



"To
Bind Up
the
Broken-hearted"

The United Missionary Society
Operating in Syria.

PERSONNEL AND LITERATURE OF THE UNITED MISSIONARY SOCIETY OPERATING IN SYRIA

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Rev. and Mrs. D. C. Eby, 28 Rose Street, Kitchener, Ontario, Canada.
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NOTE: Mr. and Mrs. Eby are now on furlough in America after long years of service (Mrs. Eby for ten years and Mr. Eby for thirteen years) without rest in the homeland. For further information regarding the work write Mr. Eby at the above address.

"Our Bi-Monthly Letter"—A leaflet of information put out to keep friends informed of the work on the field. This will be sent free upon request to any interested friends.

Editor: Miss Dorinda Bowman, 720 Grove St., Petoskey, Michigan.

"At the Mercy of Turkish Brigands"—A thrilling missionary story of our own times, a wonderful narrative of God's deliverance of six missionaries from the hands of Turkish outlaws after twelve long weeks of siege—a true recital of God's providence. Written by the late Mrs. D. C. Eby. Available at Bethel Publishing Co. 1819 South Main St., Elkhart, Indiana. Price \$1.00.

“—TO BIND UP THE BROKEN-HEARTED—”

Our Lord in that bold statement concerning His mission which so shocked His Nazareth audience, declared Himself sent “to heal the broken-hearted.” The Christian Church in seeking to follow Him has always sponsored a ministry of healing for the suffering. Has there ever been a people which so sorely needed it as Armenia? A nation massacred and martyred, deported and exiled, mocked, ridiculed, and cast out by their Turkish persecutors.

Many agencies have in times past ministered to their need. Many individuals have contributed funds to “Armenian relief.” But “relief” as it is often administered can fall far short of Christ’s standard. It was the **heart** which most of all He longed to heal. This little booklet attempts to tell of a work which, while giving material help as it has opportunity, seeks as the Master did, to reach the heart. Is it not blessed that Armenia with all her suffering, still has a heart tender toward God? And is it not blessed that there are hearts broken to God in true devotion who also share His consuming passion—“to bind up the broken-hearted”?

THE WORK AS IT BEGAN

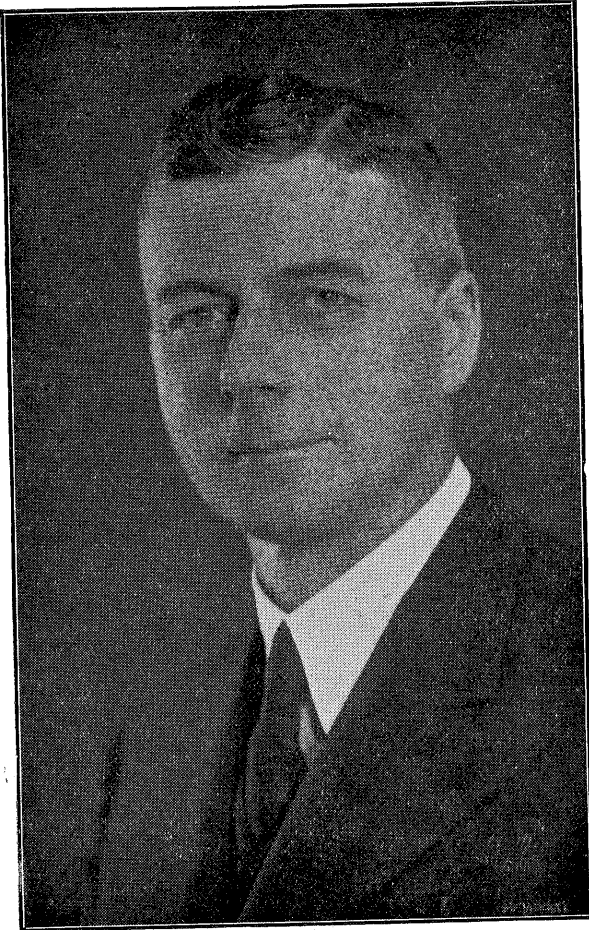
About forty years ago, two devoted Christian women, Miss M. Gerber and Miss Rose Lambert, burdened for the poor suffering Armenians of whom they had heard, left their homes and started for that land with very little definite plan except a conviction that God would lead them to a place of service among them. In New York City they heard through a missionary of the neglected condition of the Armenians in the city of Hadjin, Turkey. To that city they went soon after the massacre of 1896, in which thousands of Armenians were slain by their Turkish neighbors. As they set about caring for the homeless and destitute and as their friends learned of the great need, means were provided for their work. Two buildings were bought and equipped as orphanages, where one hundred fifty girls and one hundred boys were cared for, clothed, fed and educated.

