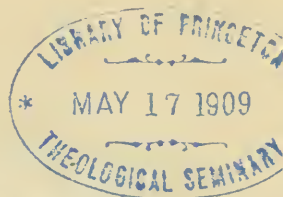




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REPORT
OF A
VISITATION OF THE SYRIA MISSION
OF THE
PRESBYTERIAN BOARD OF FOREIGN MISSIONS.
MARCH 20—APRIL 26, 1902
BY THE
REV. ARTHUR J. BROWN, D.D.,
SECRETARY.

A report upon Syria and Palestine from the viewpoint of missions is necessarily inadequate, as it would be inexpedient to print some of the facts which are vital to a full understanding of the situation. I must therefore assume that the readers of this report are aware that some things that it would not be discreet to publish are involved in the statement that in Syria we are working under Turkish rule. It is better, however, to say Moslem, for it is significant of the situation in this part of Asia that peoples are not described by nationality but by religion. From this viewpoint, there are:

THREE CLASSES OF THE POPULATION.

The Moslems.

Of course, the Moslems are not only the most numerous, but to a greater degree than elsewhere they affect the missionary situation. True, we also meet the Moslem in Persia and in parts of India, but the Turkish Moslem is even less accessible

than the Persian Moslem who belongs to a different sect, while India is kept open by British rule. The Turkish Moslem is an orthodox Sunnite and the Sultan is his religious as well as political ruler. It is not true, as some have asserted, that no Moslems have been converted, but every intelligent student of missions knows that unusual difficulties attend the effort to preach the Gospel to the followers of Islam. A girl's confession of Christ in one of our boarding schools caused a riot in which physical violence was only averted by extraordinary tact and courage on the part of the missionaries. A converted Moslem must immediately leave the country, or he will be drafted into the army, sent to some distant place and never heard of again. In either case he is lost to the Protestant Church in Syria.

Indeed, according to Moslem law a Christian who has never been a Mohammedan is only allowed to live in a Moslem land on the following conditions: "He shall not found churches, monasteries, or religious establishments, nor raise his house so high as, or higher than, the houses of the Moslems; not ride horses, but only mules and donkeys, and these even after the manner of women; draw back and give way to Moslems in the thoroughfares; wear clothes different from those of the Moslems, or some sign to distinguish him from them; have a distinctive mark when in the public baths, namely iron, tin or copper bands; abstain from drinking wine and eating pork; not celebrate religious feasts publicly; not sing or read aloud the text of the Old and New Testaments, and not ring bells; not speak scornfully of God or Mohammed; not seek to introduce innovations into the State nor to convert Moslems; not enter mosques without permission; not set foot upon the territory of Mecca, nor dwell in the Hadjas district."

But when Mohammed II captured Constantinople in 1453, he found prosperous colonies of Genoese and Venetians, who had long enjoyed extra-territorial rights, and as he saw that his revenues would suffer if he banished so important a part of the population, he issued the famous Edict of Toleration, confirming "the existing system of extra-territoriality for the Genoese colony, and a modified form of it to the native Byzantines, whose empire he had just made his own. To them he decreed autonomy in the ultimate assessment of the taxes, and in the

settlement of their own questions of inheritance, marriage, divorce, and in matters of personal litigation. At the same time he laid the foundation of a religious liberty more enduring than was then contemplated. He could not retain the people of Constantinople without the presence and influence of their clergy. To the Christian clergy, therefore, he granted special franchises, including immunity of person, of domicile, and exercise of ecclesiastic functions. These ancient grants have ever since determined the privileges of Christian clergy, of all nations, in Turkey."

When American missionaries first entered the country in 1819, these privileges were extended to them. The Treaty of 1830 did not confer new rights, but simply recognized those which the missionaries already enjoyed, in expressly guaranteeing the right of American missionaries to live and work in Turkey.

"The Hatti Humayoun of 1856 declares that the worship of all the religions and creeds existing in Turkey being practiced with all liberty, no one shall be prevented from exercising the religion that he professes. Each community is at liberty to establish schools, only the choice of teachers and the method of instruction being under the inspection and control of the Government."

In 1867 the Turkish Government actually boasted of its liberality in this respect, declaring that the Christian sects carried on their propaganda "with a freedom which has no limits but the absolute necessities of public order." In 1875 the Sublime Porte sent a note to the United States Legation which, in discussing the withdrawal of the customs' franchise from American missionaries, explicitly states that "after interchange of explanations, it has been decided by the Sublime Porte that American missionaries who are attached to benevolent establishments, and who live in Turkey, will continue to be treated on the same footing as the people of religious avocation (*religieux*) of other nations of the same category."

At the Berlin Congress in 1878 the Turkish Commissioner declared that "throughout the (Ottoman) Empire the most different religions are professed by millions of the Sultan's subjects, and not one has been molested in his belief, or in the exercise of his mode of worship. The Imperial Government is de-

terminated to maintain this principle in its full force, and to give it all the extension that it calls for."

Article 72 of the Treaty of Berlin (1878) expressly provides that "ecclesiastics and pilgrims and monks of all nationalities traveling or sojourning in Europe or Turkey in Asia shall enjoy entire equality of rights, advantages and privileges. The right of official protection is recognized as belonging to the diplomatic and consular officers of the Powers in Turkey, both as regards the persons above mentioned and their religions, charitable and other establishments in the Holy Places and elsewhere."

It should therefore be emphasized that the legal status of American missionaries in Turkey was not obtained by pressure from the United States Government, but that it existed prior to any Treaty, and that it is in accord with the long established and specifically recognized principles of Turkish law and custom. As a matter of fact, while the status of missionaries in other lands is simply that of American citizens, in Turkey they have a status "as missionaries," for in the Treaty between Turkey and France, special concessions are made to French priests, monks, bishops and nuns, and they are empowered to reside in Turkey as missionaries in the undisturbed practice of their religion, a privilege which the "most favored nation clause" extends to missionaries of other treaty powers including the United States. There are few countries in which missionary operations are conducted in which so strong a legal claim can be made to the rights of American Protestant missionaries. They have a right to go there not simply as citizens, but as missionaries, to live there, to practice their religion, and to have the care and oversight of their congregations, and so long as they conform to the laws of Turkey, they are entitled to full protection.

There has been, however, a marked disposition on the part of the Sultan and his subordinate officers to curtail these privileges, and since 1869 various limitations of the Treaty "immunities" have been enforced, some of which have been accepted by the United States Government, such as prohibiting street preaching; forbidding the ownership of a printing press or the establishment of a newspaper without special authoriza-

tion; insisting on the double censorship of all books and other printed matter, one prior to the printing and the other prior to the publishing; refusing to allow physicians to practice among Ottoman subjects without the approval of the Ottoman medical faculty, demanding that no private schools shall be opened unless the diplomas of teachers, the courses of study and the text books, have been approved by the local authorities, etc.

But in addition to these diplomatically recognized limitations, various decrees have been promulgated in more recent years which are more or less plainly inconsistent with the Treaty rights of missionaries, and which seriously limit the freedom of their work. Privileges which have not been formally withdrawn have been practically denied under various pretexts. There is little difficulty in renting property for residence purposes, except the unwillingness of the individual owner, which, however, is frequently hard to overcome. But no foreign corporation can hold property, so that all mission property is held by individuals, and even they cannot buy land and erect buildings for church or school purposes without the consent of the Sultan. Permits to build or to make needed enlargements have been postponed through weary years. It took five years and a law-suit to get a property title in Zalileh. It is twenty years since efforts began to be made to secure an irade to build a church at Sidon, but though the money has been on hand all that time, and though there has been much correspondence on the subject and several visits have been made to Constantinople, the permit has not yet been obtained. Scores of similar illustrations might be cited.

The Sultan is becoming more and more uneasy as he sees Western ideas and methods gradually making their way into his dominions. He instinctively feels that this new civilization is incompatible with the order of things which he prefers, and he has set himself to arrest the movement by every means within his power. All foreigners interested in Turkey might as well understand that the Sultan will recognize no treaties, concede no privileges except under pressure which he deems it imprudent to resist. He will do absolutely nothing that he is not forced to do.

Fortunately for us, his power is limited in one part of the Empire in which we are particularly interested. After the

Civil War between the Druzes and Maronites, April to July, 1860, in which 15,000 people were massacred and 20,000 refugees fled to Beirut, the Turkish Government sullenly acquiesced in the demand that thereafter the Governor of the Lebanon District should always be a Christian, nominated by the Sultan, but confirmed by the European Powers. By the Convention then made, the Lebanon District is exempted from military service except for the local police, freedom of speech and press are guaranteed, the people are permitted to control their own courts, are given large liberty in transfers of title and property and are conceded such heavy exemptions in taxation that, as compared with the rest of Turkey, the Lebanon is virtually untaxed. For these reasons, this District is the most prosperous part of the Empire. Its substantial houses with their neat red tiles and their general appearance of thrift are in marked contrast to the poverty-stricken villages in the other districts.

One of the legal curiosities of the world is the deed under which the Board holds its property in Shweir. After setting forth that Dr. William Carslaw, the former holder of the property, "wakkafed and dedicated" it "according to the following instrument" and after describing it in detail, the document proceeds:

"II. Wakf and dedicated true, legal, which shall not be sold nor granted nor mortgaged, neither in whole nor in part, but shall remain intact upon its foundations, flowing in its course, guarded according to the following conditions mentioned in it for ever and ever and for ever until God shall inherit the earth and all that is upon it, and He is the best of inheritors.

"III. He (Dr. Carslaw) wakkafed this to the Board of Foreign Missions of the Presbyterian Church, well known and testified of, whose center is 156 Fifth Avenue, in the City of New York, in the United States of America, for the purposes of this Board in preaching and teaching and works of mercy to the poor as long as God wills.

"IV. And after the passing away of this Board this wakf shall revert to the Board which takes its place and assumes its functions, and when this new Board fails in its oversight and functions, the wakf shall revert to the poor of the Protestant sect in Shweir, and after them to the poor of the Protestant sect in Mount Lebanon, and at that time he shall have oversight of

this wakf who is most worthy from among these poor by appointment of the legal head of the Protestant sect in Lebanon, unless that legal head wishes to exercise that right himself. And if the Protestant poor in Mount Lebanon should all disappear, then it will return to the Protestant poor of the world, and after them to the poor of all the world, and at that time he shall have the oversight who shall be most worthy from among those poor by appointment of the spiritual head."

Fortunately, another clause states that "this wakf may be exchanged, in whole or in part, when necessary for what shall be of greater value to the wakf." Meantime, let us hope that a gold mine may not be discovered on the property to precipitate a scramble by "the poor of all the world," and that the era of comity may not be unduly delayed by an unseemly wrangle between the Pope of Rome, the Czar of Russia, the Emperor of Germany, the King of England and the Moderator of the Presbyterian General Assembly as to which one shall be the "spiritual head" with the right to appoint "the most worthy" pauper of the world to "have the oversight" of this bit of picturesque but rocky hillside.

But outside of the Lebanon District, hatred and greed run riot. One by one Treaty rights have been encroached upon. More and more rigorously, oppressive laws have been enforced until all missionary work, Catholic as well as Protestant, is being grievously hampered.

The dispute between Turkey and France in 1901 over some dock privileges in Constantinople has unexpectedly opened a way to relief. It will be remembered that the French Ambassador left Constantinople and that war became imminent. As usual, however, the Sultan yielded to a show of force, and France took advantage of the opportunity to obtain an Imperial irade, which, according to the London Standard of November 11, 1901:

"(1) Recognizes the legal status of our (French) existing schools, and grants them the Customs' immunities stipulated in the Treaties and Conventions in force;

"(2) Recognizes the legal existence of our charitable and religious establishments, and grants them exemption from the Land Tax and the Customs' immunities stipulated in the Treaties and Conventions in force;

"(3) Authorizes the construction, repair, or enlargement of the scholastic, charitable, or religious establishments damaged or destroyed during the events of 1894, 1895 and 1896, in Asiatic Turkey and at Constantinople;

"(4) Undertakes to regard as fully and legally authorized the foundations, enlargements, constructions and repairs we may desire in the future to effect, if, after being warned of our intention, the Imperial Government has not raised objections within the delay of six months; and

"(5) Sanctions the election of the Chaldean Patriarch.

"Moreover, the documents proving that the decisions enumerated above are put into execution have been communicated to the French Embassy in Constantinople. It is pointed out, that, by this new arrangement, numerous difficulties will be avoided for the future. Till now, when it was proposed to open a scholastic or charitable establishment in Turkey, the local authorities could either prevent its construction, or, if they tolerated it, they could render its working (proper) almost impossible."

April 8th, the same paper announced that the Russian Government, under "the most favored nation clause," had promptly "insisted upon the Porte granting to it the same privileges as those recently accorded to France by the recognition of the French schools, churches and institutions founded without Imperial firman. The Sultan has just issued an irade thereby recognizing all the Russian schools and public edifices throughout Syria and Palestine which have been erected and opened, as well as those in course of erection, without official authorization by the Ottoman Government. Orders have been sent to the Governors of the District concerned."

An effort is now being made to secure for American Protestant enterprises in Turkey the privileges which have thus been conceded to the French and the Russian missionaries, institutions and work. The Turkish Government has already granted the principle involved, and all that is necessary is for the United States Government to insist that its citizens shall be accorded the same rights as those which Turkey has accorded to the French and the Russians. It should be noted that these rights are not in addition to those which were obtained in the Treaty. They simply sweep away some later and really illegal

limitations of the Treaties, and go back to the status enjoyed thirty years ago. The matter has been brought to the attention of the State Department, and negotiations are now in progress. It is most earnestly to be hoped that our Government will take a firm stand in the matter. The desired recognition is not a favor but a simple right, and it should be insisted upon.

