

bringing farm produce for sale. But one gets used to the sights and sounds of an Oriental city ; and when in one's home or in the Protestant church, it is easy to forget all these things and see Jesus only.

Our first service is held early in the morning. The custom of the Armenians is to start out to church as soon as they are dressed. They breakfast after the meeting. Very few, if any, missionaries acquire this habit. It is enough to have to get up so early, without starving oneself for an hour or two. Our church is a square stone building, flat-roofed, having a small belfry, and is capable of seating about three hundred people, though four hundred can be crowded in.

It is divided inside, into two parts by a low railing which runs from one end to the other. The object of this is to separate the men and women ; two-thirds of the space is allotted to the men, only one-third to the women. There are two doors also, for the same purpose. The seats are movable benches, some of which are cushioned. We have an American organ, which is so placed as to form the front of the pulpit. The men keep their fezzes on, except during prayer-time. while the married and marriageable women are enveloped in what is known as an "echram"—a white muslin-like garment which is drawn over the head and gathered at the waist, extending again almost to the ground, makes even a homely face look pretty, and I suppose may cover a multitude of defects in the dress beneath. Those who do not wear echrams have shawls thrown over their heads ; there is not a hat or bonnet in the whole assembly, except perhaps on some of the very little girls, whose parents are anxious to bring them up *a la Frank*. The language used in every part of the service is Armenian, which isn't so bad a language as one might think before learning it. This morning service is rather a prayer-meeting than anything else, though the leader may please himself about that. Everything is done decently and in order, as becometh a Congregational church in any part of the world. Perhaps I ought to exclude the singing. It is reported that a former missionary told this people that "they brayed like donkeys," but that is slightly exaggerated. Their idea of good music apparently, is that it is music which can be heard, and con-

sequently they vie with each other to see who can sing the loudest, entirely irrespective of the key in which the piece is written, or in which others may be singing. Still they enjoy it, and the Lord looketh on the heart. The morning meeting lasts about an hour, and the time between it and the Sunday school, which now comes about noon, is spent at home, in preparation for the further services of the day.

The Sunday school also is divided into two parts. The women and girls meet in the Boys' School, a large building, while the men and boys assemble in the church. The methods pursued here are those in use in America, and only that the language is different, and the pupils, old and young, speak so freely, one could easily imagine himself at home. A pleasant feature of S. S. life here is the annual Christmas tree—there are no trees in this part of the country—the gifts for which are furnished largely by American friends. If the donors could only see the children's happy faces when they get their presents, I am sure they would feel amply repaid. The Armenian Christmas comes on Jan. 18th, six days *after* their New Year's day.

Between the Sunday school and the chief service of the day, there is an intermission of fifteen minutes, which I am sorry to say is used by the older men to offer incense before that much worshipped idol, Tobacco. Our young men are almost entirely free from this hurtful habit, which says a good deal for their Christian manhood.

At the service which follows, the attendance just now is about 250. This audience is composed to a considerable extent of outsiders, I mean of those who do not belong to the Protestant community. By the way, the Armenian name for our people is not Protestants, but Exhorters. The style of preaching is largely of the character expressed by that word. Unless the preacher indulges in a long and impassioned application, his sermon is not appreciated, though the younger men are beginning to imbibe modern views on this subject. The people listen well, on the whole, and remember what they hear. No collection is taken up, but after the service a man stands outside the door holding the poor-box, into which those who are inclined can drop their alms. Immediately after this meeting the young