Other missionaries followed these two in service. Some who went out never returned to the homeland. Their bodies rest today in the little cemetery on the hillside near Hadjin. Recurring massacres at intervals made the repetition of their work necessary, and the work of caring for orphans and widows continued through a succession of faithful missionaries. Not only were they cared for materially, but their spiritual needs were met. The children were given the Gospel message, and public meetings in surrounding cities and villages were held. The believers of today look back to the work of these years as the foundation of the present spiritual movement. Some of the converts of those years are still faithfully witnessing for God.

In 1910 the boys’ orphanage and school were moved to Everek, a city near Caesarea and two days’ journey across the mountains from Hadjin.

About that time a young Armenian, Abraham Seferian by name, was burdened for souls and led of God into holding evangelistic meetings which resulted in real revivals and brought many to a knowledge of the Saviour. This man has continued through the years to be greatly used of God and is today the native leader of the spiritual work among the Armenians.

At that same time also in a little Canadian town in Ontario, God was touching hearts with a burden for those same Armenian souls. When Henry Maurer of the Hadjin, Turkey mission was shot in the massacre of 1909, an appeal was made for



REV. DANIEL C. EBY

Canadian born. Saved at nineteen and called into the ministry. 1909, offered for service in Turkey in place of Henry Maurer who was shot. 1910, went out to Hadjin Turkey; was forced home in 1914; worked in Canadian Northwest until 1919 when he again sailed for Turkey; forced home again in 1920. From 1923 to 1936 has labored among Armenians in Syria where they fled when exiled. Leader of a movement which is today bearing much fruit for God. A man of true nobility of spirit; an earnest, humble, sacrificing servant of God.

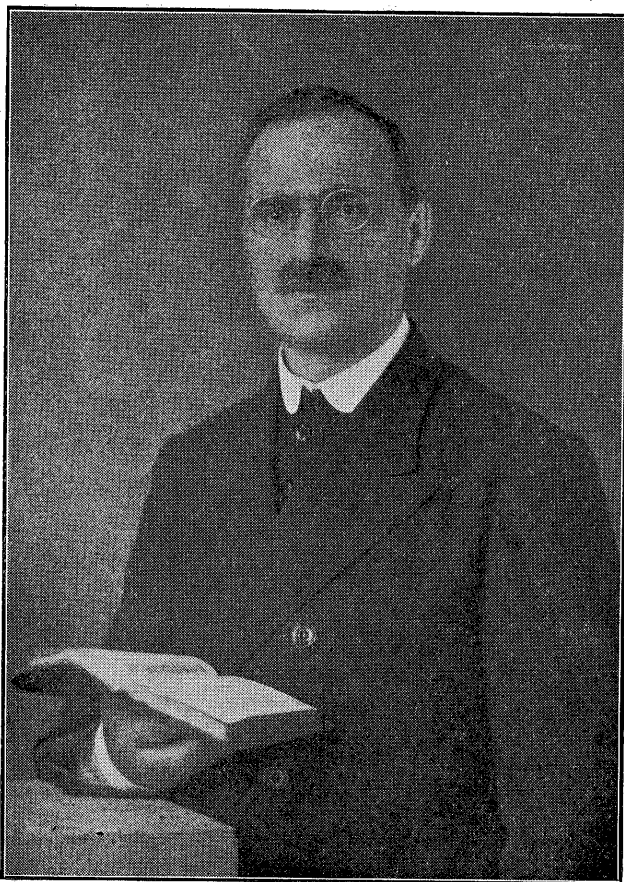
a man to take his place. D. C. Eby offered his life for that service, and, with his consecrated and talented wife, Blanche Remington, went out to Turkey in 1910.

Then came the never-to-be-forgotten days of 1914. When the war began, British missionaries were ordered to withdraw from this secluded Hadjin city to the coast and when Turkey entered the war, they were obliged to leave the country altogether. Followed the closing of schools and orphanages; followed even worse than that and horrible to relate—the wholesale deportation and massacre of Armenians in all parts of Turkey. A faint idea of the untellable anguish and suffering of the Armenian people in those awful days can be glimpsed in Mrs. Eby's vividly written account in her book, "At the Mercy of Turkish Brigands". How the missionaries in 1919, after an enforced absence of four years, returned to find the city of Hadjin in ruins, their own buildings gone, their people scattered; how they and their people courageously set about rebuilding broken homes from the wreckage and caring for the fearful aftermath of war; how they

found themselves engulfed in war again and the horrors of a three months' siege by bandits, from which only God's hand granted deliverance, is a story you will certainly want to read for yourself in that same book.

