scholars who would be willing to go and labor in Moosh.\* I thought I would test them all, and, going down-stairs, said, ‘Pastor Simon wishes to know if any of our schol-

\* See page 208.

ars are ready to go and work for Christ in the dark regions beyond.' The word flew from room to room, and five answered to the call, with such beaming faces you would have thought some great joy had come to them,—Marinè, of Malatia, Mariam, of Maden, Marta, of Arabkir, Manoosh, of Diarbekir, and Badaskhan, of Shèpik.\*

“They almost ran to meet the pastor. It was no idle enthusiasm. They had counted the cost, and received this call as a direct answer to prayer. It made me think of Dr. Anderson or Dr. Clark going to South Hadley for missionary teachers. Most kindly and faithfully did B. Simon lay the whole undertaking before them, portraying the trials they would have to endure among a people so low, degraded, and ignorant. He told them of his wife’s experience in Khanoos, where Loosintak, their first child, was born in a stable; how the water leaked from the earth above, and was kept from her bed by a shelving board. That stable was partly under ground, dark and dirty. Then he gave them encouragement to hope that seed sown would sometime spring up.

“Our girls will never, I trust, lose the benefit of

\* These places are found on the accompanying map.

that long and interesting visit with this godly man. It makes me realize the importance of keeping alive the bond of sympathy between our scholars and the native pastors.

“Saturday morning I was requested by Mrs. Allen to come to her parlor, as some persons were wishing to see me there. I found there assembled the class of graduates, who greeted me most cordially and gave me a seat of honor.\* After a few moments, Toma, of Diarbekir, advanced, and in behalf of the class presented me with a handsome silver back-comb, suitably inscribed, as a testimonial of their grateful affection.† She added, as the tears started to her eyes, ‘We owe you more than words or gifts can tell!’ The whole class looked so joyful, and all requested that I would ‘wear it every day.’

“It was a perfect surprise. I had no thought of their attempting anything of the kind. I told them so, and that I did not seek theirs but them; that I had received, during the summer, proof of affec-

\* This distinction between the chief seat and others is still, on all occasions, regarded in the Orient.

† The class got this up entirely among themselves, no one beside knowing of it. They took a comb of horn to the silversmith and had him try till he succeeded.

tion, in words and actions, of *love and sympathy*, which I prized more than treasures of gold and silver. I could say in all sincerity that I loved them tenderly, and it had been very sweet to teach them, this year especially; the parting with them would be very hard, were it not for the hope of a meeting beyond, when our work is all done.

“They also presented Kohar with a silver penholder, prettily inscribed, and she made a speech in return. I then invited them to come, with their companions, to the reunion in the school-room that evening. Finding that there would be no social gathering of graduates this year, I concluded to attempt a general ‘sociable’ myself. Removing the desks, &c., from the school-room, and spreading carpets and rugs, quite changed its appearance. Mr. Allen’s melodeon was brought down, and placed near one of the posts in the center, a row of chairs was left around the wall, two or three small tables in the corners, and lamps hung on the posts and walls, and our arrangements were complete. The recitation-room was also fitted up for use if necessary.

“We procured a liberal supply of bread and grapes, Pilibos made a large quantity of cookies,

such as they like, and others sent native sweets, or sugars and nuts. A cup of tea, sweetened in boiling, and without milk, finished our entertainment. The guests came early, just after sunset, at the ringing of the chapel bell. The students of both schools, Arabs, Koords, and all, married and unmarried!\* pastors, preachers who were in the city, and their wives, besides two or three others connected with our scholars, — these, with the missionary families, made up a company of about one hundred and eighty souls. Music was the principal entertainment of the evening. We sang most of the new songs which all so much admire, — ‘Love at home,’ ‘Come, come away,’ &c. &c., also a few of the old ones which were called for. There was no formality. All seemed at home, and there was plenty of pleasant conversation among all present, but nothing rude or boisterous. It pleased me much to see our dear new sisters, ‘Hattie and Mary,’ † mingling with the crowd, who sat on the floor, and endeavoring to talk with them. I saw

\* Why this exclamation point? Because to allow unmarried men, even theological students, thus to meet the girls of the female seminary, is a thing so unusual in the Orient as to call for a mark of “wonder and surprise.”

† Misses Seymour and Warfield.



Marinè lightly touch Pastor Mardiros, of Malatia, and heard her say to Miss Seymour, 'This is my *pastor*.' That look and word had a whole sermon in it to my mind. It spoke volumes for the endearing relation of pastor and people.

"I saw Mr. Williams, who entered most heartily into the spirit of the evening, trying to converse with Baron Simon, of Bitlis. He asked me to ask him how he thought he would enjoy that relation,\* and when the good man said he had been thinking much since he came here, and he felt now that it was the will of God, and he should hold out no longer, Mr. Williams exclaimed, 'Glory to God!' and through me said to him, 'There is no more blessed work on earth than that of a loving and beloved pastor of a loving people. Your beard is still black; you may yet bring hundreds of souls into the kingdom.' In the course of the evening, 'Come to Jesus' was sung by the six Koords supported by the 'Union.' Soon the Arabic stu-

\* It will be remembered that Baron Simon knows only Armenian and Turkish, while Mr. Williams uses Arabic. Baron Simon had, previous to this visit to Harpoot, refused to become pastor of the church in Bitlis, and it was this new resolution which gave Mr. Williams so much joy. Some of the native pastors of Harpoot returned with him to B— and put him into the pastorate.

dents joined in, with Mr. Williams, in Arabic, then the Armenians in their tongue, and so on, till we were all singing in *five languages!*\*

“Pastor Mardiros, of Malatia, closed the evening with devotional exercises, directing our thoughts to the great company of the redeemed, by a chapter of Revelation. He said he could think of nothing but heaven all the evening; and, in a few words, he caused us to look forward to that reunion in the presence of our Lord and Master. We sang ‘Joyfully, joyfully onward we move,’ and then united with him in prayer. It was only half-past ten when all had departed. As each one left, they came to me, and with a cordial grasp of the hand thanked me for the pleasure they had enjoyed. Their faces showed that it was genuine. Eva said it had been ‘a sweet evening;’ our Pastor Mardiros said afterwards, ‘It was a delightful scene;’ and others remarked that it was the pleasantest evening they ever enjoyed; they should never forget it. Our missionaries voted it a ‘success;’ and I

\* The “Koord”s are the Koordish-speaking Armenians and Syrians, whom the churches are supporting and educating to be their missionaries in Koordistan. The five languages were Armenian, Arabic, Koordish, English, and Turkish, the last being used by Mr. H. N. Barnum.

was more than satisfied, so happy that I did not sleep all night for very joy! Sabbath day was most blessed. The anniversary sermon by Pastor Hagop of Hulakegh was good, and full of the apostolic spirit. It was a precious communion season that afternoon.

“I was much impressed with the closing prayer by Baron Simon. He prayed that they might all ‘grow gray in the service of Christ, bearing hardness like good soldiers.’

“Monday there was a constant succession of callers to bid good-bye. In the afternoon, three of the pastors came to my room, with one or two laymen, to examine five of our girls for admission to the church.

“The examination was most thorough and testing. Baron Simon had been anxious that Loosintak should be examined here, where she had professed to meet with a change of heart, and others wished to be examined with her, — Marta, Manoosh, Mariam, of Maden, and Heropsima, of Malatia. I was much gratified with the appearance of the girls, and I doubt if the pastors ever before received so intelligent and prompt replies from this class of candidates. They seemed quite touched

by their answers in two or three instances. Marta, especially, has wonderfully changed since you saw her. Her mind has undergone a transformation by the working of the Holy Spirit. I can attribute to nothing else such a waking up of intellect. They pressed her much to know why she was so anxious to go and labor in distant and dark regions; why she could not work for Christ in Arabkir. At last she could say no more, she had gone as far as she could properly; then Mariam said, very discreetly, 'Marta's reason is one she can not well state; she has seen other girls there turned aside from the work, and she fears it will be the same with her, if she goes home to labor.' This sent a few quiet drops from Marta's eyes. The pastors looked very sympathizing, and said, 'Ah, we understand it.' Strangely enough, I had failed to see her difficulty, and helped probe her all the closer, not thinking of the danger of their marrying her to somebody in common life. Have I told you of a pleasant little conversation with Loosintak? I was talking with her one day of her future. After a pause, she timidly said, 'It is a joy to think I shall meet you in heaven. Last Sabbath Marta and I were talking, and she said, 'If you or I should die,

and go to heaven before Miss West does, we will go and find her mother,\* and say, Your daughter led us to Christ.' Her eyes filled as she spoke. This bit of comfort seemed so direct from the Lord that it quite touched my heart."

\* Miss W.'s mother died May 23, 1867, aged seventy-six. An obituary notice of her was given in the *Missionary Herald* for August, 1867.



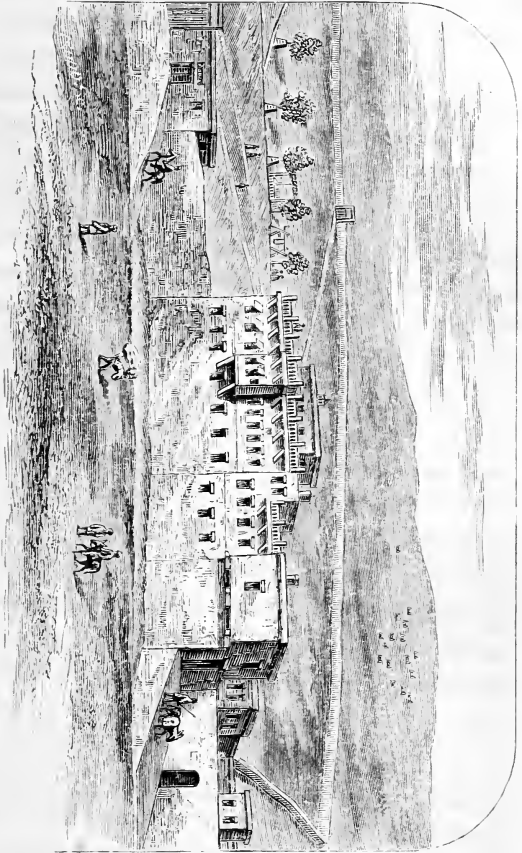
## MISSIONARY PREMISES IN HARPOOT.

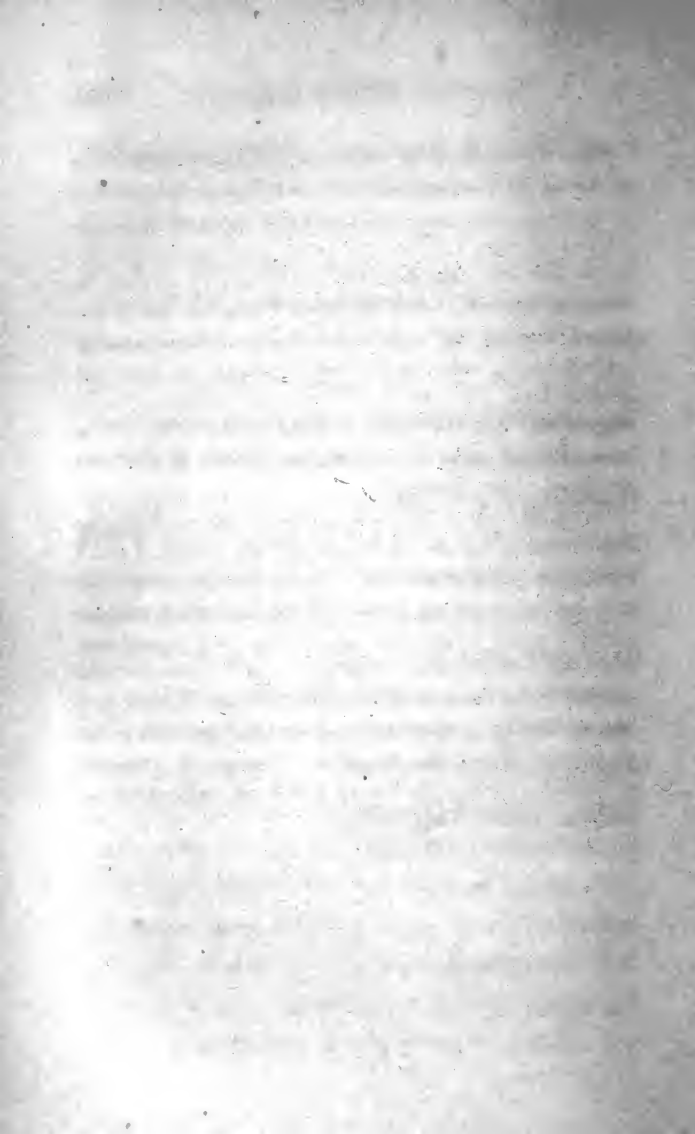
This sketch represents the eastern portion of the missionary premises in Harpoot, as seen from the south, the buildings in front, as seen in the sketch at the close of chapter second, being unrepresented. With the exception of a portion on the right, these buildings were not erected by us, but bought from an Armenian, who, like some in this land, having a sudden run of prosperity, built a bigger house than he could support, and then sold it for two thousand seven hundred and fifty dollars, which was probably less than half its cost. The upper story of the large building is divided into three parts, Mr. Allen occupying the left, I the middle, and the teachers of the female seminary the right, while the lower story is devoted to the pupils. The room on the extreme right, over the gate, is a Bible depository, — now in process of building, — and the laden donkey issuing from the front gate is supposed to be the one mentioned on page 242.