It is notorious that the Sultan lives in constant fear of revolution and assassination. Within, his Empire is a seething mass of hostile peoples who hate one another with all the rancours of race, country, and religion. It is a mistake to suppose that the Christians are the only ones who are inimical to the Sultan. The word "Turk," like the word "Christian," covers many discordant factions in this part of the world. In Turkey in Asia, the "Turks" are chiefly Arabs, Koords, Circassians banished from the Caucasus, and the Ottomans proper or Osmanlis, who are most numerous in Anatolia and who, in their country villages uncorrupted by city life, are often peaceful, industrious, courteous, brave and hardy, though with a latent savagery which religious fanaticism can easily rouse. But in European Turkey, the typical Turks are Albanians and Slavs with an admixture of Ottomans who in their contact with other races have lost their native virtues and developed their native vices till they have become adepts in intrigue, treachery, cruelty and lust. The Ottoman Turks number altogether only about 9,000,000, or one-third of the population of the Empire (excluding the merely nominal possessions in Africa.) Nearly all the other tribes, particularly the Arabs, Koords, Albanians and Slavs, resent the domination of the Ottomans. Among these elements in and about Constantinople are many restless, ambitious and fairly intelligent men who chafe under the harsh and reactionary rule of the Ottoman Abdul Aziz and who have a kind of organization popularly known as the "Young Turkish Party." The frightened occupant of the Yildiz Palace well knows that these plotters are his deadliest enemies and that, acting as they do within the Turkish and Moslem lines, they are able to do him ten-fold more harm than the comparatively few Christians, whose mutual hatreds prevent any possible combination of their warring sects.

The policy of exclusion which the Sultan so strenuously desires is, however, becoming more and more impossible. Fast steamers bring throngs of European travelers to crowd the hotels of Constantinople, Beirut, Ras Baalbek, Damascus, Jaffa and Jerusalem. The white tents of English and American visitors dot the valleys of the interior. Projected railroads already gridiron the map. The first railway concession for this part of Asia was granted in 1856 for a line from Smyrna to Aiden. Other lines were built from Smyrna to Manisa, from Constantinople to Nicomedia and from Mersine to Adana. These lines were constructed by English and French syndicates, and were so short that they were of only local importance.

But in 1888, the Germans vigorously took up the question of railroads in Asiatic Turkey and formed the Anatolian Railway Company which secured a concession to repair the abandoned line from Haidar Pasha to Ismidt and to extend it to Angora, which was reached in December, 1892. The following year a new company managed to obtain another permit under which it pushed the line to Konia by 1896. Subsequent German efforts to get permission to continue the road were strenuously opposed by Russia and several other European Powers. But one by one German persistence overcame the obstacles. The Sultan himself began to see strategic advantages to himself in the proposed through line, and in November, 1901, a Convention was signed which guaranteed to the Anatolian Railway Company the right to build the road to Baghdad and on to salt water. This railroad will effect a tremendous revolution in the hoary East. Think of a railroad running from Constantinople through the heart of Asia Minor, traversing the Karamanian plateau, the Taurus Mountains and Cilician valleys, descending the plain of the Tigris and the Euphrates, passing Haran, Nineveh (Mosul) Baghdad and Babylon, and ending on the Persian Gulf. That road will not only open up a vast region once famous for its fertility and probably still susceptible of high cultivation, but it will so shorten the journey from Europe to India that it will have far-reaching consequences for that teeming continent as well as for Asia Minor and Mesopotamia. It is not surprising that the other European Powers and England in particular are highly excited and that war ships have been

hurrying to Koweit, the desired terminus. Pending the settlement of the controversy as to the political status of that port, the temporary terminus is at Basra.

Another line is being constructed from Haifa, through Galilee to Damascus, with Baghdad for an expected terminus. I drove for hours within sight of the roadbed which a French company had already made from Zableh nearly to Hums and which will be pushed on to Aleppo. Still more significant is the projected line from Damascus southward to Mecca, so that the myriads of pilgrims to the Holy City of Islam will ere long journey by rail. Trains are already running from Jaffa to Jerusalem and from Beirut to Damascus. The short road from Mersine to Adana is ultimately to form a junction with the Anatolian Company's trunk line from Constantinople to Baghdad, while the two roads from Smyrna, one French and the other English, also expect to reach the Baghdad road.

Russia, however, is by no means disposed to leave railroad building in Asiatic Turkey to her rivals. M. Victor Bérard of Paris happily characterizes the French and English lines constructed between 1856 and 1886 as railroads of penetration, the German lines begun in 1886 as railroads of transit, and the Russian lines as railroads of occupation. The concessions that Russia has wrung from the Sultan throw a strong light upon her politico-military ambitions in this part of the world and her determination to have all needful facilities for promptly sending troops where they can do the most good in an emergency. She has obtained the exclusive right to build and operate all railroads in the vilayets of Trebizonde and Erzeroum, and the promise that only Turks shall be given rights to construct railroads in the vilayet of Sivas. As Trebizonde is the nearest port to Armenia, Erzeroum a powerful military and commercial center of the interior on the direct road from Tiflis and Kars, and Sivas the converging point of roads from Erzeroum on the east, Samsoun on the Black Sea on the north, Angora and Constantinople on the west, Kharpout and Mardin on the southeast, Marash and Bayas on the Gulf of Alexandretta on the south, and Konia on the southwest, the strategic significance of Russia's concessions is easily understood. As M. Bérard says:

"Russia compels in this way the future possession or the surveillance of all the lines necessary for the occupation of Great Armenia. She does not demand the immediate concession of the smallest piece of line. She is methodical in her enterprises."

While any one can see that the French buildings in Jerusalem are more imposing than any purely religious purpose necessitates, the Russian quarter is such a veritable fortress in size and strength, and the towering Belvedere Tower, which crowns the Mount of Olives, is so unmistakably adapted to military signaling for nearly all that part of Palestine, that no one, except diplomats and idiots, doubts that Russia is preparing for a day when she expects, to use Napoleon's phrase, that "Providence will be on the side of the heaviest battalions."

While, therefore, the Far Eastern question in China, Japan and Korea has diverted popular attention from the Eastern question in Turkey, it will be seen that all the elements of the latter still exist, and that the Powers most interested are more or less quietly at work on the old ground. Russia is moving steadily and inflexibly around the Black Sea, and the other Powers are desperately trying to checkmate her before she commands the Dardanelles, where her enormous armaments would jeopardize England at Egypt and the gateway to India and be so dangerously close to the coast lines of Greece, Austria, Italy and France, as well as North Africa, that the Mediterranean as well as the Black Sea would practically be a "Russian lake." Germany is concerned because, though having no coast line that would be exposed, she sees that such Russian ascendancy would destroy the balance of power and menace all Europe, because she has large commercial interests in Syria and Palestine, and because when the break-up comes Germany wants her share. She is therefore straining every nerve to strengthen herself in Palestine, Syria and Asia Minor generally.

From a mission viewpoint, a change might not materially benefit us, for France, with the powerful aid of Roman Catholic priests, monks, nuns and Jesuits, is so entrenching herself in Syria that she would probably get that region in any distribution of spoils, and while Turkish Moslem rule is bad, French-Jesuit rule is not much better. The French position, however, has been seriously weakened within recent months. The Berlin Conference recognized France as the Protector of Catholic Mis-

sions in the East, and France so highly prizes the prestige and opportunity this gave her, that however anti-clerical her statesmen may be at home, they are zealous Romanists in Asia, for this privilege makes every Roman Catholic priest and member, irrespective of nationality, an ally of France. But not long ago, Germany demanded and obtained from the Sublime Porte the right to direct protection of her own subjects, Catholic and Protestant alike. Now Italy has secured the same right for her people in Turkey, and as there are no Roman Catholic Russians or Americans in Turkey, and very few English, France finds her importance in the diplomatic circle in Constantinople seriously diminished.

Meantime I. Zangwill remarks: "As to what will be the paramount Power politically, my own opinion is that the Turkish Empire will long remain to the Turk, for before the Holy Places of Islam could fall into the hands of the infidel, the countless millions of Islam, black, white, and negroid, in North Africa, in India, in China, in the Sahara, in the Soudan, already secretly organised, would unite in one of the bloodiest Holy Wars in history. The Sultan will always be at least the suzerain of Palestine."

This, however, is rather far-fetched. It is more probable that the Sultan's success in maintaining his position will be due in the future as it has been in the past to the jealousies of his foes rather than to the support of his friends, if indeed he has any friends. The most universally and deservedly hated monarch in the world will be fairly secure in his "bad eminence" as long as he can continue to play Englishman against Russian, French against German, Druze against Maronite, and Latin against Greek.

In spite of all that one knows of its injurious influence, it is impossible for the traveler to deny that there is a certain fascination about the Moslem faith. We have been repeatedly told that the Orientals are fond of images, pictures, gorgeous vestments and elaborate rituals, and that our type of Protestantism is not suited to their temperament because of its lack of these things. But Mohammedanism out-Puritans Puritanism in the severe simplicity of its worship. Its mosques are, as a rule, devoid of ornamentation. While I saw a few that were beautifully decorated, particularly in Cairo and Constantinople, I saw

hundreds in India, Egypt, Syria, Palestine and Turkey that were as plain as the old-fashioned meeting-houses of New England. Nor has Mohammedanism any idols or images of saints. Its whole architecture and worship are in striking contrast with the gorgeousness of the Roman churches. One of the most impressive scenes in Asia can be daily witnessed in any Moslem city. Five times a day from innumerable minarets, the clear penetrating tones of the muezzin vibrate through the air, and at the summons men everywhere prostrate themselves in silent prayer. It matters not where they are or what profane eyes may be curiously watching. They turn their faces toward Mecca and reverently worship. In the ancient city of Hums, I stood one evening at sunset on a housetop, and I confess that I was thrilled as I heard the sweetly solemn calls to prayer sounding from scores of mosques in that venerable city, and as I saw multitudes making reverent response. Mohammedanism is a power to be reckoned with in Asia. It appears to appeal almost irresistibly to the Oriental. Instead of showing signs of decaying, it appears to be more compact and aggressive to-day than ever before. Indeed, it is practically the only religion except Christianity which is still making conquests, for it is spreading persistently and rapidly in Africa, India and China. What is the secret of its power and what have we as followers of Christ to learn from it? The Rev. Dr. Henry O. Dwight, long a missionary in Constantinople, answers as follows:

“The Mohammedan believes in God; he uses psalms of praise closely related to the old Hebrew hymnal; he promulgates a code of morals virtually the same as that of Sinai; he admits the miraculous birth and unique character of Jesus Christ; he talks glibly of repentance and of salvation by grace. Why is this noble promise of strength and vitality everywhere coupled with weakness and abject failure in material development, and the assumption that he will co-operate in God’s work met with a hostility to Christianity which during centuries has successfully checked the efforts of Christian missionaries? Thomas Carlyle makes an inquiry which goes to the roots of one element of this puzzle. He says: ‘Islam triumphs by the sword, but where did it get its sword?’ The great truth which burned in the Meccan’s heart until it forced him to become a

prophet was the truth that God is one God, slow to anger and plenteous in mercy. Islam got its sword where Israel got its mighty weapon for hewing a place among the nations: through championship of God's supremacy when the world had well-nigh forgotten him. Mohammed welded this truth with so much heat upon the minds of his hearers that no crevice is left for a hair's breadth of doubt as to the truth of the whole mass of accompanying doctrine. To this day Islam has power to convert pagans because it uses the same truth with similar heat, until the conscience of the pagan responds with conviction that God is one God. This is the strength of Islam. But under cover of his position as a prophet of the truth of God's being, Mohammed offers his followers three principles which lull conscience into contented silence, and block the ears against the Gospel. 1. God is too merciful to reject any believer for yielding to the impulses of his nature. 2. Man is too feeble to repress himself or keep the moral law. 3. Ritual observances constitute the obedience which God requires from man. In these three points of doctrine may be seen the radical opposition between Islam and Christianity and the sources of the weakness of Mohammedan nations. Here is the reason for the paralysis which thus far has held every Mohammedan people at the level to which it first rose on leaving heathenism and acknowledging the one eternal God. Islam has a form of godliness, but the power of it is persistently opposed and denied by that exaltation of self-seeking which permeates the whole mass of the deductions which have been drawn from the truth. There is small hope for impressing the mass of Mohammedans by the methods effective with other non-Christian peoples. The Mohammedan system seems designed to minimize the effect of Gospel preaching by leaving no room for a Saviour or for a renewing spirit. The appeal which seems most strongly and most surely to move all Mohammedans is the appeal of the actual life of true followers of Jesus Christ. But it is imperative that missionaries who hope to impress Mohammedans with the value of Christian truth should use every energy to encourage and build up high the manly qualities among all Christians who live in contact with Mohammedans. Christian character known to Moslems through personal experience will do what controversy can not,

what argument is powerless to accomplish, and what mere exposition of doctrine will go far to prevent. For as Bishop Westcott has said respecting the world in general, for Moslems the proof of Christianity prepared of God is a society truly Christian that is filled with the Holy Spirit revealing Himself through righteousness and through love."

The Jews.

The Jews form the second class. Relatively they are not numerous. There are but 25,000 in Syria and 45,031 in Palestine, of whom 22,000 are in Jerusalem. I have great respect for the intelligent and thrifty Jews in other lands, but it is impossible to have any for those who now reside as aliens in their ancient heritage. In 1840, the great Hebrew philanthropist, Sir Moses Montefiore, discussed with Mohammed Ali a plan for the return of the Jews to Palestine, and such prominent personages as Ludwig August Frankel, Benjamin D'Israeli, George Eliot, Baron Edmond de Rothschild, Dr. Max Nordau and others have more or less strongly favored the scheme. The latest development of the idea is by Dr. Theodore Herzl, the Vienna editor, who now champions "the Zionist Movement." He thus outlines his scheme for a Jewish state:

"We must obtain the sovereignty over Palestine—our never-to-be-forgotten, historical home. At the head of the movement will be two great and powerful agents—the Society of Jews and the Jewish Company. The first named will be a political organization and spread the Jewish propaganda. The latter will be a limited liability company, under English laws, having its headquarters in London, and a capital of, say, a milliard of marks. Its task will be to discharge all the financial obligations of the retiring Jews and regulate the economic conditions in the new country. At first we shall send only unskilled labor—that is, the very poorest, who will make the land arable. They will lay out streets, build bridges and railroads, regulate rivers and lay down telegraphs according to plans prepared at headquarters. Their work will bring trade, their trade the market, and the markets will cause new settlers to flock to the country."

But the scheme fails at the point so keenly made in Louis Napoleon's question to Cremieux: "Will the prosperous Jews of

London, New York and every other large city leave their homes and fortunes and go to the Holy Land?" They will do nothing of the kind. The modern Jew is neither a farmer nor a shepherd, but a trader and a banker, and he has no idea of leaving the freedom and wealth he enjoys in Europe and America in order to till the rocky hillsides of Judæa or to be robbed by the avaricious Turk. So the practical result has been that the Jews who go to Palestine are the laziest, most worthless and fanatical Jews of the world, who are willing to be supported in comparative idleness by the well-meaning but mistaken charity of their brethren in Europe and America.