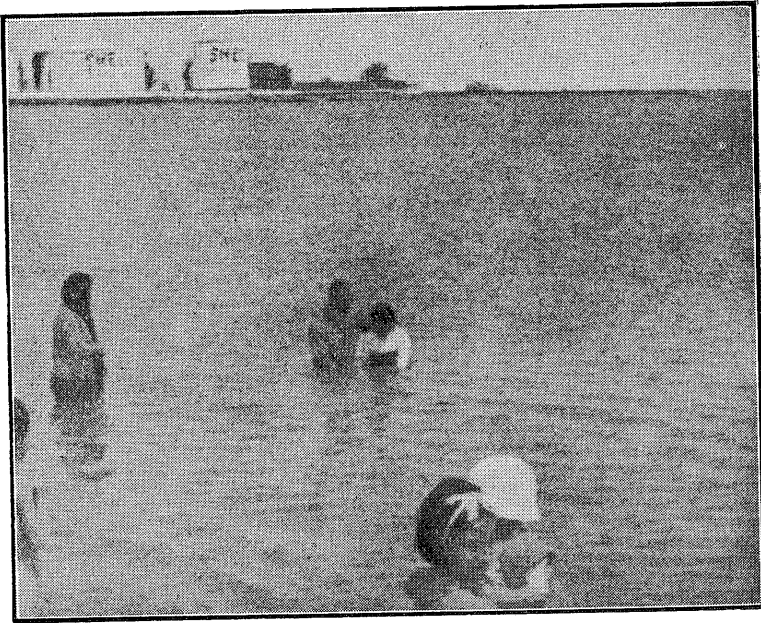
A pitiful remnant of all these disasters fled to Syria and Lebanon, and here in 1923 a small missionary group made up of Rev. and Mrs. D. C. Eby and Miss Dorinda Bowman returned to again shepherd their scattered sheep.

How richly and effectively their ministry and that of their helpers has been used of God in building up a strong, spiritual, soul-winning church among this afflicted people will be seen in succeeding pages of this booklet. Surely in even this brief résumé of the beginnings of the work, God's hand can clearly be seen. Go with us further as we try to tell, in as brief compass as possible, what God has wrought among these scattered Armenians in the last thirteen years.



REV. ABRAHAM SEFERIAN

Born in the Taurus mountains in Turkey. Converted at seven, lived an unusual life of devotion and communion with God. Especially called and prepared of God to preach the Gospel to his own people. Known by our missionaries since Hadjin days. In earlier days much used in revival services all over Turkey. Worked in the Armenian Protestant churches until modernistic teaching forced him to withdraw. Is unexcelled as a student and exponent of the Word; highly respected and accepted as the Armenian leader of the work.



Baptizing new converts in the blue Mediterranean. Rev. Seferian officiating in place of Rev. Eby on furlough

THE WORK AT PRESENT

The life of the Armenians in these post-war years has been the story of a people in a strange land. They have had to adjust to new living conditions, to make their way among people of another race and tongue, to wrest a living from almost insuperably difficult circumstances. They have tried valiantly, and many have succeeded, in acquiring small homes of their own and educating their children. It probably would not occur to most of us to consider conditions such as these conducive to spiritual progress. Yet in the midst of all this adjustment in the very necessities of life, a vital, spiritual work has been going on. That this, under God's hand, has come about through the guiding and fostering care of The United Missionary Society's missionaries should be profound cause for praise on the part of all concerned.

To read Mr. Eby's contrast (as given in Bi-Monthly of May-June 1934) between conditions of 1923 and now would be interesting to anyone who cares to learn of progress in missionary endeavor. But to one who knows the coldness and indifference toward spiritual things of most Oriental communities, such a report is nothing short of astounding.



The Alexandretta church. The room on the left is the place of worship for some eighty believers. On the right is the worker's room

Mr. Eby says of the work in 1923,

"There was no organized work of the Spiritual Brotherhood anywhere, but Brother Seferian had been working in the Protestant Church in Aleppo since 1919. In Beirut a few brethren had been meeting for prayer in one of their small shacks; and there were also a few brethren in Damascus. There was no united effort of the Spiritual Brotherhood at all in Aleppo, Beirut, Damascus, Alexandretta, Kirik Khan, Jerabalus, Tripoli or Latakia, or anywhere outside of Syria even."

Over against that, put the following facts which are true today to His glory: In 1936, regular organized work in nine places where there is a fairly large Armenian population totals to over 1000 baptized believers, besides scattered believers in many other places. Mr. Eby has personally baptized 650 believers through these years.

Alexandretta, an entirely new place for the Spiritual Brotherhood, making splendid progress. Have a nice Gospel Hall, room for the worker, all clear of debt. A membership of eighty really converted people, many of whom are young married couples. Many of the brethren there are marvels of grace, being lifted from the depths of sin, but now very zealous for God.



