

'Praise God, I have!' By this means he had been brought to some knowledge of the Word of God and of the way of salvation. He asked me to visit him in his village, but not being able to do so, I sent two of the native brethren. They found that the sheikh had read the Bible to the people assembled in his house. They preached the Gospel to large gatherings of Moslem villagers. The sheikh seemed, like many others, to believe in Christ with the heart, but not to be ready to confess Him before men."

The story of the conversion of the colporteur in charge of the Bible depot at Tabriz illustrates the illuminating power of the printed page. Aga Mateos was a rich merchant and a devout Gregorian Armenian, much given to reading the Prayer-book and the Fathers, faithful in his attendance on the church services and the donor of a picture which still hangs in the church at Tabriz. He met with financial losses, and went to the Bible for consolation. He was surprised at its contents. One day he had the Bible open before him when a friend entered and said, "Put up that book and come to walk with me. If you read the Bible you will become a Protestant." Aga Mateos replied, "There is no danger of that," and went on reading. He began with Genesis. Day by day he read. By the time he had reached Isaiah his eyes were opened. He saw how Christ was magnified above all, how the prophets and saints were sinners and unworthy to be mediators. When he reached the Gospels, so great was his eager interest, that he read each Gospel through in a single night. When he had finished the epistles he was a firmly convinced Protestant, and he has never since wavered. God thus magnifies His Word.

The agent of the American Bible Society for North Persia, the Rev. W. L. Whipple, after sixteen years in the superintendence of this work, has just withdrawn from it for the education of his children. He leaves a memorial behind him by the gift of his residence in Tabriz to the mission for a woman's hospital and dispensary.

Gospel work among the Oriental churches in Persia shows little change. Among the Armenians the past year has been one of increasing friendship and enlarged opportunity. The sympathy of America for the suffering Armenians in Turkey, and the devotion of the missionaries there to their relief have taken from the hearts of many the old roots of bitterness. There does not appear any quickening of spiritual aspirations and longings, such as we so much desire to see. Religious feelings are callous, and but a cold response is given to appeals to the conscience. The thoughts of the people are engrossed in the pursuit of gain, and in the discussion of the wrongs and prospects of their race in Turkey and Russia. Personal religion is rarely a matter of personal concern. The conviction prevails in the minds of the Armenians that they are safe through the rites of the Church, and the doctrines of regeneration and conversion are neither taught nor understood among them. Missionaries sometimes have a feeling of disappointment that so few are converted as the result