Leading Jewish rabbis in England, France, Germany and the United States are emphatic in their disapproval of the scheme, some of them characterizing it as "simply ridiculous," "fantastic, mischievous and impossible of realization." The Jewish rabbis of New York have adopted resolutions declaring that the mission of Judaism is religious, not political, that it is not dependent on the soil of Palestine and that any presentation of the Jewish question as a subject for diplomacy on the part of the Powers is to be deprecated; while the Rev. Dr. K. Kohler wisely argues that even if the scheme were feasible, Palestine would be only an insignificant nation, living at the mercy of the great powers of the earth, a half-Oriental, semi-civilized State, a dumping ground for the unsuccessful and undesirable elements of the race, who as the representatives of Judaism before the world would not raise the standing of the Jew in any spiritual sense, but lower it and lessen his influence in the world.

Certain it is that the Hebrew race nowhere appears to worse advantage than in its mendicant and bigoted representatives in Jerusalem. The streets of the Jewish quarter are as filthy as those of any heathen city in Asia. Hundreds of lepers line the roads near the city, and thrust their disgusting sores under the eyes of every stranger. The one real manifestation of grief is to be found at the Wailing Place of the Jews, where long bearded men and white-haired women press their foreheads against the mighty stones which suggest the splendors of a by-gone age, and with genuine tears and sobs lament the fallen grandeur of Israel. But even there other Jews unblushingly turn to financial profit the sacred associations of the place and

insolently beg of every visitor. I agree with the Rev. Dr. Henry H. Jessup that "the whole impression made upon an observer with regard to these Jewish colonies is that they are forced, unnatural and of doubtful success. The pauperizing system which has made Jerusalem a great almshouse tends to demoralize the whole system of Palestine colonization. The entire scheme seems to be a kind of a fad, which is being pursued with a special object, having none of the elements which made the old Phœnician colonies and the modern Anglo-Saxon colonies successful. The trend of Jewish migration is westward, and farther than ever from the old land of Israel. There are about four times as many Jews now in New York City as there are in the whole of Palestine. Tens of thousands are going to the Argentine Republic in South America. They seem to be more and more torn loose from territorial attachments."

There is no lack of Protestant effort to convert the Jews of Palestine and Syria, and I visited with sympathetic interest several of the costly establishments which have been erected by the Christians of Europe, particularly of Great Britain. But the results are painfully small. The fanatical, mendicant Jews of the once Promised Land are about the most hopeless missionary field that can be imagined. The curse is plainly on them and on their children.

The Christians.

The Christians form the third class. They are divided into a motley variety of sects. Armenians, some 60,000; Druzes in the Lebanon and Ante-Lebanon Mountains, who seceded from Islam in the eleventh century, who bitterly hate and frequently fight their parent stock, and whose numbers are uncertainly placed at 100,000; Nusaireeyeh, a savage race of nearly 200,000 souls, holding secret doctrines and inhabiting the far northern mountains; Orthodox Greeks, 150,000, who though of Arab blood, belong to the Russian Greek Church; Jacobites, who split off from the Greek Church in the sixth century and are now but a small body; Greek Catholics, 50,000, higher in the social scale, who are under the sway of the Pope of Rome; and Maronites of Mount Lebanon, 150,000, who are the modern representatives of the old Syrian Church—a bigoted element very difficult to reach.

These sects are sectarian in the narrowest sense. As most of them call themselves Christians, and as their Christianity is a national symbol rather than a vital faith, they have associated the name Christian in the Mohammedan mind with inferiority, turbulence and mendacity. There are individual exceptions in all these communions. Speaking broadly, the Orthodox Greeks are by far the best element of the Christian population. They are more intelligent and more friendly to our missionaries. They are often willing to send their children to our schools, and some of their priests and bishops make considerable use of our literature. Our freest opportunity for mission work is among these Greeks, some of whom "would see Jesus," while we have promising work among the Jacobites in the Tripoli field. But taking the "Christian" population of the country as a whole its reputation is so bad that our churches cannot use the name at all, but are forced to call themselves "Protestants" to distinguish themselves from the "Christians." This is one of the first things that the traveler has to learn, that a "Christian" in this part of the world is not a Christian. A man belongs to a sect because he was born in it. His loyalty to it is quite independent of spiritual considerations. His religion is simply the badge and inheritance of his clan, and he never thinks of changing it.

The character of the so-called Christian sects in Syria is bad enough. But in Palestine, the conduct of the alleged followers of the true God is the scandal of Christendom. The Holy City impressed me as the most unholy place I saw in a fifteen months tour in Asia. It is the magnet for the cranks and fanatics of Europe and America. Of course, no one can now positively identify the exact places which are associated with the most hallowed events of our religion. But greedy priests profess to know them and have erected churches and shrines which are annually visited by myriads of the superstitious. In the Church of the Nativity at Bethlehem and the Church of the Holy Sepulchre at Jerusalem, no one sect is allowed a monopoly, but each has been assigned its own portion, so that in the same building are parts set aside for Greeks, Armenians, Jacobites, Coptics, and Syrians. But the would-be-reverent visitor is startled to find Moslem soldiers with loaded rifles and fixed bayonets constantly on guard in these Christian churches to prevent the "Christians" from cutting one another's throats. Only

a short time before my visit, two men were killed in a brawl in the very grotto where Christ is said to have been born. In Jerusalem, the Church of the Holy Sepulchre is a strange mixture of gorgeousness and squalor. Here, too, Turkish sentries were in evidence. The Russian pilgrims who were in the Church that day were dirty and ignorant looking specimens of humanity, apparently lower in the scale of intelligence than any Chinese that I saw in the Celestial Empire. While I stood there, an Armenian service was in progress. The procession could not have been matched anywhere outside of a circus or a dime museum. As the Patriarch, whose mitre blazed with precious stones and whose robes were literally cloth of gold, was about to enter the Sepulchre where Christ's body is said to have laid, a deacon fumbled in removing his mitre, and the Patriarch, unimpressed by the solemnity of the place and time, snarled at him with the ferocity of a wolf and in a voice heard by the whole congregation, while fifty Turkish soldiers scattered about the building tightened their grip upon their rifles in expectation of a free fight. A melee actually occurred last November between the Greek and Latin monks, and as a result thirty-four Greeks, including twelve priests, have just been sentenced to imprisonment ranging from a week to nine months.

The Board's Cemetery in Jerusalem, which has already given us so much trouble, is still a source of bickering among the various sects. It is believed to be the place where Christ partook of the Last Supper with his disciples. It was purchased by the Roman Catholics, and now the Greeks are seeking to prevent the issuance of the legal papers because they do not want such a sacred place to pass into the hands of their rivals, holding that it would disturb the balance of the sacred places among the rival sects in Jerusalem! The Spoffordites, who made the original trouble, are partly inspired by the Greeks and partly and avowedly by their hatred of the Protestant missionaries, and the end is not yet in sight. But we have the money and the new site with a substantial wall about it, so that we need not be disturbed by the continuance of the factional quarrel.

I am bound to admit that the decorations, worship and worshippers, in these so-called "Christian" churches did not impress me as one whit more dignified or elevating than the Buddhism of Japan and Siam, nor anything like as spiritual as

the worship of the Moslem mosques. I can understand the contempt of the Turk for such Christianity. I walked about the sacred city with conflicting emotions, as I realized that these streets were once trod by holy feet, and that these places were associated with prophets and apostles and with so many events connected with the birth of our religion, but I felt humiliated as I saw indubitable evidences of the rankest superstition and fanaticism. The first and deepest impression of the traveler is that Christianity is dying in the land of its birth. The second impression is equally painful—that the greatest hindrance to the revival of Christianity is the “Christian.” The Moslem rules the land where the Messiah appeared, and from innumerable minarets the people are daily reminded that Mohammed and not Christ is the Prophet of God.

And yet it was almost a relief to visit the Mosque of Omar in the Temple area. After the tawdry, tinsel glitter of the Church of the Holy Sepulchre, the ostentatious and tasteless display of gold and silver and precious stones—the statue of Mary alone blazing with jewels said to be worth millions of dollars,—the dirty, unkempt appearance of walls and courts, the empty mummeries of ignorant priests and the contemptuous expression of the Moslem sentries,—it was a relief to walk about the clean, spacious, orderly Mosques of Omar and el Aksa. Their furnishings and decorations are rich, but chaste as compared with the overdone gorgeousness of the “Christian” churches. I felt more reconciled to Moslem occupation as I noted the solemnity and dignity of the Temple area which the Moslem holds, and which no “Christian” is permitted to enter without a permit issued by his Consul and a Turkish attendant to see that he behaves himself. The Mohammedan certainly keeps his part of the sacred places in a way more befitting their historic associations.

THE PROTESTANT EFFORT.

In this land of such numerous and various superstitions, the Protestant Church is trying to revive a purer spiritual faith. The people have souls as well as the inhabitants of other parts of Asia, and presumably those souls are as dear to the heart of Him who died that men might live. That they are a people of intellectual capacity their history plainly shows. Few nations

can point to such a wonderful past. Those whom I personally met impressed me as intelligent and kindly. It would be difficult to find anywhere in Asia a finer body of men than the elders and leading members of many of our Syrian Churches.

Even apart from the character of the people there is a reason for missionary work here which may indeed be called sentimental, but which is nevertheless strong in every Christian's heart. It is intolerable that the land where Prophets spoke, in which Christ was born, and where God revealed Himself to men, should be allowed to lapse into utter heathenism and superstition. The motive of the old Crusaders was not bad though their methods were so unwise. The modern Christian Crusader goes to Syria and Palestine not armed with carnal weapons to wrest the land from the Turk with violence and blood, but he goes as the ambassador of the Prince of Peace to teach the young, to heal the sick, to distribute the Word of God, and to preach the Gospel of peace and good-will to men.

I am not sorry that the presence of other evangelical agencies in Palestine proper frees us from the duty of sending missionaries to that region, and that the Presbyterian Church has been assigned the more promising field of Syria. Here we have a reasonably clear field. The Irish Presbyterian Church has a station at Damascus which was originally established for the Jews, but which quickly found that element of the population so difficult to reach that it soon directed its energies toward the nominal Christian sects. The British Syrian Schools for women and girls will be separately mentioned. The United Free Church of Scotland has a mission for the Jews in Beirut. The Church Missionary Society has a considerable force in Palestine. The Reformed Presbyterian Church of the United States has a small work at Latakai among the Nusaireeyeh, and the Presbyterian Church of England has a mission at Aleppo for the Jews. The English Friends have a considerable work at Brummana with several outstations, and the Mildmay Mission has a small work, chiefly medical, at Baakleen near Dier ul Komr. There are, besides, several independent workers, prominent among whom are Miss Proctor's boys' and girls' boarding schools at Shweifaf, and Miss Taylor's school for Moslem girls in Beirut. The American Board turned over all its work in Syria to the Presbyterians in the readjustment of 1870, and now

confines its work in Asiatic Turkey to Asia Minor. It will thus be seen that the Presbyterian Board is the chief evangelical agency conducting general missionary work in that part of Syria where all our mission stations are located, and that the responsibility for the evangelization of that region rests in a special sense upon us.

The original aim of Protestant Missions in Asiatic Turkey was not to found a separate church but to purify the nominal Christian sects. This was believed to be the first step toward the conversion of the Moslem world. It was thought that as these ancient bodies had the Bible, the knowledge of Christ and many of the outward forms of Christianity, it would be wiser to try to revive in them a spiritual faith. Great hopes were entertained that they would welcome the preaching of the pure Gospel and that they would again become true witnesses for Christ, and thus, not only remove the reproach of Christendom, but exert a powerful influence for righteousness upon the Moslem world. But these expectations were soon disappointed. The priests and monks and nuns were too ignorant, false and corrupt. While there were many individual instances of kindness and occasionally even of co-operation, yet the hierarchies were, as a rule, bitter in their opposition to Protestantism. Of course, they are supported in this by the French Jesuits and the Russians, with whom indeed several of these sects are now affiliated.

True, Robert College at Constantinople still adheres to the policy of making no effort to induce its students to become Christians. Daily prayers, curriculum Bible study and Sunday services are compulsory. I regret that the scope of this Report does not permit a full account of this splendid institution. Its spiritual tone is as high as its usefulness is great. But President Washburne and many of the missionaries deem it wiser for a student to stay in his own church as a vital Christian, as his influence there is greater than it is outside of it. But while a college can adopt this policy, it is exceedingly difficult for a mission to follow it in its church work. The missionaries were not permitted to preach in the ritualistic churches of the "sects." They could not work under the authority of jealous and hostile bishops and patriarchs. The few righteous men could not change the character

of the vast, festering masses of corruption. It was essential to the preservation of their own spiritual lives as well as to their influences as disciples of Christ that they should not be lost in the crowd of mere formalists, their light hidden under the bushel of heathenism which was none the less heathen because it called itself Christian. Never was the command more applicable to "come out from them and be ye separate."

Moreover, the Turkish Government deals with the Christian sects as organized bodies and not as individuals. Each non-Moslem sect is expected to have a corporate existence and to have a head or other representative through whom all intercourse with the Government must be had. A man who is not connected with some such body is an outlaw. He cannot marry or hold property. He has no standing in the courts and therefore no redress against robbery or violence. In Syria, the convert is speedily thrust out of his church and becomes at once an outcast. So the missionaries were early forced to effect a Protestant organization. In 1850, the Sultan Abdul Medjid thus recognized Protestantism as one of the legal religions of the Empire in the Imperial Charter of Rights. This Protestant Sect, as it is called to distinguish it from the other sects, is composed of the communicants connected with all the Protestant Boards and Societies in Turkey. Of course, there is no "official head," but the "Sect" maintains a Vekil, or agent, in Constantinople who represents the Protestants of the Empire in any official communications. However unfortunate this may be deemed in theory, it is an absolute necessity under Turkish law where every man who is not a Moslem must be a member of some "sect" which is recognized by the Government and which has an official head or Vekil with whom the Government can deal. Hitherto, the cost of maintaining this Vekilate has been met by the various Boards and Societies, our share being \$250 a year. The Board will have to continue some appropriation for this purpose, but I think that the expense should be more largely borne by the native churches, as the Vekilate is for their protection rather than for that of the missionaries.