Church and workers at Kirik Khan. This building has a good sized room for the services, also a room for the workers to live

Damascus, progress slow for years because of the scattering of believers after the uprising of 1925. Now thirty members. A Sunday School in progress. Recently several young men, truly converted, are making special effort to lead souls to Christ. This group has no place of worship of their own. It is needed badly.

Kirik Khan, thirty members. A growing Sunday School started and carried on by Sister Yester.

Latakie, the work being carried on by a brother saved eight years ago from a terrible life of sin.

Beirut, 280 members. A comfortable church building built by the United Orphanage and Mission Society. Seating capacity, about 500. Three prospering Sunday Schools, a splendid group of young people, altogether a fine spiritual group.

Aleppo, 350 believers. A building, suitably located, costing \$5,000 and free of debt. Building provides a place for worship, also home for Brother Seferian, place for printing press, home of "Maranatha," a spiritual publication put out monthly to a circulation of 1500 subscribers.

Outside of Syria there are organized groups of spiritual Armenians, affiliated with the Spiritual Brotherhood in Syria.

In Alexandria and Cairo, Egypt; in Baghdad, Iraq; in Greece, Cyprus and France.



**A group of Armenian workers and delegates, together with the missionaries,
in a conference at Aleppo**

**Few of these devoted and efficient workers receive any financial support from
the Missionary Society. Although the congregations they serve do what
they can for them, many have to engage in secular work besides**

Also in the South American cities of Buenos Aires, Cordoba, Montevideo and San Paulo, as well as in New York, Philadelphia, Boston and Pasadena.

All of this in such a short time can mean only that God is working mightily among this people. He has used the consecration of native and American workers, the prayers and gifts of those supporting the work. May He continue to use them and for even greater fruits for His glory.



FROM LEFT TO RIGHT, Marion Eby, age eight; Rev. D. C. Eby; Mrs. Eby and little Grace Helen, age one year; Miss Rose Altic; Ruth Eby, age three

THE WORKERS

God's blessing upon the work is apparent in the workers, both native and American, which He has called into service.

We make reference here to American workers of more recent years.

Rev. Daniel C. Eby and his wife, Blanche Remington Eby, went out in 1910. Mrs. Eby's death in 1925 was a great loss to the work for, in addition to her consecrated Christian life, her marked editorial and artistic gifts were a priceless asset to the work. Mr. Eby's valuable leadership has already been mentioned. Among many gifts, one which he has to a marked degree, is his ability to think as the Easterner does. This has meant everything to the unity and harmony of the workers' group.

The present Mrs. Eby, graduate of Chicago Evangelistic Institute, took her sister's place as missionary and wife to Rev. Daniel C. Eby in 1926. A busy round of home and missionary activity is hers. Their three children Marion, Ruth, and Grace Helen furnish their share of missionary cheer in their Beirut home.

Miss Katherine Bredemus, worker in Hadjin and later in Cyprus, returned home in 1924 and is now Mrs. Oscar Weaver.

Miss Bertha Fidler, now Mrs. Allan Hoover, spent four years on the field, returning because of illness in 1929.

Miss Dorinda Bowman went out in 1923 with Rev. and Mrs. Eby, remaining until April, 1931. She still continues her faithful service for the Mission as Editor of OUR BI-MONTHLY LETTER.

Miss Rose Altic arrived on the field in 1930, taking Miss Fidler's place. After graduating from Marion College, Marion, Indiana, she served as Young People's worker and Pastor's Assistant in Ohio before coming to the field. Her quick grasp of the Armenian tongue, her unwearying service in all departments of the work, and her earnest Christian life and testimony have made her a most valuable worker. In the absence of the Eby family on furlough she is efficiently carrying on alone.



The Beirut chapel, planned and built by Rev. Eby with funds from the United Orphanage and Mission Society

THE BEIRUT CHAPEL AND WORK

The chapel and surrounding wall are neatly painted. The yard has been cemented, and with the grape arbor, makes a very suitable place for open-air meetings in summer. It is nicely planted with flowers, vines, roses and poinsettia. There are several tall cypress trees, a palm tree, and a eucalyptus which stands at the left in the picture.

The history of this chapel tells so well the growth of the work that it is given space here. The work in Beirut began in the early twenties. As the Armenian refugees arrived from Turkey and began settling in the camps, a few brethren met in a shack and began to pray that God would work in their midst. When the shack was outgrown as a place of worship, several shacks were joined together. Thus the Ebys and Miss Bowman found them in 1923. A little later with some American help a shack twenty-five feet square was erected which served well until the 1925 trouble in Damascus brought so many believers to Beirut that it was again outgrown. This time with gifts from America the shack was enlarged to twice its former size and a corrugated, galvanized roof put on. This "tabernacle" as it was then called, served until government orders came to tear down that part of the refugee camp, making absolutely imperative some permanent provision for a place of worship. The native church would gladly have borne this burden could it have done so, but knowing this impossible, the missionaries presented the matter to the home board who granted the use of \$3,000 already designated for building purposes.