At the left is seen a stable, between which and the house is the play-yard of the seminary pupils. The walled and terraced space in the rear of the buildings, though dignified with the name of "garden," is, with the exception of the few trees which are kept alive by a weekly goatskin bottle of water in the rainless summer, a mere rocky, gravelly waste, as are all the mountain-tops and sides.

Upon the hill-top in the rear is seen a part of a Turkish cemetery, which extends far to the north and east, covering many hundreds of acres. Indeed, the city is nearly encircled by these graveyards, which, during the many centuries since Harpoot began to be, have received to their often re-opened graves the successive generations of its population.

HARPOOT FEMALE SEMINARY.







Upon the outside of the roof of the large house is seen a sort of railing, or "battlement," such as God bade the Israelites build around their houses. Deut. xxii. 8. Persons sometimes fall from the roofs which have no such protection, and die. We can see how readily one can, like Peter (Acts x. 9), go upon the house-top to pray. The "battlement" upon one side of this house is of boards, and so close and high as to form a place of real retirement, where, in the heat of summer, we sometimes sleep at night. The house is built upon the mountain-side, by digging into it, so that while the front portion of the roof is some thirty feet above the road, the back portion is level with the terrace of the "garden."

Just to the right of the female seminary is the outer gate, or door, of the house-yard; such a one, perhaps, as in Acts xii. 13 is called the "door of the gate." Sometimes these outer gates have inserted in them a smaller door, through which a single person may pass without opening the larger and heavier gate, which must of course be opened for beasts of burden. Some say that one of the gates of Jerusalem had such a small door inserted in or by it, called the "needle's eye," and that to this the Saviour referred when he said, "It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God." Luke xviii. 25.

## CHAPTER IX.

### *FRUITS.*

So shall my word be that goeth forth out of my mouth; it shall not return unto me void. — ISA. lv. 11.

**W**E have thus far looked chiefly at the work to be done, and the means and mode of doing it. We come now to the question of results. What has been the effect of these various methods of presenting divine truth to the ignorant and superstitious population of this mission-field?

And first, among the Mohammedans, who are the Arabs, the Koords, and the Turks. Among the first no work has been done, and among the second little besides calling their attention to the Christian system, and, among that portion of them known as Kûzzlebashés, awakening a spirit of intellectual inquiry, which will in the end lead to good results, but is so per-

verted by their pantheistic notions as to promise little immediate good.

Much greater benefit has been conferred upon the Turks of the district. Many copies of the Scriptures have been sold to them, by the reading of which, as well as by listening occasionally to preaching, and oftener still to informal talk upon Christian doctrine, but especially by their seeing real Christianity illustrated in the worship and the lives of its Protestant professors, the mass of them have been intellectually enlightened, and now look upon the Christian system with feelings far different from those cherished years ago. By this, as well as by the softening, enervating influence of age upon Mohammedanism itself, the old spirit of fanaticism has largely departed. Here and there among them a man avows a belief of Christianity, which, however, he fails to prove sincere by a Christian life; while very many of them despairingly anticipate the day when the crescent shall give place to the cross, consoling themselves with the hope that with their faith will also pass away those political evils and

burdens, which they ignorantly attribute to the sultan and his ministers, instead of the people, of whose character such rulers are the only fitting representatives.

The chief "results" have been among the nominal Christians, mainly the Armenians, of whom mention was made in chapter second. Some of these results have been already incidentally mentioned, such as waking up popular feeling in favor of education, both among those who adhere to the missionaries and are called Protestants, and those who do not.

One effect of the intellectual awakening, followed as it is so largely by studying the Bible, has been to bring the priesthood into contempt. The influence they formerly had over the superstitious people, so that the fear of being cursed by a priest was sufficient to turn multitudes away from seeking the truth, is now comparatively unknown. As a result of this, the swarms of priests who formerly preyed upon and domineered over the people are fast passing away. In Harpoot city and its fifty-four out-stations, in which years ago were two

hundred and fifty-six priests, there are at present but one hundred and forty-five. It is now difficult to persuade any except the lowest of the people to become priests. It is a common feeling that the influence and honor of the office have departed. The woman who was spoken of in the last chapter, as offering to give her daughter in marriage to a Protestant, has a son-in-law in a village near, who was about to be ordained as priest. When her consent was asked, she made inquiry, and, learning that a Protestant teacher had gone there, said, "Then all the people will become Protestants. Why should he be a priest to be left alone?" In earlier days, she might have hoped that he too would turn Protestant, and be employed as a missionary helper, but our rule not to employ priests, however soundly converted, is well known.

Another effect of this awakened public spirit is to cut off the support of the Armenian monasteries, with which the country is filled, no less than thirteen being in the Harpoot field.

But their revenues, and with them their glory and power, are passing away.

The monastery of Hulakegh, which formerly collected upwards of three hundred measures of wheat from that village and Bizmishen, obtained, in 1866, but eighteen measures; and from some monasteries the crowd of hungry "*vartabeds*"\* have departed elsewhere for food.

It is a fact of interest that while, at one time, in Harpoot and its fifty-four out-stations there were nine hundred and fifty-three families of Armenian papists, there are now but two hundred and thirty-three. The word of God has proved too strong for the man of sin, backed, as he has been, by the influence of a French consul. In Harpoot city, where at one time they made a great show, there is not now a papist.

But a more encouraging result of this intellectual awakening is seen in the public feeling of the community in regard to preaching. Formerly, anybody who could talk was accept-

\* An order of unmarried ecclesiastics. The priests marry, but only *once*, for so they interpret 1 Tim. iii. 2.

able alike in Armenian church and Protestant chapel, whether he talked sense or nonsense. It was to us, at one time, a painful question what to do to cure the people of the notion that any sort of a man with a tongue would do for a preacher. The popular prejudice was as inveterate as its twin feeling on the part of some in the churches at home,—that almost anybody will do for a foreign missionary. The opening of the theological seminary made the impression among the Protestants that preachers should come from that. But to have entered its doors was enough, just as with some more intelligent communities the D. D. attached to a man's name is sometimes a sufficient guarantee to give weight to wordy emptiness. A very feeble but good brother from Perchenj having been received, one who had not previously been able even to lead a prayer-meeting, we were amused by a special request that he should come the first Sabbath and occupy their pulpit. They wished to see the wonderful change which a few lessons in the seminary had made in him.

But all that is changed now. By degrees the more intelligent, discerning people of the villages began to distinguish between the members of the junior and the senior classes, and, in applying for men, to say, "Send us a senior, if you please;" adding sometimes, "Our people are becoming critical. They say that the man you sent us last week couldn't preach."

Later still, they began to discern the difference between members of the same class, and now many of them are as sharp critics on sermons and preachers as congregations here in New England, only in a different way from some of them. No amount of ability and eloquence will suffice, if the preacher fail to impart clearly some thought from the Bible worth carrying home, and in such a form that they *can* carry it.

We had purposely endeavored, as far as we dared, to awaken this popular feeling, in order to use it as a spur to quicken the steps of oriental indolence and inertia in the seminary. The people are now in danger of passing the goal, and we have begun to put on the brakes,



or rather the Master is doing it, in a way which is mentioned in chapter tenth, in speaking of Hooeli. Another good result has been secured, in an increasing demand, on the part of the Armenians, that the gospel in their spoken tongue should be read and preached in their churches; and, in thirty-three of these, either regular or occasional services have been held, aside from the established church service.

But this influence of reading and Bible study has not been merely intellectual, — under which name I might mention an increasing spirit of awakened enterprise, rousing the people from their condition of sluggishness, and urging them on in the path of civilization. It has also been moral, and has done much to elevate the standard of morality among the people at large. In Aghansi, a Turkish and Armenian village, a Turk asked in surprise what had happened to three profane, quarrelsome women, that he heard their profanity and wrangling no more. He understood the cause, when told that a Protestant helper had come with the Bible a few weeks before. The same influence

has told so powerfully upon popular sentiment that to lie or cheat is sufficient now to make the detected man blush, which was not the case years ago.

The cause of temperance too is advanced. Those who take the Bible as their guide at once leave off wine-drinking, and that without any special instruction from us.

Another effect which appears on every hand, but specially among those who are called Protestants, is the elevation of woman from a condition little better than slavery, to her true place as the loved and honored companion of her husband. Pages might be filled with statements and incidents illustrating the gradual process by which this civilizing, elevating work goes on among both sexes. Never shall I forget the amazement manifested by the people when first seeing the respect shown by the missionaries to our wives. "What, a *woman* enter a door before a *man*!"

Then, convinced that our ladies deserved the honor shown them, they lamented their own hard lot in not having such wives. "How

happens it," said a man to me one day, "that *all* the missionaries' wives are angels?" But now some of them have angels too for companions.

Step by step have the wives risen in intelligence and worth, and step by step have the husbands too advanced, till there are many family circles where mutual respect and love make the twain really one flesh.

But all these results are merely incidental to the one great aim of bringing men to Christ, and organizing Christian churches. It is by this, by seeing the gospel become the savor of life unto life to scores and hundreds, that our hearts have been made truly glad. In Harpoot city and its fifty-four out-stations, during the winter of 1866-67, usually about four thousand persons heard the gospel on the Sabbath, and, including one hundred and sixty-nine members of the seven churches previously spoken of as put in our charge by the enlargement of our mission-field, there were, in April, 1867, thirteen churches, with four hundred and three members, and nearly three hundred other hope-

ful Christians, waiting to be received to existing churches, or to be organized into new ones.\* About two hundred of these last were new converts, fruits of a revival with which several communities were blessed in the winter of 1866-67.

Of the eleven pastors of these churches, six are wholly supported by their own people. The two churches formed in 1867 receive aid from us equal to half of their pastor's salary, and the other three a less amount. While, however, the total salary of these eleven pastors amounts to but about \$1300, the churches and congregations paid, during the year 1866, for support of pastors, chapels, schools, missionary work, etc., \$3,969, in gold.

The work of forming churches, which we did not begin till 1864, will now go on more rapidly, and it is hoped that, within the coming year, six others will be organized, one of which will assume the entire support of its pastor from the first. Notwithstanding our rule,

\* It will be borne in mind that this does not include the churches in Diarbekir, Mardin, and other places outside of the Harpoot field.

allowing us, when necessary, to aid a church in a decreasing ratio for *five* years, all of those formed by us previous to 1867 now pay all their own expenses, including schools.

It may be interesting to take a glance at some of the places where churches are soon to be formed. The first is in the eastern part of Harpoot city, where already a chapel has been built, the people paying four hundred and forty-one dollars of the seven hundred and twenty dollars expense. A separate service is sustained here with the hope of soon forming a second church and settling a pastor.

In Geghi Kasabah, among the mountains, four days' journey north-east from Harpoot, a man named Sarkis years ago became possessed of a Testament, which he then could not read, but had some one read it to him. The book was taken away and burned, and Sarkis cast into prison. But a fire was kindled which could not be put out. In 1858, we visited the place, and found a little company of sixteen men bold enough to call themselves our friends. It was to them and others, that, at a later day,

the sermon on lying spoken of in chapter sixth was preached ; and now we hope that enough persons have been converted, and learned to watch against their besetting sin, to form a church. A graduate of the seminary in 1867, a " first-class " man, one who was much sought after, and had a call to Husenik, his native village, chose to accept a call from this wild region, because there he can bear more hardships for Christ, and he feared that it might be difficult to find a man able and willing to go. The little company of believers are sorely persecuted by both Armenians and Turks, but we hope that, with such a leader, they will have much of the martyr spirit, and be a bright light in the midst of those mountains.

Two days' journey east from Harpoot, on the northern bank of the Euphrates, is Palu, also in the midst of a wild region. Here the twelve women mentioned in chapter fifth were whipped into reading, and some of them are zealous workers for Christ. We hope that of the eighty persons who usually attend meetings there, twelve are Christians. A young gradu-

ate of the seminary has just gone there as a candidate, and, if a certain Diotrephes, named Stepan, does not get the desired pre-eminence, we hope he will be settled as pastor.