AN EDUCATIONAL MISSION.

Syria is pre-eminently an educational mission both in proportionate emphasis upon school work and in the superior char-

acter of that work. Educational work is relatively more prominent than in most other fields, because the conditions of the country make the children the only element of the population to which the missionaries have free access. Direct evangelistic work among the Moslems is not yet possible, and if it were attempted, there would probably be immediate violence and perhaps the banishment of the missionaries from the country. Among the so-called "Christian" sects, the religious susceptibilities of adults have been so far perverted by a degraded type of Christianity that it is more difficult to convert them to the true faith than if they had never known Christianity. A false interpretation of the truth is often worse than total ignorance of it. The children, however, are more accessible. They impress the traveler as exceptionally bright and promising. No where else in the world did I see more attractive boys and girls.

The prodigal expenditure and the relentless opposition of the French and Russian priests make our educational work more than ordinarily difficult, and yet in spite of these difficulties, our schools have retained their scholars, and have steadily increased their influence by the sheer force of superiority. Many Syrian parents are ambitious for their children. The influx of new ideas and the letters written from Egypt and America by the Syrians who have emigrated to those countries have given to multitudes an eager desire for the education which they see to be indispensable to success, and even prejudice and priestly opposition have not been able to keep the brightest Syrian boys and girls away from our mission schools, which are far and away the best schools in the land.

I personally visited every one of our Boarding Schools in Syria and I was highly gratified by the character of their work. In three particulars they are notable:—

First. The close relation between missionaries and pupils. In all three of the Girls' Boarding Schools, the missionaries live in the school building. Nor do they segregate themselves in spacious apartments, wholly distinct from the pupils, though nominally under the same roof, as in some other institutions we visited. In Tripoli, Beirut and Sidon alike, the missionaries occupy small rooms hardly any better than those which their pupils occupy, and they mingle in the common life of the girls, the relation being almost as intimate as that in the home

between mother and children. Such a life involves a peculiar nervous strain, for it affords little opportunity for privacy or freedom from care, but it enables the missionary to exert the maximum influence upon her pupils. In the Boys' Boarding Schools the relationship is almost equally close. It is, of course, not so practicable for a man with a family to live in a boarding school as it is for a single woman. But at Sidon, Suk ul Gharb, and Shweir the missionaries in charge of the boys' boarding schools live in immediate juxtaposition to the school buildings, and deeply enter into the lives of the students.

Second. The native teachers are nearly all Christians, or as this word "Christian" is so misunderstood in Syria, Evangelical Protestants. The mission attitude on this subject is uncompromising. In some other lands I found missionaries holding in theory that native teachers should be Christians, but yielding in practice to the difficulty of obtaining them. This difficulty exists in Syria. The Mission cannot pay salaries that competent teachers can command in other positions, while the temptation to emigrate is always strong. But the Syria missionaries believe that there is no use in having a school at all unless those who hold positions of influence in it are in vital sympathy with the missionary purpose, and if they had to choose between a superior non-Christian teacher, and an ordinary Christian teacher, they would unhesitatingly take the Christian, believing that mediocrity with spiritual influence is better than superiority without it. The Mission, of course, gives a reasonable degree of latitude for exceptional cases. I found a few teachers who were not enrolled members of our church, but they were in a very small minority, and in every case such a teacher was personally known to the missionary in charge as a man or woman of unexceptionable life and of real sympathy with the work of the Mission. There is no such thing in all Syria as a Moslem or anti-Protestant teacher. That I might be sure of the Mission's exact position on this question, I asked that body to express its convictions in definite form, and the result was the unanimous adoption of the following:

"Whereas, it is desirable for the Syria Mission to make a distinct statement upon its policy with regard to the employment of non-Protestant persons as teachers, therefore, Resolved—that it is the sense of the Syria Mission that no outstation of

this Mission be put in charge of a helper who is not a Protestant communicant, and that no school be placed in the charge of a non-Protestant communicant. Assistant teachers should be Protestants in so far as possible, but there may be circumstances where it seems advisable to employ nominal Christians who are of good character though not Protestants as teachers. But the number of such non-Protestant teachers should never reach a majority in any one school."

Third. The third notable characteristic is spiritual influence. As one of the missionaries expressed it—"Our object is not merely education, but the spreading and strengthening of the cause of Christ." The Beirut Female Seminary was designed by its founders "as one of the agencies for evangelizing Syria by benefiting intellectually and spiritually the pupils brought under its instruction, and indirectly to carry light and blessing through them to their homes and the circles of their influence." This is the dominant purpose of all the schools. The missionary does not rely simply upon silent influence, but upon direct though tactful effort to lead the scholars to Christ. In all the schools the Bible is the text-book and attendance on Bible classes, daily prayers, devotional meetings, and Sunday services is compulsory. The proficiency of some of those Syrian boys and girls in Bible study is extraordinary. They can repeat whole chapters from the Bible, and answer all sorts of questions about Bible history and teaching with a readiness which would surprise an American Sunday-school scholar. Forty-one pupils of the Beirut Female Seminary have joined the Beirut Church since 1890, and several others have joined their village churches. All the other boarding schools have had spiritual results, some of them notable in number and character. Boys and girls are converted in our Syria schools in spite of difficulties as serious as exist anywhere in the world.

Altogether I believe that our Syrian boarding schools are worthy of unqualified praise. No boy or girl can pass through them without being powerfully influenced for Christ. They are mission schools in the best sense of the term.

In the day schools it is not possible to bring pupils under such close personal supervision as in the boarding schools. The Mission nevertheless exercises great care in the selection of native teachers and in the superintendence of their

work. In many towns and villages, these day schools are indispensable to any missionary work at all, for it is only in the school that the missionary can get a foot-hold. A village which would not permit a missionary to preach will allow him to start a school for the education of its children, so that in scores of towns faithful work is being done for Christ with the young, and through them with the parents and friends. Unfortunately, the retrenchments of several years ago compelled the closing of many of these village schools. This was a serious harm, for when we once give up a school it is difficult to get permission to reopen it, and sometimes the missionary is practically excluded from the place.

While a few of these schools are well equipped, many of them are conducted in the humblest imaginable way. For example, as we were journeying from Zahleh to Ras Baalbek, we turned aside to see the day school at Tulyeh. It meets in a one-story building rudely made of the rough stones picked up in the neighborhood and plastered with mud. Fifty boys meet in a little room on one side of a small court, and in a room on the other side, which, by actual measurement, I found to be six by nine feet and which had only two small holes for windows, I found twenty-five girls huddled upon the floor, for there are no chairs or desks, while several girls were absent on account of the influenza which prevailed in the village. In these primitive conditions, a Christian Syrian teacher was faithfully teaching the boys, and his wife, who is a graduate of our Sidon Girls' Boarding School, was teaching the girls. There are dozens of such schools in Syria, and in them loving, faithful work is being done. Out of them come the brightest students for our boarding schools and the college preparatory department, and even those who go no further are changed for time and for eternity by the influences under which they are brought. In an address presented to me by the Rev. Murad Haddad on behalf of the Protestants of Zahleh, the beneficent results of our school work are set forth as follows:

“About seventy years ago, some of the American missionaries arrived in Syria and began their works of charity which brought spiritual, temporal and moral benefit to the people. They opened schools for instructing the children in many places. Knowledge then began to spread after it had been nearly extinct

in this country and its shining was like the beaming of the sun. You could have entered a town of one or two thousand, even thousands of people, and there would not have been enough of those who could read and write to equal the fingers on your hands. So if one needed something read or if he wished a letter written he had to beg the favor of perhaps the only man in town who could do it or even make accounts for him. But this is now changed because of the efficient instrumentalities that have been mentioned and the condition of affairs is reversed, for those who cannot read and write may now be counted upon your fingers. What a host of teachers, doctors and pharmacists has gone forth from the College! What a host of teachers from the female seminaries, hundreds upon hundreds well cultured, who can do good work for culture and elevation! And not only that, but this has been a cause for arousing the other sects to seek for education and morality. Schools have been opened in general and the work has extensively increased."

If he be a benefactor of the race who makes two blades of grass grow where one grew before, what shall be said of the missionary who takes a half-naked urchin out of the squalor of a mud hut, where both sexes and all ages herd like pigs, teaches him to bathe himself, to respect woman, to tell the truth, to earn an honest living and to serve God. It means even more for the girls than for the boys, for Asia despises women. Is there any work more Christlike than the gathering of those neglected ones into clean dormitories, and showing them the meaning of virtue, of industry, and of that which does not exist in all Asia except where the missionary has made it, a pure, sweet, Christian home? Contrast the boarding school graduate with the heathen woman on the streets of any Oriental land. Almost invariably you can recognize her by the unmistakable signs of superior neatness, self-respect and character. A memorial column in Beirut erected in 1894 fittingly marks the place where in 1835 was erected the first building in the Turkish Empire for the education of girls. The opening of that school was an epoch in the development of Asia, for no community can rise higher than the level of its women. To a far greater extent than men, they determine the moral character of a people. Decent society cannot be built on a foundation of the harem and the zenana, and therefore the effort to regenerate any land must

assign a large place to the work of lifting girls out of the moral cesspools of Oriental life to the purer realm where woman is the equal helpmeet of man and not simply the slave of his lust. The meaning of our educational work as a whole, for both girls and boys, was inspiringly illustrated on the Sabbath evening when I stood on a Sidon housetop and watched the tender glories of a Syrian sunset softly fall upon mountain and sea and sky. Suddenly, from the minaret of a neighboring mosque sounded the muezzin's call, "Come to prayer. There is no God but God, and Mohammed is the Prophet of God." The men in sight bowed themselves at those sonorous tones. But hardly had they died away, when from the chapel of our school beneath, rose the fresh young voices of 106 boys singing :

"Jesus paid it all,
All to Him I owe."

It was a mere coincidence, but it eloquently voiced the significance of our school work. Mohammed or Christ! The former has the men of this generation, but in our mission schools Christ has the men of the next.

The attainment of self-support in mission schools is exceptionally difficult in Syria. Instead of the friendship of officials as in Siam, and the avowed sympathy and financial co-operation of the Government as in India, our Syrian Mission has to deal with authorities who hamper it in every possible manner. Even more trying is the competition of the Russian and French Catholic priests. They are particularly numerous in Syria. There is more than a suspicion that they are not only missionaries, but quasi-political emissaries of their respective governments. Everybody knows that at no distant day the Turkish Empire will be disintegrated. Russia and France have their eyes on Syria, and are doing everything in their power to quietly secure a foothold there. Both the Russians and the French Catholics emphasize educational work. They erect handsome and expensive buildings, and they not only give free tuition, but, as a rule, free books, and in some instances free board also, virtually compensating parents for sending children to them. In Baalbek, I found only eleven boarders in the handsome stone building of the British Syrian Girls' Boarding

School. There were a hundred a few years ago, but a new Greek Catholic School makes such tempting offers to parents that it is impossible for the British Syrian missionaries to hold their pupils. The difficulty is also met by our day schools. It is impossible to make them wholly self-supporting, for parents will not bear all the expenses of a Protestant school and in addition the priestly threat of ostracism in this life and eternal torment in the next, when there is a free Catholic or Moslem school near by. We are not financially able to compete with such lavish expenditure, nor would we do so if we could. We do not believe in that kind of missionary work. Our buildings are modest, and while tuition fees are small, we insist that whenever parents are able to pay something they should do so. We are therefore obliged to rely for success upon the superior character of our schools. That superiority is marked, and it is enabling us to continue our work, but it will readily be seen how trying our position is among an Oriental people whom centuries of oppression have made dependent, and who are constitutionally disposed to get something for nothing whenever they can.

But in spite of these formidable obstacles, a part of the cost of our day schools is borne locally. At the Tulyeh school, already referred to, the parents pay for rent, books and all incidentals, the Mission providing only the native teacher's salary, which, however, is of course the largest single item of expense—\$120 gold for the two teachers. At Baalbek, the parents of forty enrolled pupils had paid only eighty piasters in three months prior to my visit. The helper's salary here is rather high as compared with the scale in several other missions, \$204 gold. But beside teaching in the school, he preaches regularly in four villages, including Baalbek.

Seven of the twenty-three day schools in the Tripoli field are wholly self-supporting and six others are about half supported locally. In the whole Mission, we have an even hundred day schools. The cost of maintaining them is considerable and it might be well for the Mission to consider whether in some places the fees might not be wisely increased. Protestant Christians, in particular, should pay according to their ability for the education of their children.

Still it must be remembered that day schools have a relation to evangelistic work in Syria that they do not have in some

other lands. In Korea, Siam and Laos for example, opportunities for direct evangelistic work are so ample, that day schools are not needed to create them. In those lands, therefore, the object of our day schools is primarily to educate the children of the church—to conserve evangelistic results rather than to produce them. Such schools can therefore be less numerous, while the parents can be made to assume a responsibility for them which cannot be enforced upon Moslems and Catholics. But in Syria the object of the day school is not only to educate the children of the church but, as I have already explained, to secure a foothold for the Gospel in villages which would otherwise be almost if not quite inaccessible. They are therefore vital to our evangelistic work and it is sometimes expedient to maintain one largely at mission expense in order to give the itinerating missionary a chance to preach the Gospel.

In the boarding schools, the fees are designed to come nearer to self-support. It was a long time before parents could be induced to feel much responsibility for the education of their children, particularly the girls. But steady progress has been made. Now our girls' boarding schools are sought by parents who are ambitious to have their daughters obtain the best education that the country affords. At the Beirut Female Seminary, for example, the "full pay" is 1300 piasters (\$58.50). Those who wish foreign food pay 750 piasters extra for it. Music lessons are another extra and even then are given only to full pay pupils, the additional charge being 600 piasters for three half-hour lessons weekly, 450 for two and 275 for one lesson. Day scholars pay 75 piasters in the primary department, 150 in the preparatory and 300 in the regular course. Girls who cannot pay the full fees and who are especially recommended by the missionaries pay what they can, but the minimum is 600 piasters. The highest sum paid by any pupil was 2575 piasters. This schedule brought into the treasury of the Seminary last year from the 165 pupils in all departments, 68,095 piasters, of which 58,349 were for board and tuition, 6,124 for music and 3,623 for sundries. The average paid for board and tuition by the 58 boarders was about 1,000 piasters (\$45).