January 11, 1930, in a suitable service the entire undertaking was committed to God and the first tins of cement for the foundation were poured. Three months later the building stood completed.

IMPRESSIONS OF A VISITING MISSIONARY

FRANCES PAUL

No doubt everyone of you would be happy to have the privilege, which has been the writer's as an Easter guest in the Beirut mission home, of seeing firsthand the work so faithfully carried on here by your representatives. If this article helps home friends to visualize it a bit more clearly, and to claim a bit more earnestly in prayer the power of God for this cause, which is so manifestly His, the author's purpose will have been realized.

First, as to place, there is a simply-built church with seating capacity of some five hundred people, when pressed to the limit as it often is. The furniture is simple—"rude wooden benches" we would call them at home—a pulpit, and an organ. The only decorations are Scripture quotations printed neatly in Armenian. Behind the platform is written, "Holiness becometh Thy house, O Lord." At the rear in a frame are the verses chosen for the past ten years as the yearly motto, the verse for the present year being, "Yea, I come quickly." On one side there is a unique sign so constructed that from the middle of the room the reader sees the words, "God, the Father"; from the front, "God, the Son," and from the rear, "God, the Holy Spirit." And so (I think the signmaker must have reasoned) does He reveal Himself to worshipping hearts—some new message with each new viewpoint of the seeking soul.

Below, on the ground floor are five rooms, used at present as living quarters by the American workers. They are very much used also on Sundays for classrooms for the large Sunday School, (a Sunday School, by the way, which is so large that it can only be accommodated by running it in shifts and beginning at 7:30 in the morning). The central room runs the entire width of the building and is converted into three classrooms by curtains. Upon occasion it also serves as a hall. A recent showing of stereoptican slides of the life of Christ filled it to overflowing, although only the children had been invited because of lack of space.

Secondly, the program is a busy one.

Monday evening, a fellowship meeting is held for believers. A season of prayer and testimony follows a short message given by the leader.

Tuesday morning at 8:30 some twenty-five or thirty sisters gather for prayer in behalf of the work.

Wednesday evening, an evangelistic service is held in the chapel. There is also a district prayer meeting among the Armenians near the American University. In the afternoon small groups of women meet, more or less informally, in the various districts of the city. There is opportunity for testimony and questions.

Thursday afternoon there is a fellowship meeting for women only, with about ninety women in attendance. In the evening the young men gather for study.

On Friday evening, the workers meet for consultation and prayer. There is also a meeting for girls at the University Hospital.

On Sunday, the day is full. The children's Sunday School with an attendance of about two hundred, graded in fourteen classes, meets at 7:30. At the same hour the brethren meet for united intercessory prayer. This is followed by the adult Sunday School with an attendance of about three hundred. A short sermon is given at the close of the class period. Then three fellowship meetings, one for young women, one for young men and one for boys close the morning program. The regular evangelistic meeting is held at three in the afternoon. The evening meetings, conducted in seven different districts and evangelistic in purpose, are fruitful in conversions.

This being the Easter season, meetings were held every night with many in attendance. Easter day was a very busy one with Sunday School beginning at seven and the regular morning service followed by the observance of communion. I was glad to fellowship with some two hundred believers in this service. Though we know different tongues, the language of the heart is the same and I felt at one with them.



A group of Beirut men and boys, nearly all are converted

Thirdly, there is a personal element which I am sure you would not have omitted. I have had the pleasure of meeting many individually and have been blessed by their fellowship, their hunger for spiritual things, and their desire to serve. Here is a sweet-faced woman whose story during the exile is given me in English between bits of Armenian conversation; there is a young student with whom I can speak directly in English; and there are always the poor who come to make needs known and talk over difficulties.

And what shall I say as to the American workers? They are a busy family indeed, in quarters a bit crowded both as to space and time, with so many home duties, so many comings and goings, so many personal details, so many groups to supervise, so many burdens of various degrees to be carried, not only for the Beirut work but for other places in Syria as well. No one could be long in their midst without realizing that, from the human side, here is the mainspring of the work—lives given in quiet but whole-hearted, yes, even sacrificial service that the work in all lines may go forward smoothly and unitedly.

The work of this group has impressed me as the most effective bit of missionary effort in this area. Certain characteristics of the work cause me to say this. It is a vital spiritual work. In these days of apostasy that is preëminently important. It is thoroughly evangelistic, which is profound cause for praise. And it works along indigenous lines, seeking to guide and develop native leadership, which is essential to wholesome growth. As I understand it, its organization is cast along lines capable of real expansion.