Some fifty miles south from Harpoot, in the Taurus Mountains, is Choonkoosh, a city of some six thousand inhabitants, Turks and Armenians. I made my first visit there in 1857, with Mr. Dunmore, when, after several hours' effort, and by the aid of the Turkish governor, we secured a lodging-place, only to be driven out by a wild mob composed largely of women.\* When they had thrust us out into the rain and pitchy darkness, the Xanthippe who owned the house consented to let us go back on two conditions: (1.) That we should accept a meaner room; (2.) That we should leave at daylight. We consented, and ere we could see the daylight, her shrill cry, "Up, and begone!" woke

\* Probably most readers of Acts xiii. 50 do not think why the Jews stirred up the "devout and honorable women" against Paul and Barnabas. No doubt then, as now, it was because they hoped that *women* would escape punishment for an act which men could not safely do.

A mob of devout women stirred up by their husbands, for this reason, once gave me a good stoning in the city of Harpoot.

us from sleep, and sent us forth to seek a new place for that Sabbath's rest. The wild people seemed ready to kill us, and the next day we left. The following year we sent out a helper there, but a mob drove him from the place, and he was put back and retained there only by the pasha's power. Many copies of the Scriptures were sold, and the good seed took root. When, in the autumn of 1866, we missionaries, with the members of the Harpoot Evangelical Union, took this route to Diarbekir, what a different scene met our eyes! In place of a mob of women to drive us out, urged on by a fierce crowd of men, the "brethren" led us to a prominent three-story building, which, with its massive walls of stone three feet thick, and bound together by timber, seemed built to stand for ever. It was erected upon the mountain-side, and had less room in the lower story; but in that was a stable, and a school-room for one hundred children. The second story was divided into rooms for a pastor, and in the upper story was a room to seat five hundred or more persons. Around the walls were standing ladders with a



pile of mud at the foot of each, and a woman making little balls and rapidly tossing them up to another woman at the top of the ladder, who quickly spread them on the wall for plastering. And this was a women's plastering-bee, for the more speedy completion of the chapel, that the missionaries might preach to them. The stone and timber they and their husbands had brought, the latter from a long distance; and, with four hundred dollars aid from us, had erected a building which would cost probably fifteen hundred dollars. Of the two hundred and eighty persons who are usually present at meetings there, we trust that at least fifteen are real Christians, and these we hope ere long to see organized into a church with a pastor of their own, whom all the congregation will aid in supporting.

I say, "We hope to see a church organized," for, in accordance with the principle that the churches are to manage their own affairs, they, by their pastors and delegates, met in Harpoot, Oct. 17th, 1865, to consult together about some form of ecclesiastical union.

With a spirit of manly earnestness and of Christian feeling which surprised and gratified us, they, after much prayer and consultation, adopted a constitution, of which the following is a translation :—

“We thank God that evangelical churches have been planted in this land by the missionaries of the American Board; and, though it is the right of the missionaries still to prosecute their special work independently, and we still need their aid, yet, feeling that it is the duty of the native pastors and churches to undertake this work themselves, and knowing that this can be done only by united action, we, therefore, the pastors and churches of the Harpoot pashalic, agree to form a union by adopting the following—

#### CONSTITUTION.

I. The name of this body shall be the Evangelical Union of Harpoot.

II. Those evangelical churches and pastors that give their assent to its rules may be members of the Union.

III. Its meetings shall be composed of the pastors and one delegate from each church. Mission-

aries of the American Board, pastors from other places, and licensed preachers within our own bounds, may be members without the right of voting; but no one shall be a member who does not unhesitatingly receive all the teachings of the Bible, and specially those fundamental doctrines which are briefly expressed in the Assembly's Shorter Catechism.

IV. To attain the object of our Union we will strive (a.) To promote the soundness of faith, peace, purity, activity, and increase of all the churches. (b.) To plant new churches in places where desirable. (c.) To seek out, educate, and set apart to their work, men suited to be pastors, preachers, or teachers, and, (d.) To unite all the churches in a strong bond of Christian fellowship, and in earnest and self-denying efforts to extend the kingdom of Christ, and especially, 1. By giving their sons and daughters to the work of Christ wherever needed. 2. By aiding to support poor persons preparing to labor for Christ. 3. By aiding feeble churches to support their pastors and teachers. 4. By supporting preachers and teachers in unevangelized places. 5. By erecting suitable chapels and school-houses wherever needed. 6. By

establishing, in all the cities and villages of our bounds, good schools, whose chief object shall be to make their pupils intelligent students of the Bible; and, 7. By supplying every person with the entire Bible, and inducing him to study it.

V. It shall be the duty of the Union to deprive unworthy pastors or preachers of their office; and, when it is exceedingly necessary, a pastor may be dismissed with honor from his connection with one church to be the pastor of another. Whenever any members of a church appeal to the Union against any decision of their church, their appeal must be made known to the President in writing at least a month before its consideration, that he may make it known to the members.

VI. There shall be one regular meeting sometime during the autumn of each year, and with the approval of two churches the President can call a special meeting at any time. Not less than five members shall be a quorum in any meeting.

VII. The officers of the Union shall be a President, a Scribe, a Treasurer, and an Examining Committee of three, who shall be chosen annually by ballot.

VIII. The President shall preside in the meet-

ings, and in his absence another shall be chosen to take his place. The Scribe shall keep a record of all the doings of the Union. The Treasurer shall once a year make a written report of all receipts and expenditures. The Examining Committee, or one of their number, shall once a year visit each one of the churches and report their condition to the Union. When a church are in fault, it shall be the duty of the Union to try to bring them to repentance; and any church which shall fail to heed such efforts shall be expelled from the body."

Articles ninth and tenth I omit as not of interest to the reader. It will be seen that here is a pretty extended plan of Christian work to be done,—Bible distribution, an education society in the largest sense of the name, home and foreign missions, and church erection. And upon all these labors they have entered with greater or less zeal and effect.

I have already spoken of our early throwing the care and expense of schools upon the people. They are doing nobly in assuming them, and are beginning to do something in supporting poor men preparing for the ministry.

Church erection is entirely in their hands, we only giving "grants in aid" where we think the people need them. They take the entire responsibility and build, we giving a fixed amount, which is usually not more than from one-fourth to one-third of the estimated expense.

Not only every church, but every community also where there is no church, has a Bible society, which buys from us at wholesale, at twenty per cent. discount from the retail price. The books are carried from the city depository in bags on the backs of donkeys, which, in winter, are often seen standing at the missionary's door. "Has your donkey given out?" or, "Why don't you feed your donkey?" is the phrase for stirring up a negligent Bible society, and one well understood, and, I am sorry to say, too often called into use, though twenty-two hundred and fifty dollars' worth, in gold, were sold from the depository in 1866.

The home missionary work is largely done by the personal efforts of individuals, who go singly, or two and two, from each community

to neighboring villages, especially on the Sabbath, to read the Bible and explain its contents to any who are willing to hear. At times, during the winter, persons spend days and weeks in thus going from place to place as unpaid laborers for Christ, except as the Master pays them; and it is chiefly by such efforts that gospel light has been so generally shed abroad in the region of Harpoot. At one time, thirty-five members of the city community thus went abroad, some of them spending weeks, and going to places three days' journey distant. When asked to do so, we furnish a horse or donkey for such persons to ride. Harpoot city church has furnished twenty-four men for Christian work permanently, of whom two are pastors, five licensed preachers, and seven students in the seminary; three have died in the service, and the rest are employed as helpers and teachers.

The women, too, do their part as they are able. One woman deserves particular mention. She is connected with a circle of wealthy friends in the city, and was so bitter an enemy to the

truth, or rather the delusions of the Protestants, as she supposed, that she threatened to burn her husband's Bible if he brought it home from his place of business, which he did not dare to do. He came begging the missionary ladies to call upon his wife, saying, "I know she will be pleased with the honor of a call from you, and perhaps you can persuade her to learn to read." They called, and, to their surprise, she consented to have a favorite teacher, the "Union teacher," Garabed, spoken of at the close of chapter seventh, come to her house and give her lessons. In a few weeks she could read intelligently, and the scales fell from her eyes. She at once took up the cross of shame and came to the Protestant chapel, and became a Christian before her husband, who is the man mentioned in chapter third as desiring a cheap religion. Though in feeble health, she is an earnest and very efficient laborer, and often goes to villages from three to ten miles distant to hold meetings among the women, whom she has remarkable skill and success in persuading to accept the truth.



The so-called "foreign missionary work," as undertaken, is to be done in the central portions of Koordistan, in a district extending from four to twenty days' journey to the south-east from Harpoot. In this work they are united with the churches of Diarbekir and Mardin. The language of the district is mostly Koormangie Koordish, which none of the people of Harpoot, and but a few of those of Diarbekir, know. In the autumn of 1866, it was my privilege, with Messrs. Allen and Williams, and some members of the "Evangelical Union," to spend a month in touring in those wild regions, and to see the condition of deep *dégradation* of the mingled mass of Armenians, Koords, Turks, and Yezidees.

The way in which the churches were led to undertake this work was strikingly providential. Into a meeting of the Union, held in Diarbekir, strayed a young man who knew but a few words of Armenian, but the pastor of the Harpoot church was born and had lived in Koordistan, and knew the language perfectly. The young man's story, as given to him, and

afterward proved to be true, was that a man in Redwan, some four days' journey to the east, had given him money to come to the west and find, if he could, the men who teach the gospel, and gain a knowledge of it, and return and teach his countrymen.

The pastors and delegates present at once decided to adopt him as a beneficiary of their churches. The American churches had, they said, sent the gospel to them, and it was their duty to give it to these perishing ones. Three other men were found, and at once taken to Harpoot to be educated under the care of the city pastor, whose early knowledge of the Koordish was thus made of use. As a result of his earnest labors in teaching them Christian doctrine, the four were hopefully converted during the precious revival which followed. Never have I been in a more interesting monthly concert than was that in Harpoot, when these four men rose in turn, and, in their native Koordish, translated by the pastor, told of their own and their people's wretched condition, and begged the prayers of God's people. Two

others have been added to their number, and with them, and the wives and children of the married ones, and a few other persons who know the Koordish, a meeting, probably the first ever held in that tongue, was recently held, in which not only the prayers and the remarks, but also the Scripture reading and the hymns, were in Koordish, the last having been translated from the Armenian by one of their number, who has learned enough of that language to do it. The little boys of Mr. Walker's congregation in Diarbekir, too impatient to wait for these men to be educated to go, themselves selected a man, put their pennies together to support him, and sent him to Redwan to preach the gospel to the Armenian, Assyrian, Turkish, and Yezidee population of that wretched town.

I anticipate it as my own richest source of future joy in the missionary work to learn the Koordish tongue, and lead on to the regions beyond these foreign missionaries of the newly-planted churches.

## CHAPTER X.

### *TITHE-GIVING — REVIVAL.*

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. — MAL. iii. 10.

**I** HAVE already spoken, in chapter third, of the obstacles which the covetousness of the people, and their false ideas of the missionary work, threw in the way of efforts to make the churches self-supporting, and of our unyielding purpose to carry on the campaign from this base, accepting no man as a convert, and especially no one as a helper in the missionary work, who did not seem to adhere to Christ instead of us, and to be ready to make effort and sacrifice for him. A single illustration of the way in which the professed desire of a community for the gospel was some-

times tested will put the principle in a clearer light. Some twelve miles south from Harpoot, but in full view of the city, upon the face of the Taurus range, is Hoh, a village with some eight hundred Armenian and eight hundred Turkish inhabitants.

By much effort, during a vacation of the seminary some years ago, we succeeded in renting a room and locating a student there for the winter. The only apparent result of his four months' labor was a softening of the prejudices of the people, teaching a few persons to read, and selling a few copies of the Scriptures. The following winter we did not occupy the place, but those copies of the Scriptures were doing their work, and the succeeding year a man came to ask that some one might come to "explain the Scriptures, as the student used to do." Accordingly, for several successive weeks, we sent a student on Saturday to spend the Sabbath there, and return on Monday to his studies. But, as they left him to pay ten cents each time for his donkey's barley, we stopped his going, when again some of the people came

to inquire why their preacher didn't come. "You wish him to come," said we, "and compel him to pay for his donkey's food!" "If that is all, we will give it," they replied; and the preacher resumed his visits. As the time for the student's graduation approached, they applied to have him come and remain with them. "We would gladly have him do so," we replied, "but he can not remain in the street." They provided a room at their own expense, and he took up his abode with them. A few weeks later, the people of another place came for a preacher. "There is a hungry one in Hoh, whom you can have," we replied. They went to call him, and he came to Harpoot with some of his parishioners, who inquired why we were taking away their preacher. "You are sending him away," we replied. To their surprised inquiry, "How?" we answered, "You have starved him out. Why don't you give him something to eat?" We were thinking of doing it," they replied, "and will pay him twenty piasters (eighty cents) a month." He returned with them, and had re-

mained about a year, when he notified us that their share of his salary was two months in arrear, and that they said, that, owing to the absence of some of their number, they could pay only two hundred instead of two hundred and forty piasters during the ensuing year. A brief note directing him to come to Harpoot secured the prompt payment of the sum due, and the promise of the *two hundred and forty* piasters. They then made up a subscription for two thousand piasters, and requested from us a "grant in aid" of the erection of a chapel and parsonage.