At the Tripoli Girls' Boarding School, the fees are ten Turkish pounds (\$45 gold) for boarders, and from a quarter of a pound to two pounds for day scholars, according to the

grade. This yields a revenue which pays about half the expenses of the school, as some concessions have to be made to scholars who are unable to pay the full fees. In the Sidon Girls' School the fees range lower. Parents are poorer and while all pupils pay something, few reach the nominal fee of 800 piasters. In all the girls boarding schools, the girls are required to help in the work. Miss Charlotte Brown says:

"We try to keep the school simple and not too much affected by foreign customs. The love of foreign fashions has become so widespread throughout the land, that we find it difficult to entirely banish the extravagant and gaudy clothes that some bring with them. If though, a mother sends her little girl to school with but one thick dress for winter wear and that her own wedding dress of purple plush made over for her daughter, what are we to do? All are on work divisions and sweep, mop, dust, wash dishes and help in the weekly wash in turn. The members of the two highest classes help in the ironing. Sewing has, of course, a prominent place on the curriculum."

At the Shweir Boys' Boarding School, the fees are ten Turkish pounds a year for boarders, one English pound for boys who sleep at the school but furnish their own food, and ninety-two piasters for day pupils (three different kinds of money used at this one school giving some idea of the state of the currency in Syria.) Here also, as indeed in all institutions at home as well as abroad, some pupils are too poor to pay the full fees, but enough do pay them to cover all the expenses of the school except the salary of the three native teachers. At Suk ul Gharb, the annual fees are ten English pounds (\$50 gold) for boarders, two pounds and a half for the boys who sleep at the school and furnish their own food, and one pound for day pupils, and as at Shweir the income pays all the expenses but the salaries of the six native teachers, which aggregate £186.

These are fair examples of the policy of the Syria Mission in this respect. I believe that our Syrian missionaries are endeavoring to bring their schools as near to self-support as the circumstances permit. There are indeed some inequalities which it would be wise to correct, but the Mission has already appointed a committee to "confer in regard to the curricula and tuition in the several schools, and to report at the next annual

meeting with plans for pressing self-support in one or all of these schools." As it is, our fees are higher than those of any other schools I visited in Syria. The British Syrian Girls' School at Baalbek charges six French pounds for boarders and nothing at all for day scholars, while in the Tabeetha Mission in Jaffa only a minority of the pupils pay the nominal fees of ten pounds a year for boarders, and fifty francs, including dinner, for day pupils, the majority of the scholars being free. Miss Butchart, who superintends and personally supports the four British Syrian Schools in Damascus, charges no fees at all, on account of the competition of the Russians, who give not only free tuition, but books, clothing, bridal dresses and medical attendance. In the Irish Presbyterian Girls' Boarding School, in the same city, the annual charge is nominally 800 piasters, but actually only 400. The day schools are entirely free for Arabic, though there is a fee for English.

There has been much discussion as to the practicability of consolidating some of our boarding schools in Syria. We have three for boys, namely, Sidon, Suk ul Gharb and Shweir, and three for girls, namely, Beirut, Tripoli and Sidon. At the mission meeting which was held in Beirut during my visit, this question was thoroughly traversed. After full discussion, it was unanimously voted, with my hearty concurrence, "That it is the sense of the Mission that no one of the three boarding schools for girls can be spared from the scheme of our work, and that loss rather than gain would result from any union of two or more of these schools in one place."

The Mission gave careful consideration to the question whether a disproportionate amount of its strength and resources was being expended on the boys' schools, and whether in view of the comparatively small territory occupied by the Mission, the number could not be reduced without loss of serious efficiency, particularly as the schools at Shweir and Suk ul Gharb were not founded by the Mission, but became so related to our work that it did not appear expedient to refuse to adopt them. The discussion of this subject was long and frank and as able as any debate I ever heard in any ecclesiastical body in America. All sides of the question were presented, but the conclusion was almost unanimous that the circumstances make it indispensable that the Mission should have three boarding schools for boys.

The question, however, is complicated by the desire of the Mission to start another boarding school in the Tripoli field. The reasons for this are strong. All three of our present boys' boarding schools are in the central and southern part of our field, while the northern part which includes half the territory of the entire Mission has none at all. This condition is intensified by the fact that this field is geographically and commercially independent of the rest of Syria. The people are more homogeneous, both in habits and in religion. They are moreover poorer and less able to send their children to distant schools. The Protestant community is exceptionally harmonious, united and aggressive. Nor is the population small. This northern field includes three large cities, Hamath, with 67,500 people, Hums with 60,000 and Tripoli with 36,000, besides innumerable villages, some of them of considerable size. In all this large area there is absolutely no evangelical agency whatever, except our Presbyterian work. In other parts of Syria, a boarding school is within easy reach, but this great northern section has no Protestant boarding school for boys of any description, so that the French Catholic institution at Tripoli and the Orthodox Greek school at Hums are in unchecked control of the educational field. If in New England the majority of the pupils of an institution come from its vicinage, how much more will this be true in a land of poverty, ignorance, age-long conservatism and indisposition to travel. In these circumstances, it is remarkable, and at the same time significant of the ripeness of the field, that no less than one hundred boys from the Tripoli region are now attending our Shweir and Suk ul Gharb boarding schools and the preparatory department of the College. But there are thousands of others who could be reached by a local school, who are now getting no education at all. The Mission therefore, strongly feels that there ought to be a boys' boarding school in the Tripoli field, and I am in hearty accord with this conviction.

We carefully considered the question whether the school should be located in Tripoli city or in Hums. I visited both places and discussed the subject in the conferences which were held. In Hums the Protestants enthusiastically presented to me the following petition:

"We report with pleasure our firm purpose to press forward toward full support of our own church, at the same time we learn with pleasure the united desire of the churches of this Presbytery to have a boys' boarding school in this district; but we fear a bald request for such a school will be unjust when you rightly look to us for fruit. We ask, therefore, your help in starting a boarding school for boys in the City of Hums on a small scale involving an annual outlay of 12,000 piasters, of which we pledge the payment of a half. The present premises could be made available by expending on it a sum equivalent to four or five years rent of other suitable premises. When new buildings are needed, Mr. Rafool Nasser pledges himself to contribute \$300 for this purpose. We ask the transfer of an American missionary from Tripoli to Hums to take charge of this school. We fully believe that this school will encourage the church and facilitate plans for full self-support."

It should be borne in mind that the Church at Hums is already paying half of its pastor's salary and half the salaries of three day school teachers, so that it would be self-supporting now if it were to concentrate its gifts on the pastor's salary. In addition, it has recently erected a chapel at a cost of \$400 gold and it now proposes to open without aid a second day school for girls. I ventured, on behalf of the Board, to express high appreciation of the spirit which these brethren at Hums manifested. They are a devoted company of God's people. Their pastor is a faithful and efficient leader, while Mr. Rafool Nasser, the generous member who offers the money for the land and who has already donated a neat and substantial building for our day school in the growing part of the city just outside the wall, impressed me as a business man of unusual intelligence and ability. That there is a large field here cannot be doubted. With seventy resident communicants of such energy, and twenty-five more in the adjacent villages, with an enrollment in the three day schools of 202, of whom more than two-thirds are boys, with the metropolitan importance of the city increased by the new railroad and with the still larger city of Hamath within an hour's ride by rail, Hums is a center of no small strategic value.

With all these advantages, however, it still remains true that Hums is a strongly Moslem city, fully 40,000 of its people being of that faith. Of the remainder, 16,000 are Greek Chris-

tians, 1,500 Jacobites, 1,500 Catholics and 1,000 Protestants. Hamath is even more strongly Moslem, only 6,000 of its inhabitants being Greek Christians, 1,500 Jacobites, Catholics and Protestants combined, while no less than 60,000 are orthodox Moslems. The Moslem opposition at Hums is so strenuous, and the character of Turkish rule so unfavorable, that it is highly probable that a permit to erect a new building could not be secured, and certain that a boys' boarding school there would be hampered by Turkish authorities in every possible way. Moreover, as we have no resident missionaries at Hums, the establishment of a boys' boarding school there would virtually mean opening another station with all that would be involved in new missionaries, property and annual expenditure. On the other hand, Tripoli is already one of the prominent stations of the Syria Mission, while the boundary of the Lebanon District runs so close to the city that it would be practicable to locate the school within it, and thus secure the substantial immunities of that Christian government. A daily diligence runs in fourteen hours over the splendid road between Hums and Tripoli, and it would therefore be easy for boys from Hums and Hamath to reach a school in Tripoli. Boys from Tripoli would probably not go to a school at Hums, since for many generations Tripoli has been the port of northern Syria so that all lines of travel converge toward it rather than away from it. The scale of living is higher than it is in the interior, which is an objection; but for that reason higher fees could be charged, so that the difference from the viewpoint of self-support would be small. The Tripoli Christians are also enthusiastic in their desire for a school, and when I asked them what they could do financially to meet the offers of the Hums people, they replied that while they had no one man who could give so much as Rafool Nasser, they had a larger number who could pay something, so that the total raised would not be much less than at Hums. I should prefer Hums as the larger and more centrally located city if it were not for the financial difficulties inseparable from the establishing of a new station and the inexpediency of subjecting ourselves to the innumerable restrictions of Mohammedan officials. But these objections are so serious, that I agree with the Mission that it would be wiser to locate the school at Tripoli where it can be affiliated with an existing sta-

tion and have the benefits of Lebanon government. Deeply, therefore, as I regret the disappointment to the brethren at Hums, I unite with the Mission in recommending that a boarding school for boys be started at Tripoli next year, rented quarters to be occupied if necessary till the way is clear to build.

I doubt, however, whether it will be practicable for the Board to maintain four boarding schools for boys in the Syria Mission. The field is not large enough to justify so many institutions within such a limited area, especially as the Syrian Protestant College has a large preparatory department which is in effect an additional boarding school for boys. Four boys' schools added to the three for girls would make seven boarding schools for the Mission, and as the Board will probably be unable to largely increase the present appropriations and Mission force, the Mission could not maintain so many boarding schools without diverting a serious proportion of its financial and missionary strength from evangelistic work. Indeed the evangelistic work in Syria is suffering now for want of proportionate emphasis. Moreover the Lebanon Station now has two boarding schools for boys at Suk ul Gharb and Shweir, and if we add the preparatory department of the College, we find that there are three boarding schools for boys bunched in the neighborhood of Beirut. A new school at Tripoli, therefore, naturally suggests the possibility of merging the Shweir and Suk el Gharb Schools and transferring the liberated missionary and property to Tripoli.

The Mission unanimously assents to this, but there is a wide difference of opinion as to which of the two schools should be merged into the other. As might be expected, both have their friends. A majority favors the transfer of the Suk ul Gharb School to Tripoli, but a large minority prefers the transfer of Shweir.

While I incline to the belief that the new school at Tripoli should be ultimately provided for by re-adjustments at one of these places, I doubt the wisdom of forcing a consolidation at this time. Both schools are doing a splendid work in the hands of thoroughly capable missionaries. Both are in the full tide of their prosperity, being crowded to their utmost capacity with youths of splendid promise. It is a great thing to mould

for God such a body of young men, and we should be quite sure of our ground before we close either one. The property at Shweir consists of a tract of land, beautifully situated on a slope of the mountain, and containing a comfortable residence and two excellent stone buildings, one for recitations and one for dormitory and dining room. The Suk ul Gharb property is also located on a mountain side overlooking Beirut and comprises two lots, on one of which stands a handsome two-story stone building, while on the other lot a short distance away is the two-story stone building used for a dormitory. The plant of either of the schools could be sold for an amount which would give a good start to the new institution at Tripoli, though the "wukf" deed of Shweir might interpose obstacles to a sale. In view of the great excellence of both the Suk ul Gharb and the Shweir Schools, the divided judgment of the Mission as to which one should be transferred, the fact that the new school in Tripoli can occupy rented quarters for a year or two, and in particular the further fact that the Syrian Protestant College has decided to open a primary boarding department near Beirut and might perhaps be disposed to buy one of our schools for this purpose, I think it would be wise to defer a decision until God makes it plainer to all concerned which one of the two institutions had better be transferred.

Industrial Training.

The largest experiment in industrial training which the Board has yet made is in connection with the Gerard Institute at Sidon. The occasion for the school grew out of the fact that while the mission schools and the College were turning out teachers, preachers and physicians, there was no self-supporting Protestant community which could maintain them. The number who can be employed by the Mission is necessarily limited. What are the others to do? They had been educated away from their former manner of life but not educated to any other in which they could support themselves. Accordingly they become restless, discontented and sometimes surly. One young man was heard cursing the day of his entrance to the mission school. His education had fitted him only for professions in which the Mission could guarantee to him no opening.

If we are to educate in a country whose economic conditions are so radically wrong as they are in Asia, our education must have reference to practical needs. We must train the young not only to be teachers and preachers, but to be carpenters, farmers, blacksmiths, shoemakers and tailors. We must dignify honest labor among a people who deem it menial to toil with their hands. Said the wise Dr. Shedd of Persia: "There is a subject that weighs heavily on my heart and on all thoughtful lovers of the people. It is how to save the young men from demoralization. . . . To earn a respectable living is very difficult and often impossible. Industrial education seems to be the only means toward the solution of the question. It is possible for us to have a department of instruction at the college devoted to industrial arts and then accept all the boys who wish to come and pay their way. Then put them into a course of industry as well as intellectual study, so that they will have a well-grounded education in common science, morals, and the Bible, and a good foundation for character, and a trade with which to earn their bread. The sentiment in our evangelical church will strongly support such an effort. The native brethren urge us to try some such method, to make labor respected and profitable. All the missionaries feel that we must do something or our Church and Christian community will greatly suffer."

Even those who are to become teachers and preachers will be benefited by following the example of Christ and his apostles in learning a trade which will enable them to earn their own living; while in many of our schools industrial training would afford a means of self-help to pupils who are unable to pay the regular tuition. It is demoralizing to a boy to give him something for nothing. To support him in school is to beget the expectation of support through life. If he cannot pay fees, let him pay work for his own good as well as to save mission funds.