NOTE: The above article is a reprint from the *Bi-Monthly* for July and August, 1935.

THE FUTURE OF THE WORK

And what of the future of the work? What are the possibilities ahead? Several circumstances give great hope and promise. One of these is the general responsiveness of the Armenians to the Gospel message. So many racial groups of the Near East when confronted with the message of salvation, listen with unconcealed indifference if indeed they even give it a hearing. This does not lessen the responsibility of Christians in giving **them** the Gospel, but the contrast is certainly an encouragement to those working among the Armenians.

Another promising feature of the work is the fact that members of this group do take seriously their responsibility to pass the good news on to others. As the early disciples who were "scattered abroad and went everywhere preaching the Word," so, many of these individuals who have gone out to other countries have served as missionaries in their new surroundings. As a result, groups have been organized in France, in Argentina, in Uruguay, in New York, Boston, Philadelphia, Pasadena, etc. This shows its possibility of expansion.

Then the condition of the work in general at the present time and the lines along which it is cast as to organization are hopeful auguries for a useful future. Nine organized churches with over one thousand believers, for the most part under native leadership—a group needing shepherding, counseling, training assuredly, but a group soundly converted and generally alive to their Christian responsibilities—this without question, is a good foundation with which to build in the future.

For you who read these lines and are really interested in glimpsing some of the opportunities before this work and in helping the workers to lay hold of them, there is a map at the back of this little booklet. With that before you, note the countries of Armenia and Turkey from whence these people were driven out in an exile that all but exterminated them as a people. You will notice Hadjin and Everek, cities where the work began forty years ago, but dozens, yes, hundreds of Turkish cities and towns were the former happy homes of the exiles now scattered far and wide.

Now, beginning at Alexandria, Egypt, let your eye sweep in a semicircle (that fertile crescent you studied in your history) up through Palestine, Syria and the island of Cyprus to the left, on over to the upper valley of the Tigris and Euphrates and down to Basra on the Persian Gulf. Through all the cities of this region are groups of Armenians who have picked up the tangled threads of their existence in a foreign land and who could and should be reached with the Gospel. The cities indicated by a circle are those in which there are regular organized groups of believers as noted on pages 5 and 6—Aleppo, Beirut, and Alexandretta in Syria, and Baghdad in Iraq lead in numbers.

Now go through again and note these cities: Port Said in Egypt; Jerusalem and Jaffa in Palestine; Tyre, Sidon, Baalbek, Jebeil, Batrum, Tartus, Suedia, Antioch (where the early disciples were first called "Christians"), Rahania, Beilan, and Arab Punar in Syria; Limasol, Larnaka, Amiantos, and Nicosia in Cyprus; Mosul and Basra in Iraq. In all of these there are a few members of the Spiritual Brotherhood, as the members of this fellowship are called in the Near East. All of these are places ready for evangelism, where an investment of some seed-sowing, prayer and the necessary financial support of a worker would bring rich returns in souls saved and built up in faith. In many other villages, and only a few can be shown on the map, there are hearts that need the message of salvation.

But there is a stronger word than opportunity for some of the conditions suggested by the map. It is responsibility. Many missionary organizations working among Armenians in this field have withdrawn because of lack of funds. The responsibility now rests upon us to enter these open doors, as well as to work more intensively the fields already occupied. Miss Altic writes: "Hundreds of young people and children

(Continued on page 16.)



Old camp school at Damascus; used also as a church. Destroyed in 1925 bombardment. This group is still in need of a place of worship

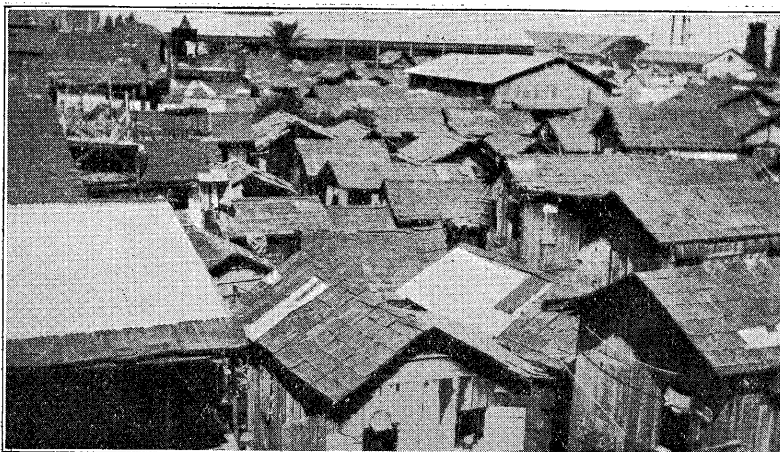
PRESENT NEEDS OF THE WORK

We mention some of the needs of the work at the present time, in order that you who read may (as the Lord leads) share the burden with the workers on the field. The loyal friends who have in the past supported this work by their prayers and their gifts are an unceasing source of gratitude to God on the part of the workers. This little booklet is sent out to acquaint friends more fully with the work and also with the conviction that there are many earnest Christians who delight in the missionary cause who would be glad to have some part in this great work if they only knew what the Lord is doing and waits to do through His servants in this field.