Thus, during the early stages of the work in Hoh, we disciplined them to honesty and promptness in dealing with their preacher. Might not some parishes in this land, some, too, of which single members could buy out any of our oriental communities entire, profitably be subjected to the same discipline?

Thus we put the gospel upon its *own merits* with its professed friends, always so conducting as to make them feel that the truth is sent from God to them, and that, if they receive it, they

do so for themselves and their children, and not for the missionaries and American Christians.

But it remained for a poor blind graduate of the seminary to strike the blow which bids fair to set many free from this bondage to selfishness and covetousness, and enrich them with the blessing which God bestows on the cheerful giver. This young man, whose name is Hohannes, "John," is so ready in quoting Scripture that he has been surnamed Hamapapar, "Concordance."

In the north-western section of our mission-field, near the city of Arabkir, is Shèpik, the village in which is that one of the "seven added churches" spoken of in chapter fourth, whose pastor was supported by missionary funds. When, soon after the annexation of the Arabkir territory to our field, Mr. Barnum and I went to visit Shèpik, and saw the deep poverty of the people, we exclaimed, "No wonder that during all these years the people have paid but two dollars and twenty cents to their pastor! Here, at least, is one permanently pauper.



church." We raised a small subscription among the people, and, resolving not to support the church with the Board's funds, left them to get aid from sister churches, in which they succeeded. But the pastor, who, previous to his conversion, had been one of that incurably sluggish and covetous race, the Armenian priesthood, did not get as much as he thought he needed, and came to us to complain. We referred him to the "Evangelical Union," then in session; and a satisfaction it was to see the faithful, practical way in which they examined into the case, coming at last to the decision that his own want of energy had been the cause of his people's inactivity. They decided that he should leave them, and go as a missionary to a village near, where the opposition of the people would wake him up, and that "John Concordance" should take his place for a time.

The blind preacher went, and, to the complaints of the people about poor crops and poverty, replied, "God tells you the reason, in the third chapter of Malachi, where he says, 'Ye are cursed with a curse, for ye have robbed

me.'” Then, taking for a text, “Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it,” he began to preach the duty and privilege of setting apart at least a tenth of their earnings for God. He enforced the duty not as a Mosaic rule of action, but as something enjoined from the earliest times, and as of pre-eminently binding force on Christians. “Did not even Abraham pay tithes?” he inquired. “And if the Jews, with only their own home work to care for, besides expending so much for sacrifices, and in traveling to and from the temple, were obliged to pay one-tenth to the Lord’s treasury, Christians surely should do no less. Does not Jesus say that the Pharisees ought not to ‘leave undone’ the tithing of their herbs? And does not the apostle say to the Corinthians, ‘Upon the first day of the week let every one of you lay by him in store, as God has prospered him’?” He then called

to mind the words of the Lord Jesus which the apostle exhorted the Ephesians to remember, "It is more blessed to give than to receive." Going on still further, he dwelt upon the sin of a Christian's sitting still and waiting for the collector to come and dun him for the amount due the Lord's treasury. "Don't you see," said he, "the command is, *Bring ye* all the tithes? Why not *bring* your offerings of money to God as much as those of prayer and praise?"

The blind man had seen the pith of the matter better than we who had eyes, and his fitly-chosen words produced the desired result. Including the family of the absent pastor, there were in the Protestant community eighty-two persons, old and young, of whom, including the pastor and his son, sixteen were adult males. But of these sixteen, two were wandering in distant parts, one was a blind beggar, and one a simpleton, leaving, besides the pastor and his son, ten adult males, six of whom, with ten females, were members of the church. Most of them cultivate the soil, the owner of which exacts half of the crop for rent, and the govern-

ment takes a tenth of the remainder for taxes.\*

They all gave another tenth to the Lord's "storehouse," a room which they set apart to receive the tithes. Thither they bore one-tenth of all which came to their hand, he who went to the city to labor for twenty cents a day bringing two for the Lord's portion. The man who caught fish from the neighboring stream sold one of ten for the Lord; and even the blind old beggar brought a tenth of his gatherings to the same depository. Enjoying this so much, they agreed to bring another tenth for building a chapel, and promptly paid the amount. But "John Concordance's" Bible knowledge failed in one point. It was nowhere said that he should live from the tithes, and, forgetting to class himself with the Jewish consumers of tithes, he had left them in the "storehouse," and continued to receive an ad-

\* No one, who has not seen oriental poverty, can at all realize how very poor these people were. Most of the houses as well as lands belong to the Turkish owner; and I think it may safely be said that all their property, including clothes and household utensils, would not exceed twenty-five hundred dollars in value.

ditional sum from the people for his own support, and was at first much shocked at the idea that *he* should use the *Lord's portion*. Thus, during the year, that people paid in all one hundred and ninety-three dollars, in gold. The result was that they recalled their pastor, assuming his entire support, and, with aid from us, built a chapel and school-room, and a "storehouse," in which to deposit the Lord's tithes. Never have I seen happier men than they seemed to be in their poverty, self-denial, and liberality. In reply to one who said to them, "Now, of course, you are satisfied; you have paid God his tithes, and have nothing more to do," they replied, "Not so, indeed. All we have is his, and when he calls for all we must give it; but we feel that *now* he calls for so much."

In September, 1866, the Evangelical Union held a meeting in the city of Arabkir, and, hearing of the work in Shèpik, went there for a day's meeting. To our surprise, the Armenians invited us to hold the meetings in their church. The forenoon session of four hours was spent in prayer, and discussing the ques-

tion, "May we hope to see a general turning of sinners to Christ; and what means shall we use to secure that object?"

It was not a mere discussion, but considerable time was spent in prayer and singing,\* and the Holy Spirit seemed to be present, filling all hearts with something of the revival spirit. A brief sketch of the discussion from notes taken at the time may not be uninteresting. I give it much condensed; leaving out remarks made by the missionaries.

The President of the Union, the Harpoot pastor, began by saying, — We may not only "hope," but be *certain*, that a revival will come if we seek it; and, as one means to this end, we are ourselves to be awake, and to labor in earnest to turn sinners to Christ.

*Preacher from Hoh.* We must, by our own lives, convince sinners that there is a difference between them and us. We must pray in secret, and in our preaching put ourselves

\* Never did "Sweet hour of prayer" sound sweeter than in that Armenian church on that day.

in sympathy with the hearers, saying, “*We*, and not *ye*.”

*Hulakegh Pastor.* Good preaching and praying and good living will turn men to Christ. We must, too, tell men that they are lost, and put the Bible into their hands.

*Husenik Preacher.* Two errors prevail, and keep sinners away from Christ. They feel, (1.) That to think on spiritual things is only preachers’ business, and, (2.) That preachers are proud. We must try to remove these impressions.

*Perchenj Pastor.* We must preach God’s justice, to awaken sinners.

*Harpoot Pastor.* This is true. We must dwell upon special truths fitted to rouse men.

*John Concordance.* Men confess that the soul’s salvation is a great thing, and that worldly things are nothing. Let us enforce this idea.

*Malatia Pastor.* We must dwell much on the love of God in Christ Jesus. The Greenlanders, who had listened unmoved for years to other things, could not resist this.

*Perchenj Pastor.* We must preach on the

worth of the soul, so valuable that God's Son died to save it.

*Maden Helper.* Men need to feel the hatefulness of sin, and dread its punishment. Let us talk of these, trembling ourselves.

*Palû Preacher.* We must love the people, and labor in private with them personally.

*Harpoot Pastor.* We must preach practically, *for a purpose*, asking not, What shall I say to fill up the time? but, What do my people need, and what can they do? We must give correct ideas of the Christian life as it is, and not as biographers represent it, when trying to make saints of their subjects.\* We must preach practically, experimentally, feelingly, trying to live as we preach.

*Mashkir Pastor.* All my thoughts have been given by others, except that we try to show

\* Would it not be well for writers of biographies in other lands to remember this, and not discourage readers by making all their subjects perfect? In reading the lives of departed saints, it strengthens the reader sometimes in Christian purpose to know that they, too, had human weaknesses to trouble them, as well as we poor sinners who yet remain in the flesh.



men the uncertainty of life and the need of preparation for death.

*A Missionary.* How solemn the responsibility resting upon us all! At the Judgment it will be said, "Where are the souls I committed to you?" We must by prayer and effort lay hold on sinners to lead them to Christ, and there will be a revival. You pastors must not look to us, but to Christ, and pray much for each other, and so labor as to save your people.

*Shepik Pastor.* We must remember God's words by Ezekiel, "His blood will I require at their hand." I confess that I have not done my duty.

*Harpoot Pastor.* This discussion has been a useful one. Henceforth let us labor for a revival.

The afternoon session was devoted chiefly to discussion of the question, "Ought the churches henceforth to support their pastors without aid from abroad?" Much to our surprise and gratification, this question, after a lengthy discussion, was decided unanimously in the affirm-

ative, and then the means of securing the end considered.

On subsequent days, other questions were discussed, e. g.,—

“What means shall we use to keep the churches pure?” “Is poverty ever a reason for leaving the ministry?” “What means shall we use that all the members of the churches may be more wakeful and spiritual men?” “How shall we win men?”

After a full discussion of the question of tithes, the following, which was penned by the Harpoot pastor, was unanimously adopted: “Resolved, that we exhort our people to give a tenth or more of all their earnings for the Lord’s work, not as bound by the Mosaic law, but from the duty of Christian liberality, and because they and all they have are consecrated to God, and, when necessary, they are to give all their possessions and their lives also for his glory.”

I have already spoken of the fact that the pastors and preachers set the example to their flocks by giving a tenth of their own salaries

for the support of teachers in the theological seminary.

From that meeting we all returned with the purpose to preach over the blind man's sermon till others should imitate the people of Shèpik.

Among the communities which threatened to be most difficult to bring up to this duty was Hulakegh, of which, on account of the excessively niggardly character of the people, I once said, "I know of *one* people that will never have a pastor. They are too mean to support one." They had, however, settled a pastor, in 1865, and were then paying two-thirds of his salary. Having often labored in past days to rouse their generosity, I got an invitation from the pastor to go down and try the blind man's sermon on his people, and, if possible, to persuade them to support him entirely. I was able to preach as never before to them, and still was obliged to come away feeling that the point was not gained. They would not set a noble example to the other churches. The offer to "beg money somewhere, and help support their school for five years," if they would

only begin at once to support their pastor, did not rouse them to the strength of purpose to say, "We will." They met, and talked, and prayed over the matter; but among their number was one man of some means who could not make up his mind to consecrate his tenth. A young student in the seminary being present in one of these meetings, and seeing this man's course, broke out with, "Brother, it seems to me that only those who are afraid God will give them a *great deal* are unwilling to return his tenth!"

This was an arrow in the mark. The man, who was really a Christian, exclaimed, "I see it!" and at once rose and began to pray, confessing, "O God, I have robbed thee, but will do so no more!" Each of the others present did the same, each man making his separate covenant with God by prayer.

They then said to the young student, "When harvest time comes, we wish you, with the best singers in the seminary, to come down, and we'll put you on one cart, and the Lord's por-

tion of our grain on others, and bear it with songs of joy to its place.”\*

Through the efforts of the pastors and others, this spirit gradually spread. Two other churches, which were then receiving aid from us, began to care for themselves, and the crisis of the conflict with the covetousness of the churches and communities seemed to be passed.

As one result in Harpoot city, the office of collector to go from man to man and dun for the pastor's salary was abolished, and a box, with a hole in the cover, and the keys of its two locks in the hands of two men, who, to prevent any misappropriation of funds, must open it together, was put in a public place, and each man expected to do his tithe-giving, as he does his praying in secret, from the fear and love of God.

It was deeply interesting to see the effect produced on some minds by this action.

\* The regulations for collecting the government tenths compel the people to retain their grain on the threshing-floor till leave is given to all to remove and store it.

Crops thus waiting for the tithing-man are often injured or destroyed by storms.

Said a plain man one day, "I feel that this entering into partnership with God — he furnishing the capital and asking ten per cent. of the gains for its use — will save me from much temptation. How can I dare to cheat now, and put dishonest gains into his treasury?" A little girl in Maine one day gave me two cents for missions, saying, "I have *scoured* them." This tithe-giving promises to clean the money which goes into the Lord's treasury in eastern Turkey. Would it not be well if all Christians would oftener *scour* their money, by entering into partnership with God? Another man, being present at a meeting in which some pledged their tenth, went away, and returned the following week, saying, "I was here last week, and heard you talk, and I said, 'How shall I consecrate my *money* to the Lord, when I have not yet given him my *heart*?' I trust I have now done the last, and wish to do the first. Please put down my name." He had not previously been known as a Protestant, if indeed he had attended the chapel.