I confess to a feeling of uneasiness about this phase of educational missions in many lands and all denominations. Mission schools too often slavishly follow the pattern of European and American institutions, forgetting that conditions are radically different in Asia and Africa. This is in part the fault of the Boards. As a rule they have sent no educators to the field, except young ministers fresh from college and theological seminary, an "educator" being generally considered a young

man who has attained special proficiency in the study of Latin and Greek. The only education such a man knows anything about is the classical course which he himself took, and when he is placed in charge of a school, he naturally tries to make it like the one in which he was trained. So all over Asia, Protestants and Catholics alike are giving tens of thousands of Oriental youths an education which would qualify them for "the learned professions" in England or the United States, but which grotesquely unfits them for the life which they must live in a different order of civilization. Some of our Christian communities are becoming top-heavy with professional men who are not wanted—ripe scholars who find that their countrymen do not understand them, and have nothing for them to do.

Even in America there is a growing conviction that such educational methods need re-adjustment. In many of our home academies and colleges, the classical languages are a fetich—a survival of the mediæval period when the only really good literature of the world was in Latin and Greek, and when the former tongue in particular was the language of the Church, of diplomacy, of literature and of polite society. Is it not foolish in the twentieth century to compel a boy to spend from five to seven years in digging away at a classical language which he will never use, which will never be of practical benefit to him, and which he will forget five years after his graduation. when he could obtain equal mental discipline, a more liberal culture and far greater practical benefit in modern languages, sciences and literature? The Hon. James Wilson, Secretary of Agriculture, recently said: "We have adopted much in our systems of education from peoples who have not our responsibilities—people who educate men of leisure, class, privilege, caste, birth, and all that. The people govern here. They should be educated with a view to their development along the lines of their life work, whatever that may be. Teachers are wanted to do work that has not been done in all the ages, the discovery of truths underlying production, and their application to the farm."

These words have an even stronger application to the foreign field than to the home field. I believe that Latin and Greek should never be compulsory studies in a mission school, but should be taught only as electives for the comparatively few

students who demand them. Valuable as a knowledge of these languages is, it is purchased at too heavy a cost of other branches which are far more important. Even in the United States it is notorious that nine-tenths of our classical students get only a useless smattering of these dead tongues, when half the time spent upon them would have secured a real acquaintance with German and French, to say nothing of an intelligent knowledge of their own language, history and literature, which not half of them possess. If we are to go outside of the vernacular in a given mission school, let us teach English and such other living languages as the local situation may require. There is usually one such language, and in some fields, as for example, India, Syria and Persia, there are several, which are twenty times more vital to an educated Asiatic than Latin or Greek, and which will require all the time that he can afford to give to language study.

As for industrial training, I think it should be the rule rather than the exception in our boarding schools. Not that we should turn all our academies into industrial schools, that would be going to the other extreme, but that in the typical boarding school on the mission field there should be an industrial department. And as I write these words, a friend brings me a paper stating that when Secretary Barton returned a few months ago from a visitation of the American Board Missions in India and Ceylon, he was asked what in his opinion is the most important feature of the work in India, and he is said to have replied, "The feature of the work in India requiring special attention at the present time is the industrial work." It is folly to practically limit our numerous educational institutions throughout the world to training boys for a professional life for which the people are not ready. The lesson which Booker T. Washington has so effectively illustrated in America, is as vitally needed in many mission fields as among the negroes of the South.

It is objected by some, notably by Cust, that the work of missions is specifically to preach the Gospel, and that it has no right to engage in such "side issues" as industrial training. To this objection the late Rev. Dr. N. G. Clark, Secretary of the American Board, effectively replied: "If man were simply a spiritual and not a social being, if he were freed from all claims which his home, his neighborhood and his country impose upon

him, or if he had no physical and social nature to be cultivated, the development of which is hardly less necessary than that of the spiritual nature, the case were different and the objection might hold; but when we remember that Christianity is for the whole man, and not for a part of him, the question assumes a different form. If industrial education and manual labor such as shall discipline the hand and eye are coming to be regarded in this country and in Europe as essential to the best development of intellectual character in our schools, and as fitting men better for their work in life, how much more is it true on missionary ground, especially among uncivilized races where life among the masses is a struggle for existence. Such education is only to be introduced in subordination to the mission purpose, to raise up self-reliant, self-respecting men and women, who shall introduce the arts of civilized life and prepare the way for self-supporting Christian communities. This is the great purpose of industrial education."

The transformation of social and economic conditions is not the primary object of the missionary, but it is nevertheless a part of his work. The evangelization of a heathen land cannot be wholly separated from its civilization. Christianity cannot leave its converts on the heathen plane of social and industrial life. The missionary must also be a civilizer. Incidentally, the multiplication of Christian men in the various walks of life, and the superior skill which will be given to native youths will widen the range of missionary work and enable the missionary to reach families which would otherwise be difficult of access. If it be said that there is nothing in the Bible about industrial schools, I reply—neither is there anything in the Bible about Sunday schools, or Women's Societies, or Young Men's Christian Associations. Besides, Christ and his apostles preached in communities on the same level of civilization as their own. We are dealing with races who, in comparison with Christian nations, are semi-civilized and in some cases wholly savage. We need some methods, therefore, that the apostles did not need. If there is anything in the New Testament argument at all, it is favorable to industrial training, for did not Christ learn carpentering and Paul tent-making, and that, too, for the identical object of self-support which is so prominent a feature of modern mission industrial schools?

Moreover, industrial training is often essential to the accomplishment of our missionary object. We say that our aim is to build up a self-supporting native church. But manifestly a church cannot be self-supporting until its individual members are self-supporting, and how can they maintain themselves unless they are taught some way of earning a living? Secretary Clark, of the American Board, sadly wrote in 1893:

“At present in some of the older missions every advance in our missionary work adds new burdens to the mission treasury. Yet there must be a limit somewhere to what the churches at home can do; and that limit will fall far within the limit of work needed in the foreign field. A recent statement of the Church Missionary Society is in point. The call in their different fields is for 500 new laborers; they dare not venture on sending more than fifty. A great part of the field opening before them must therefore for the present be neglected. The vigorous efforts of that noble Society are well known, and it would seem that they are reaching the limit suggested sooner than others. The American Board has already reached it in several of its mission fields, notably in India and in Turkey; and yet the vast outlying district remains comparatively untouched, and there seems to be no possibility of reaching it at present. Communities partially enlightened and ready to receive the Gospel message cannot be reached, and great opportunities lying at hand must be abandoned. Hence the need of industrial education, helping our Christian communities to help themselves and to carry on the work we have begun. The unskilled labor of the masses is so unproductive as to secure only the bare necessities of life, leaving them quite unable to support even their own institutions. The poverty is such that until new industrial methods shall take the place of the unskilled labor and traditional ways handed down for centuries from one generation to another, there is little hope of self-supporting institutions. Despite the most strenuous efforts on the part of missionaries to promote self-support, despite the self-denial practised by many of our native Christians, it still remains true that any advance, even in our older fields, is only possible by increased expenditure from our mission treasury, and that the work is no nearer independence than twenty years ago. Nothing is more painful to a mission secretary than to receive year after year

substantially the same estimates for necessary expenses to keep up the work, not to speak of any advance."

The recent Deputation of the American Board to India and Ceylon uses the following significant language in its report on this subject :

"Nearly a century of educational work in India, national and municipal as well as missionary, has not accomplished all that was expected in the way of raising up independent, sturdy, aggressive men. On the contrary, even at the present time, those who secure an education, with but a few noble exceptions, are dependent for employment either upon the Indian government or upon the missions. Failing in this, they seem to be powerless to make places for themselves in any other direction. As the number which can be wisely employed, as above mentioned, is limited, the educational institutions of the country are raising up an ever-increasing number of graduates who remain educated dependents.

"We question whether the present system of education is best adapted to raise up men for even government or mission employment, to say nothing of the many trades and professions which need educated leaders, but into which scholars or students are not inclined to enter. The educational system of India not only fails to develop ingenuity and self-reliance in the students, but leads them to look with disdain upon all forms of manual labor. The tendency of the students in India to regard it beneath them to labor with the hands has not been counteracted by the training given in the schools. We recommend that our missions in India so modify their courses of instruction that all male pupils aided through the mission shall have some practical instruction in productive manual labor, adapted to the conditions and needs of the country. We see no reason why this should not apply also, with necessary modifications, to female pupils. It is as essential that the future Christian community in India have well equipped farmers, mechanics, artisans and merchants, as that they shall have learned government officials, preachers and teachers. If that community is ever to become independent of foreign charity, it must comprise independent producers and wage-earners. We urge the Indian missions to enter upon such a course systematically, so that it shall be operative alike in all parts of the field. In connection with such train-

ing, we believe that it may be practicable in many cases to organize enterprises that shall soon become self-supporting, and even a source of income, having at the same time a distinct educational value. Any student who refuses to do manual labor in return for school privileges should not remain in school at the expense of the mission."

In most of our mission fields, we need more helpers, but we need a far greater number of thrifty laymen. Indeed we could get the requisite number of helpers far more easily if we had the Christians who could support them. Almost everywhere I went in Asia, I found missionaries troubled by their inability to secure an adequate supply of native ministers and teachers and almost invariably the difficulty was the financial one. Plenty could be had if the people could support them. Industrial training therefore will powerfully promote the self-support of the native church by developing Christians who are able to give. This is particularly true in lands like Syria and India where the new convert is often disowned by his family, deprived of any means of support he formerly had, and is therefore forced to find some other way of maintaining himself or be a charge upon the charity of the foreign missionary.

The Rev. George Wilder of the American Board summarizes the matter as follows: "Industrial training in a mission to uncultured people is, first, not to civilize him in order that he may be Christianized; second, not as a business venture to enable the missionaries to become independent of the home churches, nor would I claim, that the workshop will make a 'stupid blockhead . . . bright in intellect and a hopeless truant . . . a sturdy Christian character.' But industrial training is of great use to economize finances; to arrest the attention; to establish respect; to gain authority; to relieve suffering; to dispel superstition; to impart an appreciation of the value of knowledge; to make the untutored man realize the value of time; to teach him the dignity of labor; to inculcate in him prompt obedience; to teach him honesty; to help him to take the initiative; to give him independence; to reveal his own powers to himself; to force him to assume personal responsibility; to arouse his moral consciousness; in a word, to make the savage who has become willing, able to support and propagate the institutions of the Christian religion."

The objects of industrial training are thus five-fold :

(a) To give to poor but worthy boys a means of securing an education which is compatible with self-reliance and self-respect ;

(b) To give an all-round training, educating the whole man, the hand as well as the head irrespective of the financial uses to which such training may be put ;

(c) To enable the graduates of our mission schools to support themselves without dependence upon foreign employment ;

(d) To develop a self-supporting Christian community which will be able to maintain the institutions of Christianity and pay the ministers and teachers it requires,

(e) To raise the standard of civilization and dignify honest toil in lands where savagery prevails or where manual labor is considered beneath the dignity of man.

The second is the chief object of many of the manual training schools in America ; while the first is the primary aim of such institutions as Park College, the Mt. Hermon School and our Pyeng Yang Academy in Korea, where it is no part of the Mission's purpose to teach industrial training as such. Most of the industrial schools of the American Board are of this character. I see no reason why our industrial mission training should not comprehend all these objects, though local conditions will usually determine which should dominate in a given institution. But in every school we have boys who cannot afford to pay the regular fees, but who for their own good ought to give something in return for their education. In most lands in which missionary operations are conducted, popular ignorance is so general, the difficulty of obtaining profitable employment so great, and the number of students who can be utilized as preachers and teachers is relatively so small, that we ought to give boys an education which will enable them to become self-supporting citizens, while it is even more wise and necessary in Asia and Africa than it is in America to train the whole man.

It is fair to expect, however, that industrial schools should as far as practicable be self-supporting. We require this of other schools, and there is no reason why we should exempt industrial schools. It is true that they need special apparatus and technical instructors, but it is also true that their products can

be made to yield a revenue. For example, in the industrial department of our industrial school at Lodi, India, rugs, jirikshas and several other articles in local demand are manufactured for sale. The sales of our Sidon Industrial Department last year amounted to the handsome sum of \$6,300, nearly two-thirds of which were from the carpenter shop. And this is true of nearly all industrial schools. I visited Dr. Schneller's Syrian Orphanage in Jerusalem, which enrolls 320 boys and 30 girls. The trades taught are carpentering, pottery, printing, shoe-making, tailoring and gardening. Though there are six foreign and six native instructors, it is the inflexible rule of the School that each department "is and must be self-supporting." Still, entire self-support is not always practicable. The industrial and manual training schools in America are always calling for money and the Tuskegee and Hampton Institutes, which are the most conspicuously successful, are the very ones that call for and secure the most.

It is vital that training given in an industrial school should be adapted to the needs of the community, and that the work as a whole should be kept in close subordination to the evangelical purpose of all missionary work. It is not an end, but a means to an end. We should not teach trades for which there is not likely to be a local demand, nor should undue emphasis be given to some particular kind of hand work which will soon be driven out by machinery. Cloth weaving, for example, comes naturally in many Oriental lands, but the multiplying factories of England, America, Japan and India are certain to impoverish the millions who now depend upon it. In this age of invention and swift steamers, fingers cannot compete with spindles. In Bombay, the Rev. Edward S. Hume of the American Board Mission, whose great orphanage industrial work I examined with deep interest, told me that he found it wiser to give longer and more expensive training in trades which promised reasonably large remuneration and permanent employment than to give short, cheap courses in trades which could be more easily acquired, but which would never yield enough to enable a man to comfortably support a family. The Rev. W. J. Clark of India wisely says:

"In selecting trades and industries to be taught in a particular school, it seems quite safe always to teach the three lead-

ing trades, carpentry, shoemaking and blacksmithing. Beyond these, in choosing, three principles will be our safe guides. 1st, Study your locality as to raw materials, exports and imports. This study will point to those lines of production in which cheap raw materials, and a near, steady market will insure success to boys who learn those trades. 2nd, Hand industries depend on two things for their success (*a*) Articles produced in any hand industry should not depend for their manufacture on the repetition of a single action or a simple series of actions, else they will soon be more cheaply made by machinery. (*b*) If articles produced in any industry are made or can be made by machinery, then the hand-produced article must be of a superior quality. 3rd. The ability of the boys or men who are to be placed at a trade or industry. Many famine children are from agricultural districts and by heredity are unfitted to become good craftsmen, but would doubtless succeed at the simpler industries."