First of all, prayer. The work on the field, the burden of responsibility, the many personal contacts necessary, are burdens that can only be carried by the workers on the field. But the task which after all is most vital, the work of breaking down stubborn barriers, of removing obstacles, of laying conviction heavily upon resisting hearts—such victories as these can be won effectively by your prayers here, and perhaps are waiting to be claimed by you.

Secondly, the advance in evangelism which has been mentioned as so necessary to the future of the work can only be accomplished by an increase of native workers and an increase of funds for this work.

Thirdly, a burden which has for long been upon hearts is the need of properly educating the Armenian youth. In this country of free public schools and magnificent equipment, one can scarcely realize the problems faced by parents in a land where things are so different. Education in the Near East is not provided by the governments. Practically all schools are private schools and require some tuition. It is true that ten dollars per year will provide tuition for a child, but many are the parents who, try as they may, cannot find that much to pay. Visits to the camps and Armenian sections of the city are most depressing. Hundreds of children spend their time on the



Part of the Beirut refugee camp, where about 20,000 people lived under desperately poor and unhealthy conditions as may be guessed from the picture. Most of these have now been burned or torn down. Our camp church is the building with the cross on it and standing a little above the rest

streets for the simple reason that their parents cannot provide tuition and books. What the result will be should such conditions continue can easily be imagined. Thus far in this work, schools have not been opened because there have been many schools to provide education, although not entirely to the workers' liking. But in recent years the trend has been to inculcate modernistic Bible teaching in the school curriculum. The time is near at hand when some provision must be made for a school of our own. This very year the workers felt that provision **must** be made. However, because of certain conditions, such a step of faith was deferred for the immediate present. A well-equipped, well-staffed school with Christian ideals as well as high standards of teaching would be a wonderful asset in building up the work.

Fourth. A suitable place of worship for the Damascus congregation which has been needed badly since the old building burned in 1925.

Fifth. Relief for the poor, the sick, and the unemployed.

America has learned in the past few years something of the unemployment problem and its many consequent evils. Imagine if you can, but you cannot, the distress and suffering that prevails in a land where the same depression conditions have borne down upon the population but with relief entirely apart from any government agency and dependent only upon a few private agencies with all too inadequate funds. Even the poor of the native population inevitably suffer at such a time. Imagine the needs among a people cast out of their own country, all their homes and property confiscated, and living as refugees among people of another race. Naturally life becomes a very keen struggle for existence even among the best of them, with few succeeding sufficiently to help their unfortunate kinsmen.

The Armenians are not an improvident people. In fact they are noted for being very

thrifty. They are at present an impoverished people, but by no fault of their own. They make a desperate effort to earn a living rather than to ask for help. But the tide is against them.

Many children ten years of age work for a few cents a day. Women work in factories from six in the morning until eight at night for the pitiful sum of eight cents. Many men work for twenty-five cents a day and have families to support. As may be guessed, many get so deeply in debt that they cannot obtain any more credit from their fellow-tradesmen who are as bad off as they. Then comes undernourishment, sickness, misfortune of some kind. What can they do?

Here are a few of the cases that have been brought to the attention of the missionaries. For each one noted here there are hundreds of others. With but slender funds, only a few of the many who need and deserve help can be given anything.

A child about five years old is very thin—merely skin and bone. The knee joints and abdomen are much enlarged; he has not been ill. The doctor says nothing but continued undernourishment has caused this condition.

Long years of privation, suffering and undernourishment is taking an alarming toll in tuberculosis, the enemy of the poor. A young nurse with no relatives or even friends in Beirut has been sick for a year. Another eighteen-year-old girl must go to the hospital for treatment, leaving her poor Christian mother crushed under the burden of trying to make ends meet for a family of five. A shoemaker with a family of three dependents breaks down with tuberculosis because he has worked for several years in a vile room that never sees the sun. How shall his family be supported now? A Christian girl after many months in a sanatorium is now pronounced well, but must have a room until she is strong enough to work. She has no one to give her a home.

(Continued on next page.)

Would you not like to put a happy smile like this upon the face of some poor unfortunate child in the Near East? This little orphan girl is happy because some one has seen to it that she is fed, clothed, and cared for. Hundreds of other children, yes, and grown-ups too, are in need of food and care.

"For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink. I was a stranger, and ye took me in; Naked, and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me.—Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."