We now began to see the connection between

the two subjects discussed in the Shèpik meeting. In discussing there the means of securing a revival, no one had thought of tithe-giving; but one “means,” whose use God blessed to revive his own people and turn sinners to Christ, was this consecration of their substance to him. According to his promise, he opened, not the “windows of heaven,” to give *rain* and *fruitful harvests* till there was not “room enough to receive” them, — though he has since in a striking way bestowed this blessing on some of the tithe-givers, — but the windows of his spiritual heavens, to pour down the blessings of his grace.

A full account of the precious revival which followed in Harpoot city and several other places, and in which many persons were brought to Christ, and the members of several of the churches lifted up into a higher plane of spirituality, would fill chapters instead of pages. The first decided indications of the Spirit’s presence were in a meeting of the Harpoot city church for examining candidates for church-membership. All present wept together

over their sins, but the candidates were not examined, and the pastor dismissed the meeting, saying, "I leave you in the hands of the Holy Spirit."

Some cases of conversion were deeply interesting, and some of awakening and failure to find true peace even more deeply painful.

Some years ago, a wealthy young man named Sarkis, a man of intelligence, and who had traveled quite extensively, and, in his travels, had imbibed the principles of French infidels, came to Harpoot, and went into partnership with a man named Mardiros, who, hearing his partner's infidel sentiments, said to him, "I am no Protestant; I never go near them; but I advise you to go to them, and buy and read a Bible, and be cured of your infidelity." Sarkis, who was a lover of books, followed this advice.

Meeting the Protestant pastor occasionally in the market-place, he gradually became interested in him, after a while began to call upon him at his house, and then to come occasionally to the chapel, where at last he was a con-



stant attendant. As the pastor was one day preaching with much earnestness and power, a sense of his lost condition took such hold of Sarkis that by no effort could he throw it off. When his wife, seeing his sadness, asked and he told her the cause, she laughed at the idea of a man's feeling so sad about sins, which a priest could so easily pardon. When he requested her to go and call the pastor, who lived near, she pretended to do so, and returned, saying, "He says he will not come." Her explanation of this untruth was, "He tried to deceive me; why should not I pay him in his own coin?" Thus cast off by men, as he supposed, Sarkis opened his Bible for comfort; but his eyes fell on Matt. xxi. 19, "Let no fruit grow on thee henceforward for ever." "I am that cursed fig-tree!" he exclaimed, and in despair closed the book. He saw and conversed with the pastor, but for days found no peace.

Among the new converts was a man named Garabed, one whose joy and zeal to lead others to Christ were very great. One day the pastor,

with this young convert and Sarkis, went to call upon the only Unitarian to be found in Harpoot, a man who for years had been an earnest Protestant, and a liberal supporter of the pastor, and whose case excited much sympathy, not only among Protestants, but among the Armenians also; even Sarkis's careless wife having prayed God to enlighten the poor Unitarian, who, in her view, had, by renouncing Jesus as his Saviour, turned Turk. The pastor, as he afterwards said, did not realize what he was doing, till, with that young convert and the anxious sinner, Sarkis, he found himself really in the house of the Unitarian, who would deny that Saviour whom one had newly found and the other was seeking. He then tried to leave without talking, but Garabed could not go till he had said one word for his Saviour, to which when the Unitarian replied, Sarkis took up the talk, and began to plead the cause of that Redeemer whom, as he said, he would himself gladly find. Suddenly his sad, despairing look departed, and he, too, began to tell of a Saviour found. He at once called together his former

associates, the chief Armenians of the city, and declared his changed views and feelings, expecting to be ridiculed, but, instead, all heard with much seriousness, and one, bursting into tears, begged him to pray for him.

His and his partner's chief business had been lending money at the usurious rates which prevail in Turkey; \* but, feeling that he could no longer pursue such business, he decided to leave it. To this his partner agreed, but when, with Zaccheus, he said, "I must restore that which I have wrongfully taken," Mardiros objected. "Let by-gones be by-gones! Why should *he* be brought into reproach by his partner's repentance?" Sarkis, however, was inexorable. Restitution he must make, even if thereby reduced to beggary. The uniform influence of the revival was thus to lead its subjects to confess and forsake sin and make restitution to those who had been wronged.

\* Worldly men in Christian lands do not realize how much the gospel does for their business. Such is the prevalent distrust of each other among men in that land of the Koran, and the Scriptures buried in an unknown tongue, that, while the legal rate of interest is twelve per cent., the *usual* rate varies from twenty to one hundred per cent.

Mardiros was in a state of intense excitement, and one day used such language that Sarkis replied, "If you talk so, you must leave my presence; I can not hear my God blasphemed."

Late that evening a person came to me saying, "Do come quick and see Mardiros! They say he is dying." I found him lying upon the floor, groaning, and crying out in great agony, saying, "I shall die! I shall die!" Seeing at once that his was not bodily but mental agony, I said to him, "You are not dying. Your *soul* is sick, not your body." He then confessed that it was so, told me of his blasphemy, and asked what he must do to be saved. He said he was ready to do anything to be free from his load of sin. I pointed out the way, quoting the invitations of the gospel, and, in closing, referred to the case of Sarkis, and inquired whether he was willing to take up the cross as he had done. "I am," he said, and begged me to pray with him. I again set before him the nature of repentance and faith, and the fruits which, in his case, they must bear, telling him it would be far better not to vow than to vow

and not pay ; and again inquired whether he was ready to take up his cross and bear it, and be known as a Christian. “ I am ready for all,” he replied ; “ do pray with me.” I did so, and he exclaimed, “ Amen ! I say amen to that prayer.” The next morning he appeared in our prayer-meeting, and it was generally known that “ Mardiros too had become a Protestant.” That evening Sarkis came to me, saying, “ Mardiros is wavering. Will you come and see him ? ” I went, and, after some conversation, he inquired whether salvation was impossible in the Armenian Church. “ Yes, for you,” I replied, and reminded him of his vow. That evening he came to the prayer-meeting, but the next day went back to the Armenian church and his old companions, saying, “ If you wish perfect peace of conscience, go to the Protestant meetings, and get convicted of your sins, and then come and do as I am doing.” “ The one shall be taken and the other left.” “ Therefore hath He mercy on whom he will have mercy, and whom he will he hardeneth.”

The wretched man found the cross too heavy ;

and, instead of calling for help to bear it, chose to cast it away, and turn aside from the narrow way to go in one of his own choosing. Ephraim is joined to his idols, and, at his wish, God lets him alone.

The Unitarian renounced his errors of the head, and, such was the change, supposed he had become a Christian, but was kindly assured of his mistake, and subsequently appeared really to have met with a change of heart.

The revival had three characteristics : confidence in the efficacy of prayer ; abhorrence of sin, with confession and restitution ; and earnest desire to bring others to the Saviour. Among its subjects were persons of both sexes and all ages and conditions. Some very interesting cases of conversion were those of quite young children. Some " feeble " Christians, as they called themselves, feeling that they must do something, established a prayer-meeting in the city, to which they invited the most wicked and outcast boys and young men, with whom they prayed and sang, each one telling his Christian experience ; after which they called on the new-

comers to tell their feelings. Several were thus brought to Christ. All the Armenian population of the city was moved; and they too established meetings for prayer, which, however, we fear, resulted in little, if any, good. Those who were in earnest in seeking salvation — those who did not, like the wretched Mardiros, wish to *escape the cross* — came to the Protestant chapel. And blessed prayer-meetings indeed did we have, in the city and other places. Formal praying was done with, and men — and women too, in the female prayer-meetings — seemed to get near the throne of grace, and express definite desires in a definite and earnest way.

But, among all the meetings which it was my privilege to enjoy, none surpassed, if any equaled in interest, those in Hooeli, the village spoken of in the last part of chapter fifth. When the report came that a revival was in progress there, our weak faith could hardly credit it. Mr. Barnum went, and returned reporting thirty persons, some of them apparently the most hopeless cases in the village, as hoping they had found the Saviour. It seemed too much to be-

lieve. I went down to spend three days there. The winter before, when, on one occasion, the newly-erected chapel was filled, it was no easy matter to keep the crowd of women still during service. This time the room,—intended to accommodate less than three hundred,—even with oriental packing upon the pewless floor, was crowded to overflowing with more than four hundred; and though I rose from a sick-bed twice in those three days, and could only speak in a feeble voice, no sound nor motion disturbed the meetings. The crowd listened as for their lives, while the story of the cross was told. Strong-willed and hard-hearted men, some of whom had in past days ridiculed Protestant prayer and put our helper into the street, prayed with a simplicity and fervor which told that they were taught by the Spirit. When at the close of one service I said, “Now bring my horse; I must go home; I am sick;” “Oh, do not!” said they. “Do stay a little longer. We will pray for you and you will get well;” and, a man at each arm, they assisted me up a ladder, and over the roof, to a neat little room, one of



the only two second-story rooms in the village, built because they said, "Why should our missionaries come and sleep in our dark and filthy stables, as they used to?" And then, with a comfortable fire of wood in a stove,\* and their nicest bed to rest upon, they left me, saying to the crowd who followed, "Now go away, and let him rest and get well." They then held a prayer-meeting by themselves, and I did indeed get well for the next meeting. As I was about to leave, saying, "Now I am really going home; I can not stop longer," seven aged widows, who had been sitting beneath the pulpit, inquired, "Can't you stop just a moment longer and teach us how to pray?"

But I must hasten to the close of the Hooeli story. Of the crowd who frequented the chapel, between forty and fifty hopefully found the Saviour, and they now say, "We ask no more aid from you. Only give us a pastor, and we will support him and care for ourselves."

But now comes the time of trial. With their second new and larger and finer chapel and

\* In place of the usual dried manure in an "ojak," or fireplace.

school-rooms and parsonage,\* like some communities at home in similar circumstances, they began to feel that they must have a new minister. They had previously begun to feel that the humble and earnest, but not mighty nor eloquent man, whose labors God had so blessed among them, "would do," as they said, "to gather in the lambs, but not to feed the sheep;" and, in my last talk to the senior class in the theological seminary, setting before each one his own special need, I said to him, "Brother Garabed, your people say that you are weak; and I fear, if you don't study harder, you'll fail of a call;" to which he replied, and truly, that he had devoted too much time to other things. The result feared came, and they, contrary to the advice of the missionaries, called in turn two others, "first-class" men, from the graduating class to come and preach to them. But both chose harder fields, one going to Geghi Kasabah, spoken of in chapter ninth.

Meanwhile, their preacher, whom they had rejected, was called to go to another place, and his

\* See chapter fifth, page 140.

people had come to the city with their donkeys to take him and his family home.\* They were quietly sleeping at his house, preparatory to starting for their village on the morrow, when, at midnight, nine of the principal men of Hooeli roused him from sleep, and began to beg his pardon for treating him so, saying, "Come, get your goods ready and go with us." The people, seeing their failure to get the other preachers whom they called, took it as God's rebuke for their pride, and, having met to pray, sent these nine of the chief men to ask pardon of Garabed in person, while others wrote letters asking pardon and begging him to come. The parties from both places then appealed to the missionaries, who declined to interfere, advising them to pray and decide among themselves. Both parties agreed to accept the preacher's decision as God's will, and he, after prayer and reflection, decided to return to his old people.

Meanwhile, twenty of the women of Hooeli, impatient at the delay, met also for prayer, and with difficulty were prevented from coming

\* He has six children on earth and six in heaven.

in a body to bring the delaying preacher. "But the brethren," says Mr. Allen, "kept them back, and at length their preacher reached the place, and no preacher has had so triumphant an entrance to his village since Harpoot Seminary existed." They now desire that a church be formed, and that he be ordained at once. I should have said before that he is one of the "home missionaries" who first came to the place from Perchenj, as mentioned on page 138, praying, "O Lord! give us open doors and hearts."

Thus He who, by him, began and has carried on the work in that hard place, has disciplined both people and preacher for their prospective union as church and pastor, and prepared both to receive and do yet greater good.

I can not close this chapter without speaking further of the "confidence in the efficacy of prayer," which was spoken of as a trait of the revival.

That confidence was not only justified by God's promises, but encouraged also by special answers to prayer. The Unitarian spoken of

renounced his errors and indulged hope in Christ, apparently in answer to special prayer.

Among the usual congregation at the Protestant chapel in Harpoot was one man, the father of the young man Garabed, spoken of at the close of chapter seventh. The mother too was a Christian, but the husband seemed to have a heart steeled against all religious impressions, and to be consumed with love of the world, and a greedy desire for more money. He was, moreover, a perfect Pharisee in self-righteousness, and his conscience was so seared that neither preaching nor the personal exhortations of his friends made any impression upon him. His son and his wife were deeply anxious about him. They saw others coming to Christ, and felt that the father and husband must not be left out.