Industrial training, however, has made its way but slowly to general recognition. In 1890 the Bishop of Sierra Leone stated to a committee of the Church Missionary Society that in his diocese "the Society would fail in its duty if it confined the education of children to book learning, thus stimulating one side only of the African character, and failing to instill into them an appreciation of and respect for honest manual toil." But the committee contented itself with the following cautious deliverance:

"That it is desirable that missionaries assigned to Africa or to uncivilized portions of the mission field should have, if possible, some industrial training before proceeding to the mission field.

"That while the Committee have not been able to obtain evidence to show that industrial training should form a factor in educational work in all the C. M. S. Missions, yet they consider that there are certain places in which such training should form a part of the regular teaching in the mission schools."

In 1893, Secretary Clark of the American Board, in referring to the fact that that Board had industrial work at Samokov, Bardezag, and Marsovan in the Turkish missions; at Ahmednagar and Sirur in the Marathi Mission; at Tillipally in Ceylon; at Amanzimtote in the Zulu Mission; and also in Western Africa, frankly admitted that most of these schools

were begun by "missionaries without the endorsement or formal encouragement of the Prudential Committee, and with slight expenditure of mission funds, the cost incurred being met largely by individuals specially interested in this form of effort."

During the last decade, however, the development of industrial training has been rapid. In the United States, industrial and manual training schools have multiplied until now there are dozens in every state. Abroad, the progressive Japanese have found that the contempt for manual labor and commercial accounting which characterized the samurai or knightly class is a serious obstacle to national development and the Government is now strongly encouraging the development of technical and industrial education throughout the Empire. How large a part it has come to play in modern mission work is shown by the fact that the mere list of industrial schools and classes occupies no less than six royal octavo pages in Dr. James S. Dennis' "Centennial Survey of Foreign Missions." Almost all the Protestant Boards and Societies in the world are represented in that list. The number of institutions aggregates no less than 178, the pupils under instruction ranging from five hundred at the American Methodist Industrial Home in Calcutta and the Basel Evangelical Missionary Society's institution at Mangalore down to three at the Friends' Foreign Mission Association Industrial Class at Brummana, Syria.

Our own industrial schools and departments are as follows: (1) Lodiya, India, in connection with the Christian Boys' Boarding School. The trades taught are tailoring, shoemaking, rug-making, carpentering, cabinet work and jinrikisha manufacturing. There are 92 boys under instruction. (2) Saharanpur, India, where 170 famine orphan boys are taught shoemaking, carpentering and tailoring. As famine boys cannot, of course, pay fees, there are no receipts except from sales of materials. (3) Sangli, India. Here also industrial work is a department of the Boys' School. Carpentering and iron work are the chief trades taught, and 70 boys receive the instruction. This is the only one of the Board's industrial schools for which it maintains a foreign missionary superintendent. (4) Hangchow, China, where industrial work is a department of the Girls' School, established in 1896, and where fifty-six girls are

taught embroidery, silk-winding and dressmaking. (5) Tengchow, China, where some industrial work is done in connection with the Tengchow College, chiefly in iron work. (6) Pyeng Yang, Korea, where a recently established Boys' Academy has an industrial department on the plan of Park College, Missouri. (7) Dumeguete, in the Philippine Islands. The munificence of the Hon. H. B. Silliman has provided an endowment of \$20,000 for the Silliman Industrial Institute, but for reasons which I discussed in my report to the Board on the Philippine Islands, the industrial department of the Institute has not yet been constituted. (8) Benito, Africa, where some agriculture and gardening are done in connection with the Boys' Boarding School. (9) Batanga, Africa. Mrs. Robert Hoe generously gave \$1,000 in February, 1900, to start industrial work "in agriculture, carpentry, wood-work, tailoring and such like trades and occupations as might hereafter be agreed upon," though the serious reduction of the missionary force by deaths, furloughs and resignations has thus far prevented the actual inauguration of the school. Urumia, Persia, and Lakawn, Laos, should not now be counted, for the attempt to teach carpentering and blacksmithing at the former was brought to an end by the resignation of the foreign superintendent in 1897, and the experiment of an agricultural farm at Lakawn has proved a failure, for reasons which I discussed in my report on Siam and Laos. (10) Yokohama, Japan, where girls are taught sewing, cooking, etc. (11) Sidon, Syria.

The last is the largest industrial plant under the care of the Board. Nearly all the others are doing industrial work on a small scale, the object being, in most cases, simply to afford some means of self-help to needy students. In Sidon the industrial work is a department of the Gerard Institute, but is conducted on a larger scale, and with an ampler equipment. The Department was established in 1895, the initial expenditure being \$15,000, of which Mrs. George Wood gave \$6,500, the rest being secured by the missionaries, with the approval of the Board, from individuals, the Rev. Dr. Henry Jessup alone collecting \$4,550. This sum was expended as follows: \$8,000 for land; \$4,000 to furnish needed accommodations for the added requirements of the Industrial and

Orphanage Departments; \$2,000 for implements, and \$1,000 for running expenses the first year.

These sums, however, have been supplemented from time to time by the gifts of various interested individuals, chief among whom is Mrs. George Wood, who several years ago made Sidon her home, and who has ever since given her entire time and strength to the Institute as an unsalaried worker. March 6th, Mrs. Wood added to her already generous benefactions the following splendidly munificent proposal:

"Having long cherished a desire to add to the permanence and scope of the Mission Training School for Boys at Sidon, it gives me double pleasure to connect the offers I am prepared to make, with the auspicious occasion of your first Secretarial visit to Syria. Allow me, then, through you to make to the Mission and the Board, for the benefit of Gerard Institute, the following offer:

"1. Fifteen hundred dollars in cash already loaned by me to the stock account of the Industrial Department of the General Institute.

"2. Such a sum in cash (not to exceed \$10,000.00) as may be required to erect needful buildings at 'Dar Es Salaam.'

"3. The loan of such a further sum in cash without interest as might be required to carry out any plans the Board and Mission may decide upon, said loan being fully covered in their judgment by assets of the Mission for the purpose becoming available in a few years' time.

"4. The title deeds for the new building for the orphans known as 'Beulah Home'—with the large tract of land on which it stands, and the forest tract near by.

"6. An annual sum (not exceeding \$1,000) to cover any needed outlay toward securing more efficient instruction in the manual department.

"5. An annual sum (not exceeding \$1,000) to cover the cost of maintaining the Orphan Department with a maximum of 20 boys, including the wages of the Farm Overseer.

"When the plans of the Mission relative to these offers shall have been matured I shall be ready to take all requisite measures to satisfy the Board and the Mission regarding the security of my offers and their permanent validity."

This offer has been unanimously and cordially accepted by the Syria Mission and by the Board, so that the Gerard Institute now has a larger financial support than any other boarding school in the world connected with our work. I cannot speak too highly of the value of Mrs. Wood's intelligent, sympathetic and self-sacrificing co-operation. She has given unstintedly of her time, her strength and her money, and without her assistance the Institute could never have become what it is to-day.

The Institute is situated in the city of Sidon, but while the location is convenient, it was too small before Mrs. Wood's offer, and it is altogether impossible from the viewpoint of the enlarged plans which her generosity has permitted. There can be no expansion in Sidon proper, for the adjoining property on three sides is owned by parties who will not sell, while the tract across the street is a Moslem cemetery. It is, moreover, desirable that such a school should have a larger area than would be possible in a crowded Oriental city, especially as the farm is to form a prominent feature of the work of the school. Accordingly a large tract has been secured about two miles from the city. It lies on the slope and summit of a high hill, and commands one of the noblest views in all the East. It is a superb site for an Institution; near enough to the city to be easy of access, and yet far enough away to give ample room for development. The Beulah Home Orphanage is already established at this site and the whole Institute will be transferred to it as soon as the necessary buildings can be erected, though it is probable that some work, particularly the day schools, will continue to be done at the old site. The industrial departments are (1) farming and gardening; (2) masonry and plastering; (3) carpentry and joining; (4) tailoring; (5) light blacksmithing and locksmithing (6) shoemaking.

A serious difficulty has been experienced in finding suitable Christian instructors. None of the missionaries had the requisite technical knowledge and the resources of the Institute did not permit the employment of suitable superintendents from the United States. As a temporary makeshift, therefore, arrangements were made with local tailors, carpenters, masons, etc., they to give free instruction to such boys as wished to learn their respective trades and to take the profits of the shops for their compensation. This plan has worked well enough finan-

cially. It has given foremen without cost to the Institute, while on the other hand, free student labor has been a sufficient incentive to the local workmen. The difficulty is that these foremen have usually had no thorough training themselves, their knowledge being limited to the native methods, and that they are apt to lack the patience and skill required to impart what they do know to a lot of boys who may be but languidly interested. Even more serious is the fact that such foremen, while men of excellent character, are for the most part not evangelical Protestants, so that they are unable to exert that spiritual influence which we regard as so essential. In time, it is fair to expect that graduates of the Institute will become available for foremen in the various departments, and special effort should be made to develop the right men for this purpose. But for so large a school, a foreign mechanical superintendent is urgently needed and with the added resources now made available by Mrs. Wood's offer, it is hoped that Dr. Ford can carry out his long cherished desire to obtain a foreign assistant, who will unite mechanical skill and missionary character.

The Mission has outlined the policy of the Institute as follows: "The basis of this work is the existing Sidon Academy which is to continue its valuable work as before, drawing the same funds that have supported it during its history thus far, and simply employing the new funds just raised to enlarge its scope by the industrial and orphanage extensions; and its leading aim will continue to be evangelistic.

"Manual labor, not exceeding two hours daily, shall be assigned to all the pupils, by classes.

"Pupils who cannot pay the school fees may be received as workers, spending eight hours a day in manual labor, and being supplied with night-school facilities. For each year thus spent in one of the shops the worker shall be entitled to one year in the Academy on a par with those who pay, and to two years in the case of those who work on the farm or in masonry. Suitable facilities for evening classes shall be given to all the manual labor students,

"A few Protestant orphan boys (not more than twenty) between the ages of five and fifteen shall be received. They will occupy a separate building and be in charge of a Christian family and attend the classes of the Academy and day school.

When the orphans reach the grade of the second year in the Academy, they shall be discharged from the Orphan Department and shall then be dealt with on the same basis as other poor boys, not orphans. The orphans shall also be cared for if necessary through the vacations.

"Pupils are to pay the same fees as formerly, viz: 8 French liras (\$32) and none shall be received into the Academic Department who do not pay at least 4 liras.

"Orphans are to pay 1 English pound each annually, and to be otherwise provided for by annual scholarships of \$25 each from the income of this Department.

"The finances of all the industrial branches shall be directly under the control of the management of the school.

"Any net income from the Agricultural Department shall go to supplement the scholarships for the benefit of the Orphan Department, whose accounts shall be kept distinct, and whose number of pupils shall be regulated by the state of the funds.

"Any net income from the other trades shall go to help support the working class of those who are trying to earn their own way, and whose number shall be regulated by the state of the funds."

Dr. Ford, who has from the beginning been the Superintendent of the Institute, strongly emphasizes the evangelistic aim of the industrial work. He writes: "Only upon this ground has this innovation and expansion received the hearty endorsement of the Mission, at a meeting which, more than any other I have attended, was charged with emphasis upon the evangelistic phases of our many-sided work. And speaking for myself, I can assure you that, but for my estimate of the high evangelistic value of this industrial project as it now stands, I could not support, much less urge this new departure. The conception is that of a family school, presided over by a picked missionary, pervaded by the religious and missionary atmosphere, and in which the young orphans shall furnish a field for the practical development and exercise of Christian service on the part of the other students. The leading aim is the building up of Christian character, so as to supply the native church and the community at large with worthy leaders as fast and as fully as we can."

I was deeply interested in what I saw of the practical workings of the Institute. I found 115 boarding pupils, and 73 day

scholars, beside eighteen boys in the Orphanage. The spirit of the School was most excellent, and, so far as I could judge, thoroughly faithful evangelical work is being done. I came away in deeper sympathy than ever with this work. I believe it to be of vital importance, and worthy of the cordial co-operation of the Mission and the Board.

British-Syrian Schools.

The British-Syrian Mission, founded in October, 1860, by Mrs. Bowen-Thompson, has a record of forty-two years of loving and useful service. It is "essentially a woman's mission to the women of Syria," and is supported by an undenominational Society in England, of which the Bishop of Durham is Patron and the Right Rev. Thomas Bickersteth is President. The Mission includes the Beirut Training Institution; boarding schools at Shemlan and Baalbec; day schools in Damascus, Tyre, Hasbaya, Zahleh and numerous Lebanon villages; medical mission work at Tyre, Baalbec, and in the Lebanon; evangelistic work among the Bedouins and the soldiers of the Lebanon army; night schools for men; special schools for the blind, and house-to-house visitation. The local force consists of 19 missionaries, of whom 18 are women; 25 Bible women and 111 native teachers. The 56 schools of all grades enroll 4,262 pupils, and the dispensary patients numbered last year 4,389. The work is conducted in sympathetic co-operation with our Syria Mission. Indeed, during the years of enforced retrenchment, the British-Syrian Mission generously assumed the care of several of our schools in order to prevent them from being closed. I visited several of its institutions, particularly those in Beirut, Baalbec and Damascus, and I was very much gratified by the character of their work. As a rule, the buildings are large, and the general scale of maintenance impresses the traveller as better than that of most mission schools.

The Bible-Lands Missions Aid Society is another English agency, to whose helpful co-operation our Mission has been frequently indebted. It also is undenominational, the Right Hon. Earl of Aberdeen being the President, and several eminent Englishmen of various denominations forming the Honorary Council and the Executive Committee. The Society makes annual

grants of about £100,000 for missions in Greece, Turkey, Persia, Syria, Palestine, Egypt, Arabia and Cyprus. It has frequently extended aid to our Syria Mission, and the missionaries uniformly refer to it with grateful appreciation.

Most conspicuous, however, of all the educational institutions in that part of Asia is the Syrian Protestant College at Beirut, and one of the great questions in Syria is the co-operation of

The College and The Mission.