But tubercular trouble is not the only affliction. A poor destitute widow, alone and unable to work has been existing on the gifts of food provided by neighbors. Now she becomes ill. There is no money for medicine, though the doctor charges nothing for his visits. A young man learning a trade with the hope of supporting his old father and mother, now will lose his eyesight unless an operation is performed. A mother of five children needs hospital treatment for probably cancerous growths; she has not even money for carfare to the hospital where she will be given free treatment. A whole family are now without shelter of any kind or means of livelihood because by government order their shack which was also the father's place of business is being torn down.

Miss Altic in mentioning some of these needs this summer wrote: "Do you wonder that after two days in such enervating heat and with such suffering to see, and problems of other sorts to face, that we return to our home with a heavy heart, and that it requires an effort to smile and enjoy what God has given us?"

Mr. Eby in one of the Bi-Monthlies pictures something of the struggle that some of these unfortunates put up for life itself: "I wish that I might take you down to the seashore where the garbage of Beirut is dumped into the sea. A number of poor Armenians, both men and women, who are not able to find work and are not willing to starve, come daily like vultures seeking for a living by gathering what they can from this garbage. It is dumped over a high cliff by the city garbage trucks. Far below on a narrow ledge by the water, a group of Armenians, wet thoroughly by the waves which dash against the rocks, seek to grab the rags, broken bottles, bones, tin cans, pieces of iron, nails, etc, that are washed ashore. What a pathetic picture they make, as they watch over their little pile of rags, etc., which they have secured, lest some one else take them or they be washed away again. They sell the things they gather for a few cents and in this way manage to exist."

Would some of us struggle so bravely as that, I wonder? Surely there are many who will rejoice to give to meet such dire need. Those who are in charge of this work distribute gifts most conscientiously to those who are really needy and worthy of help.

Any individual or group wishing to send an offering for any of the needs mentioned above may send the same to

Rev. A. B. Yoder, 502 E. Washington St., Goshen, Indiana

or to

Rev. L. R. Pipher, New Dundee, Ontario, Canada.

(Continued from page 12.)

have been committed to us to nurture and train for Christ. We have four Sunday Schools in Beirut, two in Aleppo, one each in Damascus, Kirik Khan and Alexandretta. Through them we have the opportunity of reaching many homes where the Bible is not read or the real Gospel known. Personally, as one teacher in one of those Sunday Schools, I have had the privilege of giving out eighty Bibles during the past two years to girls in whose homes there were no copies of the Word. Many other teachers have similar opportunities if they only had the money with which to buy the Bibles."

With a responsive people eager to share their good news with others; with a foundation laid in an organization already well established and capable of expansion, with village after village open to us at the present time if the necessary workers and means can be found—we believe the future of this work should, under the blessing of God, be a time of reaping. God grant that it may be so. We go on now to a more definite consideration of specific needs.

PRAYER CALENDAR

- SUNDAY— Pray for all services, that hearts may be touched by the messages given from the Word.
- MONDAY— Pray for the native workers, that those now serving may be strengthened and used mightily; that others may be thrust forth by the Lord of harvest.
- TUESDAY— Pray that the spiritual lives of all believers may be such that they shall be effective layworkers for the Lord.
- WEDNESDAY— Pray for the children and young people that they may be won for Christ and safeguarded against Modernism, Bolshevism, and worldliness which is everywhere about them.
- THURSDAY— Pray that the present plans for the opening of Christian day schools, needed to build Christian character in our youth, may materialize.
- FRIDAY— Pray that the necessary means may be forthcoming for the carrying on of this work in the Near East.
- SATURDAY— Pray for your missionary servants, Mr. and Mrs. D. C. Eby and Rose Altic, that the Lord may use them quietly but effectively in directing His work in this land.



“THEY RETURNED AGAIN”

Acts 14:21

BY THE LATE MRS. D. C. EBY

Paul in Asia Minor, preached in Jesus' name;
Hostile Jews from Antioch, in procession came:
Paul was stoned at Lystra, dragged outside for dead,
Yet to them he went again as divinely led.
Assaulted at Iconium, and persecuted sore,
Still at heart he felt it meet, that he return once more.

This power of persistence, God granted unto him,
That he might oft return other souls to win
To pestilence and perils, in a land of woes,
To fevers and to famine in a land of foes,
As to darkest Africa, Livingstone went thrice
Facing every danger for the love of Christ.

Late years in Asia Minor, Turks, our homes did burn,
Still, at God's own prompting, we again return:
Catching St. Paul's spirit, let us humbly go,
That the darkest corners of the earth may know
Of the Christ who loves them, and who saves from sin—
Grant us Lord a passion, heathen souls to win!

—*Enroute to Asia Minor.*