In this state of mind, the wife went to the usual weekly female prayer-meeting, and with tears told her feeling for her husband, and requested prayer on his behalf.

Soon after, he went to bed sick, as his family supposed, who wondered that he did not call

the physician. Instead of doing so, he called his son, and said to him, "Garabed, tell me what I must do to be saved." This speedy answer to his prayers was almost too much for the young man, and, with mingled astonishment and diffidence, he replied, "Father, shall I not call the pastor?" "No," replied the father, "you must tell me yourself;" and Garabed pointed his anxious parent to the Lamb of God, that taketh away the sin of the world; and, at the next prayer-meeting, the mother told her joy that her husband had found the Saviour. When asked what had moved him to seek the salvation of his soul, he replied, "I saw that all my family were going to heaven, and I was on the way to eternal death." Among the converts had been a son of his, a little boy of ten years.

But Christians not only learned to *confide* more in the power of prayer; they learned also to *pray* as never before. They seemed to be specially taught by the Spirit.

In earlier days we were pained by the for-

mality with which even those who seemed to be true Christians prayed.

There was comparatively little of that stereotyped praying *of* which we hear, if we do not at times hear it, here at home, which always begins and ends at the same spot, and is quite sure to pass through or over a formal petition for “God’s ancient covenant people, the Jews;” but there was that prolific oriental formality of preface and appendix, which was even more tedious. The worshiper, like a stranger at the court of heaven, had a painfully minute round of introductory phrases to repeat at entering, and, at leaving, bowed himself out with a still more prolix round of formal, high-sounding phrases, which made every hearer pray that that man might either know the way better to and from the throne of grace, and feel more at home there, or else cease trying to lead others to it. But, during the revival, all that came to an end, and men went to the throne of grace with an earnestness and directness of purpose and expression which told that they had something to ask, and expected to get it. Seldom,

indeed, was a long prayer heard ; but the hour of daily prayer was usually filled with brief, pointed petitions, and remarks which were also to the point.

In earlier times we had with difficulty prevented a continuance of the habit of the Armenians, of going *daily*, morning and evening, to the church for a formal, heartless ceremony, and succeeded in establishing two regular weekly prayer-meetings ; but when the revival began during the week of prayer, January, 1867, all felt, and we with them, that we must continue to meet each morning and evening for prayer ; and we did so, with the exception of occasional evenings, when the public meeting gave place to personal visits for conversation and prayer at the houses of Armenians who had not attended. In this way some of them were brought to the meetings and to Christ.

It is, of course, difficult to number the real converts during those weeks of revival ; but our hope is that about two hundred persons found the Saviour ; while an even greater amount of good was done in raising Christians,



including the missionaries, to a higher plane of faith and feeling and action, and leading us to expect and labor for other such seasons. The apparent want of deep spirituality on the part of converts, especially while they often had so much of a certain sort of religious enthusiasm, had begun to fill us with painful anxiety; and, not many months before this awakening, one of our number remarked, “I am troubled and alarmed at seeing so *much enthusiasm* and so *little spirituality*. If, with such a head of steam on, these communities get on the wrong track, as they are in danger of doing, nothing but the grace of God can save the cause from ruin.”

But, thank God, his grace has interposed, and, as we hope, rescued many souls from death, and his cause from present disaster. I need not say that we all feel that dangers in many forms still lie in the path, dangers from which only that same interposing grace can save.

In letters received from my associates, no request is oftener repeated than this, — “Pray for us, and ask all Christians to do the same.”

## CHAPTER XI.

### *POSITION OF THE CHURCHES AND PASTORS. — THE PROSPECT.*

We desire that every one of you do show the same diligence to the full assurance of hope unto the end. — *HEB. vi. 11.*

**A** SINGLE question remains to be considered: With what spirit are the churches and their pastors entering into and carrying out the views of missionary policy which have been advanced? It has already been shown that at first they were acceptable to neither party. Both desired to be "independent" of missionary control. Even hireling men, whose daily bread was furnished by the missionaries, have been known to issue declarations of independence.

And churches and communities dislike to be in any way crossed in their plans. A committee from the Harpoot people once visited us to

protest against our interference, and, in a word, request that we would let them alone, and mind our own business. Some prominent men did not wish to pay their share of the expense of building the pastor's house, and took this means to save their money. When, after their departure, the question was proposed to us, "What will you do about it?" the reply was, "Have another committee call to beg pardon and request us to go on." And so it happened within twenty-four hours.

It was only necessary to say to the assembled people, "You have reason to rebuke us for meddling with your business. We have been constantly doing it from the first day till now, supporting your preachers and teachers, and helping you in various ways without asking leave, but now we shall profit by your rebuke, and mind our own business." The second committee called, and the work of collecting the needed money became easy. But now the state of feeling is very different. They feel that *independence and self-support go together*, and desire both, and enter, with more self-

reliance than we had dared to hope, into the performance of their duties.

We had our fears, and, at the time of their forming the "Evangelical Union," with an eye to future possible evils needing correction by our hands, had with some difficulty secured the insertion in the constitution of the declaration, that "the missionaries have still the right to prosecute their special work independently;" and when, in the autumn of 1866, we saw a large body of pastors and delegates assembled, some of whom, as we knew, disapproved of some of our methods, we began rather fearfully to query whether we had not been in too much haste in committing the affairs of the churches into their hands. Careful to abstain from undue interference, we waited, with some anxiety, to see what would be done with the crude and radical propositions occasionally made.

To our joy, we found that increasing light and a sense of increased responsibility had wrought in some minds a wonderful change in the right direction. One man was present

who, when an increased amount of the pastor's salary was put upon the Harpoot church, had angrily inquired, "By what right do these men put this burden on the poor people?" But when in this meeting a motion was made to get the pastors' salaries from other sources than their churches, this same man, aided by the pastor of the Arabkir church, so showed the folly and harm of the proposal that its mover dropped it in shame.

When the motion had been made, and we were anxiously waiting to see what reception it would meet, the Arabkir pastor rose and said, "This is to enable the pastor to be independent of his people, and to say, 'What have you given me, that I should be your servant!'"

The force of this pithy argument is more felt in that land, where the ecclesiastics rule and devour the people, and where this tendency is one of the greatest dangers to be watched against in laying the foundations of the churches. He then went on to show that it would be for the good of the churches to support their pastors. They would thus love and heed them

more. This he illustrated by his own recent sale of his paternal house, one timber in which had been inserted at his own expense. "While I lived in the house," said he, "my eye, on entering, always rested first on the spot which I had repaired; and, when I sold and left it, it cost me more pain to part with that *one* timber than with all the rest, which had cost me no expense and labor."

Said the Harpoot pastor, "The pastor who should get support from any source outside of his own people would not be under their control." In a subsequent discussion, concerning the support of the poor, he said, "I am fully persuaded that every church which is worthy of the name is not only able to support its poor, but its pastor too, if only he be willing to live as he should." At this I could not help exclaiming, "Bless the Lord for that word! I would not have dared to say it, but, now that it is said, I believe it."

An extract from a circular letter, addressed by the Harpoot pastor to the churches, in Dec. 1866, will show his spirit.

Speaking of the three meetings of the Evangelical Union held during the year, and of the principal subjects discussed in them, viz., in the first, the "purity and good order of the churches;" in the second, the resolution that it is time for the churches to assume the entire support of their pastors; and in the third, the resolution to undertake the mission to Koordistan; and referring also to the resolution, passed at Shè-pik, that it is the duty of all Christians to consecrate at least one-tenth of their earnings to the Lord, he says, "We have made, then, all needed decisions, and it only remains to put our good resolutions in force. It is wise to pass good resolutions, but only in keeping them is there progress. If not kept they do harm rather than good." He then goes on to point out the means of putting these decisions in force, and urges the churches to use these means at once. In speaking of self-support, he says, "Long enough have we received aid from others. It is time for us to take care of ourselves. We, too, should be good men and Christians. How long shall we *remain in sub-*

*jection to the beneficence of others?* We are to be grateful for benefits received, and to strive to do well. As Christians, we are to remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.' Let each one of you be liberal-handed. Constantly bring willing and generous offerings. Look ever to him who, though rich, for your sakes became poor. Be willing for his sake also to become poor. You can not serve two masters. Lay up your treasure in heaven, that your hearts may be there also. Let your pastors also look to him who had not where to lay his head. If you do these things, as is your duty, the decisions of that second meeting will be already carried out."

In speaking of the Koordish missionary work, he says, "Many of our people now know not the greatness of the work which you are undertaking; but in a little while they will know that it is a very great and glorious work, and will confess that you, who, as Protestants, were regarded as lost from our nation, have rather found and brought back those who, by reason



of their language, were lost from it.\* As Christians, reflect that the one chief sign of your Christianity is your making known to poor sinners the Lord Jesus and his holy word." Going on to urge them to Christian effort, he adds, "Esteem it a great favor from God that he gives you the opportunity and the ability to do such a work. Try, every one of you, to have a part in this great and glorious work. Let the poor remember the poor widow and her two mites. This work will be done! Our Koordish-speaking brethren will be taught our language, and to read it. They will read and understand the Word of God. By his grace, they will give themselves to the Lord Jesus. And those who amid difficulties labor for them now will hereafter rejoice and be glad; but they who now, through carelessness or want of faith, have no share in this work, will then be filled with sorrow and shame. The year 1866 is about to end. May the Lord

\* This refers to the fact that most of the Armenians in Koordistan have, by centuries of subjection to the Koords, lost their national tongue, the Armenian, and speak only the Koordish.

give you a happy new year, that you may pass it in earnestly serving him. May he give you wisdom and grace to spend your short lives in doing such glorious works.

“May he remove far from you covetousness and want of faith. May he help and guide you, that you may be able to do such works as you will rejoice over in the hour of death, at the day of judgment, and through eternity.”

And the feeling of many of the people is similar to that of these pastors.

If anybody imagines that they have put away all their covetousness, that they would not accept and even welcome foreign aid, that they would *prefer* to support their own pastors rather than to have some rich foreign society do it for them, I can only say, “That dreamer does not understand human nature, and, least of all, oriental nature.”

There are not a few communities in civilized, enlightened, Christian America, that are not ashamed to get from the Home Missionary Society the salary of a pastor whom, if they would give as do some churches in eastern Turkey,

they could support five times over. But this we can say, that a spirit of independent Christian manliness is in process of development, which promises in the end to make many perfect men in Christ Jesus.

But our greatest satisfaction is not in seeing the people give money. This, though essential, they might do from other than really Christian motives. Many of the most liberal givers are not apparently renewed men. Theirs is sometimes a sort of religious enthusiasm, which, though infinitely better than sordid meanness, is not piety. What pleases us most is, that, with the exception of a majority of those upon the annexed territory already spoken of,\* most of the churches — as well as those little companies of believers, now nine in number, in the Harpoot field, who are hoping ere long to be organized as churches — appear to be composed of really Christian men and women, who desire to know and do their duty.

One pleasing trait of character is their child-like simplicity of faith in God's word. Once

\* See page 110.

convince them that the Bible teaches a thing, and they uhesitatingly receive it, and, if it be a duty enjoined, endeavor to do it.\* They are as careful in maintaining secret, family, and social prayer as are Christians in this land, and the last more so. This was true even before the precious revival spoken of in chapter tenth. During that, the prayer-meetings were indeed soul-refreshing. The Sabbath is as carefully and conscientiously kept as by Christians in this land, and the churches, taking counsel not of

\* Take as an example of this the man mentioned on p. 266. While speaking of the spiritual advantage of tithing, he said, "Some of us have been thinking that our whole duty is not done by giving a tenth of what we may *hereafter* earn. Ought we not to restore that of which we have 'robbed' God? (Mal. iii. 8.) To be sure, we have not gained much by it. I have only my small house left, and I can not spare a tenth of that, neither does God want it. But we have been asking whether we ought not to have our houses appraised, and pay rent on God's part."

In accordance with our habit of not deciding such questions for them, I replied, "Brother, reflect and pray over it, and you will be guided to a correct decision."

I confess my hope that he decided to call God's tenth of his house *rent-free* for his family altar, and my wish, too, that all who profess to serve God might be even half as conscientious as this humble man so recently rescued from the power of superstition. Let no one take so rose-colored a view as to suppose that all or even a majority of the Christians in our mission-field are like this man.

us, but of the Bible and its Author, are in some cases even more strict than perhaps we should be in disciplining those who are accused of desecrating it. None of them have yet learned that a half day's attendance at the sanctuary will suffice. It is a universal feeling that all differences between members must be settled before coming to the communion table. They are generally more careful in receiving members, maintaining discipline, and using all means to have none but real followers of Christ at the sacramental table, than are most churches in this land.

One of the most blessed fruits of the gospel is seen in the constant increase of Christian feeling and action in the family circle, making parents and children dwell together in mutual sympathy and affection, parents striving to bring up the children in the fear of God, and children yielding to their parents due reverence, not from fear, as was once the case, but because *they are their parents*. Perhaps I hardly need say that the almost universal oriental habit of lying is wholly discountenanced and mostly un-

known in the churches. In a word, Christianity is doing a thorough work, individually and socially, and we begin to see the dawn of a better day on that part of Turkey,—of a day when we may leave the remaining work to the churches planted. I may add that we begin to see daylight in the missionary night of toil. We begin to see how the time will come when there shall no longer be a call for missionaries from this land, but the churches planted on heathen soil shall complete the work of evangelizing their own and kindred nations. Of the twelve hundred cities and villages\* located by missionary exploration, sixty-six have been occupied as missionary out-stations, and we propose to occupy only about one hundred and ten more, and leave the remaining work to the churches.†

For the whole of eastern Turkey, with its hundred and seventy thousand square miles of territory and more than three millions of people, we desire, in all, but twelve preaching, and one

\* See page 65.

† There are in the district twenty-five hundred cities and villages, so that we propose to occupy but one in fourteen.

or two medical missionaries. The latter, like Dr. West, of Sivas, are to do, in the medical department, what the others do for the churches: while aiding in other mission work, and especially caring for the missionary families, they are to train and put into the work native physicians, whom the people shall learn to support, by first paying the missionary physician for his practice.

A greater economy in men and means is thus secured than is possible by any other method. We are not planting flowers in a missionary vase, to be watered at foreign expense, but trees in their *own soil*, and those, too, banyan trees, whose branches, ever dropping new shoots to the ground to take root and form new stocks, shall at length cover all the land with their grateful shade.

It was with these views, that, at their annual meeting in 1866, the members of the Mission to eastern Turkey unanimously passed the following —

## RESOLUTIONS.

1. "That our primary duty as missionaries is to seek the establishment of living, independent churches, complete from the first in having pastors, and aiming at a speedy and complete independence of foreign aid."

2. "That, to secure this result, we need to aid in the establishment of merely educational institutions only so far as, among ignorant and degraded communities, they are essential in order to enable the people to study the Bible."

3. "That we witness with painful solicitude the adoption of a different policy in some sections, especially in giving to Protestant communities, for consecutive years, a gospel so entirely free as to encourage in them the idea, that, in listening to it, they *do* rather than *receive* a favor, thereby hindering, rather than helping on, the primary objects of missionary labor."

No one who has read the story of Paul's missionary labors, and listened to his rebuke of the foolish Galatians, who had been so soon "bewitched" to turn aside to another gospel, — or who hears his almost despairing lamentation,



“No man stood with me ;” “All they which are in Asia be turned away from me ;” can for a moment suppose that we anticipate uninterrupted success. We have not had it thus far, and, if the fact has not been put in a strong light, it is because, in looking back over these ten years of missionary life, my mind has not loved to dwell upon the days of darkness, when the ingratitude, and the inconstancy of even those who appeared to be real Christians has made us feel and say, “Were not we here by Christ’s command, we could not remain among such a people.”

We are grateful now that so many are doing so well, and especially do we rejoice in having, in the native ministry, such efficient helpers even in that special work which is committed to us. I do not believe that, taken as a whole, a more earnest, noble, self-denying, humble, in a word, a more *Christian* band of workers for the Master, is found anywhere, than are those native pastors and preachers with whom it is our privilege to labor. And one of our greatest sources of encouragement is the present affec-

tionate union of feeling and action between them and us. Yet the time may come when they, like Diotrephes, shall refuse to receive us, and even seek to imbitter the minds of their churches against us.

If that hour come, and come soon, we shall try to meet it as Christian men should, and in no case to feel that such disaffection from us proves that the churches are not vines of the Master's planting. They may even turn away from the faith; but, till that hour come, we will hope better things, and things that accompany salvation.

We hope, — we believe, — that the good work which the Lord has begun will go on and increase till all the land be pervaded with its influence. Chiefly as a result of the precious revival in the winter of 1866–67, two churches were formed in 1867, and another is about to be formed; and our hope is that in coming years yet richer pentecostal blessings will bring into life churches of Christ in scores of villages.

Among the eighteen hundred people, including over two hundred hopeful Christians, who

met to worship outside the chapel walls on Harpoot hill, April, 1867, were some who had come three, four, and five days' journey to be present on that "high day." There were representatives from two-score cities and villages, in some of which are already independent churches, and in all of which Christian work has made more or less progress, and will, as we hope, ere the lapse of another ten years, be completed, so far as it is our duty to do it.

It is said that the ledge on which a celebrated light-house is built was uncovered but twenty minutes at low water, and required two years to prepare its surface to receive the foundation-stones. This work done, five years more were consumed in the wearisome labor of laying the first few courses; but, this over, a single year sufficed to carry the structure to completion, to begin its century work of pointing benighted and tempest-tossed mariners to the harbor of safety.

Seven years and more did we labor before the foundations were prepared for the first Christian church to be fixed in its place as a

corner-stone in the spiritual temple to be erected; but, now that the preparatory foundation work has been done, and the task of erection commenced, our hope is that the subsequent labor will go on with ever-increasing rapidity to its completion.

That it is the purpose of Him who has begun this good work to carry it on to completion, we can not doubt.

Sometimes, in early spring, the morning light shows the plain of Harpoot covered with a dense fog, the deposit of the past night's darkness and chill, which seems a vast leaden sea, its farther shores the distant mountains. But by and by the sun rises, and, at first agitating the outspread mass, and here and there revealing an outcropping hill, at length lifts and dispels it all, or pours it over the Taurus to be dissipated by more southern heats; and the populous plain, in its vernal bloom and beauty, lies outspread before us.

A deeper, deadlier mist of superstition and sin, the deposit of a longer night of spiritual darkness, has covered its people, and, rising


higher, buried all the land beneath its chilling weight of death. But already has the Sun of Righteousness arisen, and here and there outspringing forms of spiritual life and beauty, in living Christian churches, tell that He too shall at length dissipate all the deadly gloom, and pour his own light and life in upon the darkened populations so long buried beneath it.



## CHAPTER XII.

### *THE FOUR WANTS.*

Come over . . . . . and help us. — ACTS xvi. 9.

OME must come, others help those who come. All must in some way help on the missionary work, that work which the church is specially commissioned to do.

Let us first inquire how those who remain at home, how the vast majority of those who have the gospel, are to aid in giving it to the perishing. Or, to put the question in another form, How are those who stay to help those who go?

To one fresh from the foreign mission-field, nothing connected with the work causes more surprise and pain than the ignorance of the great mass of professedly Christian people upon missionary matters. Many persons, who at times manifest an almost romantic interest in mis-

sionaries, seem to know as little about their work, and about the condition and wants of the heathen world, as if the missionaries and the heathen were inhabitants of another planet. There are some, perhaps many, exceptions ; men and women who follow the laborers to their fields, and can tell something of the work, of the hindrances to its progress, and of the character of its successes ; who know, in short, all which persons at home could be expected to know of a distant people and work, and who, as a result of this knowledge, feel and manifest a deep interest in the cause. But the majority show clearly, that, except as now and then a missionary address or some special article in a newspaper calls attention to the missionary work, they use no means to inform themselves upon it. The fact that so lamentably small an edition of the *Missionary Herald* and other missionary publications is called for, and that of these so many go to fill the waste-basket, shows that the idea of keeping themselves well informed on such matters has lodged itself in comparatively few minds.

Now, it is not too much to say that persons can not feel an efficient interest in a subject of which they are so ignorant. In earlier days, before the press of other benevolent interests came in to engross attention, the monthly concert, with its regular supply of missionary news, kept alive a very general interest in the subject of missions; but those days are past, and other causes now divide the time and interest of the concert of prayer with that of foreign missions, and often take the lion's share; while, in a large minority, if not a majority of the churches, such a thing as a concert of prayer for missions is unknown, or, if sustained, is a thinly-attended and lifeless meeting. In this state of things, it is not surprising that so many Christians and churches manifest so little practical interest in the missionary work. How can a person manifest an unfeeling interest, and how feel an interest in a work of which he knows little or nothing?

The first way, then, in which the friends of the missionary work are to help it on, is to inform themselves, and endeavor to inform oth-



ers, of its character and demands. If, as one way of doing this, every subscriber for the Herald, and other missionary publications, and each reader of them, would endeavor to add one or more to the list of subscribers and readers, a great and good work would be done.

“Help us,” then, by following the missionaries with an intelligent scrutiny, inquiring whether we are really doing the work you, or rather the Master, sent us to do.

A second way of helping is by *prayer*. This is no place to dwell upon the power of prayer as a missionary agency. All praying persons, at least, confess that power, and all must confess that the failure of the church at large to use it is one of the crying sins of this professedly missionary age.

From the want of accompanying prayer to make it efficient for good, much of the money that is given fails to carry a blessing with it. The feeling is too common that the duty of praying for those who sit in darkness is to be discharged regularly, once a month, by those present as *substitutes* for the body of the church

in the monthly concert ; or that the petition for the heathen is to keep company with that formal one for God's "ancient covenant people, the Jews," so often used by some to round a devotional sentence. The great majority of Christ's professed people, even in Christian America, do not pray as they should for the missionary work, either at home or abroad. It is too often forgotten that even the promised enlargement of the church is to come only in answer to the prayers of God's people. At the close of a chapter rich in promised blessings to his church, God says to the prophet Ezekiel, "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel to do it for them ; I will increase them with men like a flock."

It is a fact full of blessing to the cause, that here and there is found a praying father or mother in Israel, the burden of whose daily secret petitions is that the Lord of the harvest will send forth laborers into his harvest, and guide and bless them in doing his harvest-

work.\* Would that their number were increased a thousand-fold! The glad day of promise would then soon come, when Christ shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession.

With these two agencies for helping on the missionary work efficiently used, with the professed friends of Christ intelligently prayerful for the coming of that day, the third agency, *offerings of money* by the people, would not be so difficult to obtain as they now are, requiring unceasing efforts on the part of those placed in control of the pecuniary department, and at times causing no little anxiety lest the niggardly contributions of so many professed friends of Christ, and the utter neglect of others to give at all, should bring disaster upon the cause.

\* Said an aged "mother in Israel" to me, some weeks since, "Sir, I read the *Missionary Herald* through, and whenever any special request for prayer is made, I note it on the prayer-list in my closet to be remembered daily." The memory of that "prayer-list" will be ever fresh and pleasant, and often give cheer when the thought of the thousands who know little and care less for "foreign missions" would sadden the heart.

It is a fact, too evident to be doubted, that vast numbers of the professed followers of Christ — it is to be feared a majority of those whose names are enrolled in the church books — are living for themselves, and not for Him who bought them. They first supply all their own wants, and then, if anything is left, bestow it in “charity” upon the benevolent causes which are presented and urged upon them sufficiently to secure a miserable pittance, just enough to silence the claims of conscience, or get rid of the collector.

How the spirit of Him who said, “Freely ye have received, freely give,” entering into these shriveled, selfish souls, would expand and ennoble them!

And if they are indeed Christ's, if they have perchance a spark of love for him in their hearts, the best way to kindle it to a flame is to set them at work, thinking of and praying for the darkened millions for whom he died, but who, largely through their neglect and covetousness, are perishing in darkness and sin.

All the “help” needed for the missionary

cause might indeed be summed up by saying, that, to advance that cause, whether at home or abroad, those who profess to love Christ must have his spirit. That which really helps the cause in one place tends to help it as a whole. He who truly loves Christian work in one place loves it in all places. There is no ground for the distinction made by some, who talk of feeling an interest in *home* missions, but none in *foreign*. Such a professed interest in the "home work," when examined, is usually found to mean "no interest at all in any Christian work." There is a vast deal of sleeping-car religion of men who seem to suppose they have a free pass to heaven, who present themselves regularly at the religious services of the Sabbath, and who say to their souls, as they leave the house of God, "Soul, thou hast much righteousness laid up for the ensuing week; take thine ease, eat, drink, and be merry, as the world does, till the coming Sabbath." Such persons need first conversion to Christ, and then to the cause of missions; and what the churches need is, that all those who are en-

rolled in their books become living, effective members, walking with Christ and working for him. When this is done, the wants of the missionary work will be all supplied.

The fourth and last want is *more missionaries*. And here a few words in regard to the *kind* of men needed. There is a great deal of misapprehension on this point, even on the part of some who attempt to direct others, which, if shared by the candidates for the foreign field, would keep some at home who ought to go abroad, and send some abroad who ought to stay at home.

A prominent newspaper, not long since, gave *remarkable linguistic power* as one quality necessary to a missionary, setting forth the imaginary necessity laid upon the poor polyglot to use many languages, and, in so doing, painted that *one* man needed, among scores of preaching missionaries, who is to do the work of a Dr. Riggs, in giving to different nations the Bible in their own tongue. Very few missionaries are able to preach in more than one tongue; and the man who can use his native tongue correctly

and easily can, in all ordinary circumstances, acquire another in which to preach in a foreign field. No halting, stumbling, stuttering speaker, surely, — no man who can not express his ideas clearly and intelligibly in his native tongue, — should go abroad ; but if one fitted for the work in other respects has the gift of utterance at home, let no polyglot ghost frighten him from going abroad.

The first few days in the country will ordinarily give a man tongue enough to begin to do good by winning the hearts of the people by saying “ Good-morning,” “ Good-evening,” if no more ; and, in eastern Turkey, less than a year usually suffices to enable one to begin to preach written if not extempore sermons.

Another missionary qualification of our newspaper friend was *politeness* ; and the poor man was sent to shine in courts, to meet and converse with ambassadors, etc. For that portrait sat the late Dr. Dwight, of Constantinople, who, besides being an admirable missionary, was able thus to shine among the great. But some of us, who have spent half a score of years in the

field, have not seen any ambassador yet, except our own, who are usually plain, common-sense republicans like ourselves. If obliged to sit for that newspaper portrait, not only a majority of the missionaries, but perhaps some ambassadors with them, would be obliged to come home.

More necessary to the missionary than this polish of the gentleman is that trait which made a good old woman say of her pastor, — “He’s not a bit of a gentleman. Why, he can come in and sit down by the wash-tub of such as me!” This ability to feel at home, as an ambassador of King Jesus, with the humblest of his disciples, is infinitely better than any mere external polish, which may or may not be a help in the missionary work, in which kind feeling, with the power of manifesting it, is the essential thing, so far as winning men is concerned.

Wrote a missionary, years ago, — “Let no man come to India who can not spend three hours daily in heavenly meditation and prayer, and enjoy it.” To which we may reply, Let no one call himself a disciple of Christ, at all,



who wouldn't "enjoy" heavenly meditation all day long, if allowable, and who doesn't love to "pray always." We may add, too, Let no man come to eastern Turkey who, with the constant call for active Christian labor pressing upon him, could find leisure to spend so much time in devotional exercises. Before coming, let him take lessons from the Master, and learn to be at times so "beside himself" with compassionate zeal for preaching the word to the perishing multitudes as to deprive himself of his meals to do it, and find the needed opportunity for prayer only by night. Let him learn to pray while *at* work, as well as before and after it. In this way, that larger portion of time, which must be spent among men in efforts to do them good, will not do his own soul harm by separating it from his Saviour, whom he met in the closet, but rather will do him good by that actual experience of his presence and aid which was there sought.

One quality, not specified by the newspaper before alluded to, as necessary to the missionary, but which can not be dispensed with, is

*common sense*, as opposed on one side to all mere dreaming, and on the other to that unpractical make which is ever preventing some unfortunates from calling things by their right names, and taking them by the handle. It hardly need be said that a brief experience of actual missionary life will be a sufficient cure for any amount of school-girl romancing. It is also true that a mere student of theory rather than practice — one who is ever trying to see things, not as they are, but as they should be — were far better employed in his study or studio at home than amid the sometimes intensely practical realities of missionary experience.

There must be, too, *none of that scrupulous precision, that sensitive and fastidious nicety of taste*, which, if not incompatible with common sense, is seldom found in union with it. To speak of nothing else, the man who has this can never gain a practical knowledge of the language of the people. The inevitable prospect of using a word now and then in some other than the approved sense, and sometimes of exciting the risibilities of his hearers, would

make the fastidious man, unless he be a linguistic prodigy, so slow in acquiring the use of their tongue as to leave the heathen to perish before he could speak to them of Jesus.

If under the term common sense is not included that *knowledge of human nature* which is another essential missionary qualification, it may at least be said that the want of this knowledge seems often to be a result of that unpractical theorizing which dooms a man to be the victim of each new deceiver, because, instead of looking at things and men as they are, and he has seen them to be, he persists in accepting each new-comer's statement of them. If the poor man has in the abstract a knowledge of human nature, and the power to read character, he is seldom able to use his reading in a practical way, and thus, while knowing men, he is as if he knew them not. The missionary who, by a want of this necessary gift of discerning spirits, should gain among the people a reputation as wanting in practical shrewdness, would soon be the victim of a sorry lot of converts.

It is hardly necessary to say that two other qualities needed are *courage and firmness of purpose*. Without the former, the missionary would often lack the power to meet the emergencies which arise in the radical work of undermining old institutions and establishing new ones, which he is sent to do, and would settle down into that most unfortunate of misplaced men,—a missionary victim of conservative timidity.

Without firmness, or, I may rather say, without inflexible adhesion of purpose in essentials, enabling him to fix upon a plan of campaign, and, come what may, to carry it out in all essential particulars, the missionary might display talent at ditching, and changing base, but could never capture the strongholds of the enemy. The way to these can be opened only by a stubborn and courageous adhesion to the gospel base and plan of campaign.

It can not be denied, that, in deciding what persons should go to the foreign field, multitudes look at the question from a wrong standpoint. Some have felt that every man should

go who desires to consecrate himself to the work. As well might we say, that, in carrying on that other campaign against the powers of evil, President Lincoln should have appointed as general any one who felt called to consecrate himself to the labors of that office.

If, indeed, a too common idea of the missionary work were the right one, — if missionaries were men called to do the comparatively small work of the *pastorate* among little companies of converted heathen, — then might almost any one consecrate himself to it; then might the churches give to this work those supposed to be unequal to the demands of the home field. But, since this is not the case, since men are wanted, not to be mere *captains of companies* in the Lord's host, and that too where there are plenty of people to set them right when going wrong, but rather men able to go alone and win back revolted subjects of King Jesus to their allegiance, teach them to be soldiers in his service, choose, appoint, and train the captains and other officers, and, having thus prepared and disciplined an army loyal to Christ, to lead

it on to conflict, and, having won the victory, and put down the rebellion, to do the work of reconstruction upon the basis of Christian loyalty; in other words, since the missionary work is a *campaign*, and that an apostolic one, then is the call rightfully made upon the church to consecrate to it her choicest sons and daughters, the men and the women whose absence will be felt at home, and felt *abroad* too in the accession of strength which they bring to the missionary force.

The men who "can be spared" are not the ones wanted on missionary ground; but the demand is that the church make the missionary work her "first-class" work, giving to it her choicest men. Not necessarily those who are the greatest scholars, — such are often scholars merely, good only for accumulating stores of learning, — but the men who, with warm, loving Christian hearts, have the power to make their thoughts and feelings known to others; men who can communicate; men of earnest purpose and magnetic force of character, who

can not help making their influence felt by those with whom they come in contact.

Never before was the call so loud as now for such men to enter the foreign field ; and, notwithstanding the home call so often pleaded as an excuse for staying here, it can not be doubted that the marching orders to " go " are still in force for all who are fitted for the foreign field. It is a fatal error which takes it for granted that all are to *stay* who are not in some special way called to *go*. At bottom of this lies that other idea, unsustained alike by reason and revelation, that God proposes to finish up his work in America before beginning it elsewhere. Some good people, in their overweening estimate of the importance of our country, seem to suppose that God has decided to make his home here, to expend here the efforts and contributions of the churches in fitting up a drawing-room, with its costly array of furniture, and in which they, poor, selfish souls, propose to enjoy themselves, at the expense of the perishing, to whom the Master bids us give his gospel. Already has he begun

to dissipate these visions of pious and luxurious selfishness, and compel us to see that the best way to prepare to receive him is to labor to save those for whom he shed his blood. As if it were not enough that the man of sin has invaded and threatens to subdue our country and rule it for himself, a highway has been opened across the ocean to neglected China, and thousands of her idolatrous population, soon to be increased to millions, are bringing their temples and gods to invade the land, and to *possess* it too, unless the tardy, sleeping church awake to the duty of meeting the enemy on his own ground. They are much mistaken who suppose that the work of evangelizing the Chinese can be best done here on our own soil. It should be remembered, that, whatever they may do in the future, they do not now, like the Irish, come to make their homes here ; but, with all their home associations and attachments still fresh and strong, come prepared to cling, in their temporary exile, with still greater tenacity to their ancestral faith, and — having seen, not the excellencies of our Christian system,



but rather the vices which, in spite of it, still dishonor our land—to go back more inaccessible than before to Christian influence. When in Turkey we meet a man who has traveled in Christian countries, we find one who is almost surely so prejudiced against the truth, or its professed adherents, as to be inaccessible to us; and we may expect that the same will be true in China. If, then, we would evangelize that land, we must sow the good seed in its own soil.

Not improbably, the apostle James, by some such course of reasoning, justified himself in settling down in the home work, accepting a call to the Jerusalem pastorate, when the Master had told him and his fellows only to “tarry there till they should be endued with power from on high” for the *missionary* work. He hoped, doubtless, to exert a great influence for good over the Jews, and others who crowded annually from foreign lands to the mother city. But, instead, we find that “certain came from James,” and entangled Peter and Barnabas in the net of their Jewish compromises, while his

church-members everywhere dogged Paul's steps, in the interest of the ceremonial law ; and at length the influential home pastor persuades even the great apostle to the Gentiles himself into a politic compromise to secure peace, which results in sending him a prisoner from Jerusalem to Cæsarea, and thence to Rome, and in closing the Acts of the Apostles.

How much different might have been the history of James and of the Christian church, had he gone *elsewhere* to do the work which the Master gave him ! And may we not say, How much different would be the history of the church of this age, and of some Jameses and Jonahs in it, if, instead of clinging to the home altars and firesides, and seeking for *place* here, in what is too largely a conflict between Christians of different names,—if, instead of waiting for calls to city pulpits and professorial chairs here at home, they would heed the Master's command to *go* and give his gospel to the millions who have not yet heard his name, and plant his church among them.

If the views presented in these pages are

correct, the work of foreign missions differs in some important particulars from what it is commonly supposed to be. Its aim is not to *convert* the world, but to *evangelize* it; not to *finish* Christian work on missionary ground, but to *begin* it under such conditions as, by the divine blessing, will insure its progress and ultimate triumph. The work of the missionary is a primary, fundamental one. He is to deposit the germs of Christian institutions for future development, to set in operation forces which will go on ever repeating and enlarging themselves through successive generations, till the millennial day shall come, in the universal and perfect development of the Christian system. Nor is the work one of mere faith. These pages have shown that great results may be speedily seen.

While, then, the work affords opportunity for more foresight, for a greater scope of thought and effort, than is generally supposed, it gives, also, promise of richer and more speedy fruits than are commonly anticipated.

Not many years of labor are demanded for a

man, by use of native agency, to repeat and increase his influence many fold. One result of missionary effort in the Harpoot field has been to put seventy-eight persons at work in different departments of Christian labor, and the number is rapidly increasing, all busy in effective efforts to elevate and save the community. The number of native helpers thus at work in the mission to eastern Turkey is one hundred and seventeen.

The mechanics of Chicago have shown us how a city may be lifted from its place to a higher level; entire granite blocks, with all their busy hum of industry undisturbed, rising slowly and almost imperceptibly into the air. Unseen beneath all, the engineer has bedded his thousands of screws, which, at his whistle's shrill signal, are turned together to lift the weighty pile surely to its place. The missionary who does merely a personal, pastoral work turns a single screw, and by it may break off and raise a fragment of society; but he who follows the apostolic plan becomes a master workman, one who fixes and mans his multi-

plied forces beneath all the social fabric, and, at the signal of the gospel trumpet, puts them all at work, slowly but surely doing their appointed task of lifting the mass about him, from the depths of ignorance and spiritual death, to intelligence and Christian life, with all their kindred blessings.

In chapters ninth and tenth I have partially shown how this work of intellectual, moral, and religious elevation is going on in the Harpoot mission-field. It is for a similar but greater work in other stations of this and other missions that workmen are wanted.

Shall they be had, or shall the call for recruits to take the places of those who have fallen at their posts in such service still be made in vain ?

“ Shall we, whose souls are lighted  
By wisdom from on high,  
Shall we to men benighted  
The lamp of life deny ?  
Salvation! oh, salvation !  
The joyful sound proclaim,  
Till earth's remotest nation  
Has learned Messiah's name.”

May it not be that, when the millennial day shall come, all the glorified saints in heaven will unite with Bishop Heber in singing the "Missionary Hymn" in some such form as this? —

"From Greenland's icy mountains,  
From India's coral strand,  
Where Afric's sunny fountains  
Rolled down their golden sand;  
From many an ancient river,  
From many a palmy plain,  
They called us to deliver  
Their land from error's chain.

"Then we, whose souls were lighted  
By wisdom from on high,  
Did not to men benighted  
The lamp of life deny.  
Salvation! oh, salvation!  
The joyful sound proclaim,  
For earth's remotest nation  
Has learned Messiah's name."

If indeed it be thus sung, will not some voices be silent then?









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Wheeler, Crosby Howard

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