Before I was out of quarantine, the Faculty sent me a special invitation to visit the College, to address the students, and to make myself as much at home and to look as freely into all the plans and workings of the institution as if it were an integral part of the Mission. I highly appreciated this generous and hospitable welcome, and I found that it was the precursor of a large-hearted Christian hospitality of the most delightful kind. The College, incorporated April 24, 1863, was formally opened in the fall of 1866, the first class graduating in 1870. Its property includes a noble tract of about thirty-five acres, commanding a superb view of sea and land. Eleven handsome buildings, some of them of exceptional size and beauty, afford accommodation for about six hundred students, and the able Faculty includes about forty professors and instructors, under the Presidency of the venerable Rev. Dr. Daniel Bliss. There are five departments, Preparatory, Collegiate, Medical, Commercial and the School of Biblical Archaeology and Philosophy.

The College has no organic relation to any Mission or Board, but has its own Board of Trustees in New York and its own Field Board of Directors in Syria. As I had studied this question in other lands, I was naturally interested in ascertaining whether the history of the College afforded any reasons for modifying the views which I expressed in my Report on China. As to control by a field board of managers, I found an almost unanimous opinion in both Mission and College that the plan is a failure. During the infancy of the College, when there were only a few foreigners on the Faculty and the teaching force was largely native, the Field Board was very helpful, for the institution needed the guidance of the experienced mission-

aries who formed the Board. But as the number of foreign professors increased and the President and Faculty became stronger and better able to manage the College, the duties of the Field Board became more and more nominal, until at last the Board ceased to have any real power and everything was done through the President in direct relations with the Board of Trustees in New York. A committee of the Faculty is now at work on a plan of reorganization which will probably make the Field Board a purely advisory body. This proves anew the impracticability of field board control. Power inevitably centers in the men who do the work and the men who manage the funds.

Upon the second phase of the question, organic relationship of a college to mission and Board, the history of the Syrian Protestant College throws little light. The magnificent success of the institution has been primarily due to three causes:

First. The able leadership of the President, the Rev. Dr. Daniel Bliss, reinforced by an exceptionally fine body of professors.

Second. The splendid liberality of a few large givers in New York.

Third. The adaptation of the College to the demand for higher English education in a region where thousands of ambitious young men are eagerly desirous of obtaining such training.

It will at once be seen that all of these causes are compatible with organic relationship to a mission and to the Foreign Board. As a matter of fact, President Bliss was originally a member of the Syria Mission, and since he left it he has had no essential advantage that he would not have had if he had remained a member. As for the financial cause, nearly all the money has come from Presbyterians anyway, and Presbyterians, too, who are famous for their loyal and generous support of regular Presbyterian work both at home and abroad. As for English education, while that is a vexed question in many mission fields, several institutions under the care of the Board are as distinctively English as the Syrian Protestant College. It is true that the College draws its students from an area very much larger than the Syria Mission, the students coming not only from Syria but from Palestine, Egypt, Greece, Asia Minor and a few from places still more distant. But it can hardly be main-

tained that the organic separation of the College from the Mission was the magnet that drew these students. The average young man went to Beirut because the College afforded him the training he wanted, and he probably knew little and cared less about the precise relation of the College to the Syria Mission, nor did he have the faintest idea of the difference between a Board of Trustees in New York and a Board of Foreign Missions in New York.

I mention these things not to argue that this College ought to come into organic relations with the Mission and the Board; that would be a foolish proposition. Nor should my references to this subject be understood as implying any criticism upon either the Faculty, the Board of Trustees, the Field Board of Managers, the Syria Mission or the Board of Foreign Missions. I am simply stating facts, which everybody conversant with the situation knows, with a view of showing that the history of this institution, inspiring as it is, affords no reason for believing that our Colleges in other lands should separate themselves from our Board, particularly as the Board has now placed itself on record as favoring endowments and thus exempting the most important institutions under its care from the uncertainties of a fluctuating Board treasury, a special effort having already been agreed upon to raise a quarter of a million dollars for the College at Wei Hsien. The causes, therefore, that have brought success to the Syrian Protestant College at Beirut operate within as well as without mission and Board relationship.

I heard anxiety expressed lest our plans for the Gerard Institute at Sidon might lead to the development of an institution which would rival the College, not indeed in numbers or wealth—the College is too strong in these respects—but in its relation to mission work, and thus divert from the College the interest of the home churches in it as a missionary institution. In a conference with the Syria Mission and the President of the College, I outlined the following policy as expressive of my attitude on this subject, and I was gratified to find that it was unanimously agreed to:

First. The Mission must have an adequate supply of native ministers and teachers for its churches and schools, such a supply being indispensable to the continuance of our mis-

sion work, and to the realization of our mission aim to establish a self-supporting, self-governing and self-propagating native church.

Second. The Mission should have direct control of the institutions which are its main dependence for training such ministers and teachers. It cannot abdicate its responsibility in a matter so vital to its own life.

Third. None of our boarding schools are now able to do this special work. They are as good as any institutions of the kind in the world, but neither in the character nor the extent of their curricula are they specifically adapted to this particular need.

Fourth. The Syrian Protestant College trains its men beyond the present needs of the Syrian churches and schools. This is not a criticism upon the College, for it does not profess to be simply a training school for the Syria Mission, but a general Christian College for the Levant. Moreover, men of the grade that the College is now training are needed in other places, and will in time be needed in Syria. That institution is building for the future rather than for the present. It cannot narrow its scope to the demands of the present poor and weak Syrian churches. The College wants to supply the Mission with helpers as well as it can, but it cannot limit itself to that object or make the present needs of Syria the standard of its course.

Fifth. As far back as 1881, the Mission voted: "That in view of the want of a grade of teachers in the Mission, intermediate between college graduates and the graduates of the common schools, the different stations be authorized to employ as much as is needed of the appropriation for native agency and high and common schools, toward educating a class of pupil teachers in the high schools at the central stations of each field, it being understood that this permission includes the privilege of supplying, in whole or in part, the cost of the board of the pupils while studying." Experience, however, has shown the necessity for seeking this object more directly by adding one year in Arabic to our boarding school course with a special view to such a biblical and normal training as will meet the present demand for ministers, teachers and helpers.

Sixth. This should be in only one of our institutions, and

that at Sidon. It is unnecessary and impracticable to duplicate the labor and expense of such a course in more than one school, and Sidon appears to be the one of our present schools which has the best facilities for adding such a course.

Seventh. It should be clearly understood that this involves no attempt to rival the Syrian Protestant College. That institution is designed to cover the field of collegiate education in this region. It is supported and controlled by Christian men, who are in close sympathy with our mission work and purpose. With it in the field, we should not be justified in diverting from other needy fields, the men and money which would be required for collegiate work. Except as indicated in the preceding paragraphs, our mission schools in Syria should be of sub-collegiate grade, and we should cordially co-operate with the College in every practicable way as an institution, which, though not officially connected with us, is doing on such a splendid scale a work which is equally vital to the great objects which we cherish in Syria. It is true that the College is essentially an English institution, and that there is force in the argument that there is now no Christian institution of collegiate grade in the Arabic language anywhere in the world, and that a language spoken by so many millions of people ought to have such an institution. But it does not follow that we should undertake anything of the kind in Syria, or that it would be practicable for us to do so. If such an institution were to be so far Arabic as to be essentially different from the Syrian Protestant College, which now has Arabic for those who want it, it could not command the fees which would be an indispensable factor in its support, as young men are willing to pay high tuition for English training but will not pay for Arabic. Such an institution therefore, would call for more funds than the Board could give it, while the influence of a charity school would still further weaken an already weak sense of self-support among the Oriental peoples. On the other hand, if such an institution were not Arabic enough to be essentially different from the College, it would not be needed, as it would in effect simply parallel the College in a field far too small for two colleges.

It is true that the College does not meet some of the immediate and urgent needs of the Syrian Mission, that many

of its graduates leave the country, and that those who remain at home are seldom available for mission service. But is not this equally true of many colleges in various parts of Asia? Do our best Christian colleges in the United States send as many men into the ministry as formerly? If we were to develop a college of our own, is it certain that we should find it any better fitted for giving this particular type of training than the Syrian Protestant College? The young men who leave Syria do not go because they have learned the English language or received superior education, but because of the political, social and economic conditions prevailing in Syria. Multitudes of the emigrants speak no other language than the Arabic, and have never had a school or college education at all.

I thank God for the Syrian Protestant College. It is one of the noblest Christian colleges in the world. It is a real, even though not an official, part of our missionary equipment in Asia. It wants to do our work in the higher collegiate grades, and we should heartily and gratefully recognize its co-operation.

In a conference with the Faculty, to which I was kindly invited, I raised the question not only as to the aim of Christian education in Asia, but as to a more effective and harmonious co-operation of Mission and College in evangelistic work. Educationally, the co-operation is already close. Our Suk ul Gharb and Shweir Boarding Schools prepare boys for the College, their courses leading directly to the Freshman year, while the College annually gives the Mission a scholarship fund of £500, in order to enable the Mission to send its promising boys to the College.

But cannot there be a closer co-operation in evangelistic work? Of the two-score men on the College Faculty, nearly a score are Americans of high Christian character, whose motive in coming to the College, as several of them repeatedly assured me, was primarily missionary—to have a part, not only in education, but in Christianization; to be factors in the spiritual transformation of the people of the East. Indeed, there are more men in the College Faculty than there are in the entire Syria Mission. It is true that their routine duties make heavy demands upon their time, but it is equally true that

routine duties make heavy demands upon the time of the superintendents of our mission boarding schools. There are probably few men whose routine official duties are more exacting than those of the secretaries of the Board of Foreign Missions, and yet all of them manage to do a great deal of preaching and speaking among the churches. In my report on China, I suggested that the four professors of our Shan-tung College ought to mean enough help in the evangelistic work of the Wei Hsien station to be equivalent to an additional ordained man for the evangelistic work of the Mission. As a matter of fact, the professors of that College have been giving such assistance for years, preaching on Sundays in the neighboring villages, making occasional itinerating trips during their vacations and coming into close contact with the village schools and churches. Several of the professors at Beirut, notably Dr. Post, are already giving assistance in preaching, but it is occasional and in response to individual invitations, rather than in accordance with any plan of co-operation between the Mission and the College. What is needed is the systematizing of the matter. I found the professors eagerly desirous for some such co-operation. Some of them suggested the matter to me before I raised the question in the conference. They do not want to be understood as mere College professors, but as missionaries as well.

Their participation in the evangelistic work of the Mission would give us much needed assistance. I was impressed in Syria, not so much by the fact that our educational work is out of proportion to the evangelistic, as that the evangelistic emphasis is not equal to the educational. What we need in Syria is not less education, but more evangelization. The demands of the institutional work we already have are so heavy, that with the increasing age of some of the valued members of the Mission, only a very few of its members are free to devote themselves to evangelistic work. Our Beirut Station has practically but one man for regular station work, the other two being assigned to work for the whole Mission, one as editor, writer and translator, and the other as manager of the Press. Such an important center needs a larger force, but it is doubtful whether the Board can increase it in justice to other fields, as the supply of qualified candi-

dates is seriously inadequate. The consequence is that there are hundreds of villages about Beirut in which the Gospel is almost never preached. I stood on the mountain side overlooking Beirut, and looked down upon almost countless villages dotting the plain about the city, and when I asked what evangelistic work was being done among those villages, I was told, "None, except as Mr. Hardin is able to add to his responsibilities in the superintendence of the Suk ul Gharb Boys' School by preaching in the nearer villages." Why cannot the Station and the College adopt such a co-operative policy in evangelistic work that this field can be more effectively cultivated with the present force? Surely the two dozen American Christian professors and missionaries represented by both College and Station ought to mean such a magnificence of evangelistic agency as few Asiatic cities now witness. The great thing is to get together. While probably no one professor could give very much time, yet the sum total of a little time spent in this way by a score of professors, more or less, would give an immense impetus to the evangelistic work of Syria. Nor would such work be of less value to the College; it would react upon it in a hundred helpful ways. It would bring the professors into closer relation with the people, give them a fuller knowledge of their language, customs and needs, make them acquainted with promising boys, and give them opportunities for influencing the parents of students already in the College.

Another phase of this co-operation might wisely be the strengthening of the First Church of Beirut. The unhappy division of several years ago, fostered by the headstrong unwisdom of an ambitious Syrian minister, is not yet healed and probably will not be as long as the cause remains in Syria. The seceders have established an independent church and hold themselves aloof from all their brethren. It is a grievous example to set before a critically unsympathetic community. And so the First Church, which would otherwise be nearly if not quite self-supporting, has only a hundred resident members, including women, children and some of the Female Seminary students, and is dependent on the Board for an annual grant of about \$200.

Meantime there is a large force of native instructors and tutors at the College, several of whom have families. They are evangelical Christian men and women of high ability and culture, leaders among their people. There are also many followers of Christ among the students. Some of these instructors and students are active supporters of the First Church, but many are not. True, they help in Christian work in the College, and some of them retain their membership in the communities where they formerly resided, and with which they do not wish to sever their connections as their employment by the College is for a term of years and therefore not permanent. But making all due allowance for these considerations, the fact remains that the native Protestants of the College and the First Church are virtually separate bodies. There is an important sense in which these bodies should be separate. The College community is too large to be tributary to any church outside of the campus. It must have its own services. It would be impossible for the College to rightly influence its young men in any other way. Still, the College and Church services could be held at different hours, and neither in time nor financial demands is the former seriously inconsistent with attendance and giving at the latter. Then there are the numerous pupils of the British Syrian Schools and our own Female Seminary, most of whom can give but little in addition to their school fees, but some of whom might contribute mites at least, while there are various scattered individuals of evangelical convictions or sympathies but who are now "unattached." If all these elements were to unite as far as practicable in the support of the First Church, the result would be not only the immediate liberation of about \$200 a year for evangelistic work outside of Beirut but such a strengthening of the First Church that it would become a commandingly influential congregation, whose power for Christ would be tremendous in all Syria. That Church need not be regarded as simply for our Presbyterian mission. Why not regard it as representative of Beirut Protestantism, and consolidate in it all practicable elements of the Protestant population? After three-quarters of a century of Christian work and with the powerful

co-operation of one of the greatest colleges in Asia, there ought to be at least one self-supporting Church at Beirut.

Moved by such considerations, I proposed a joint conference of the Mission and the Faculty. The idea was enthusiastically agreed to, and several delightful hours were spent in conference and prayer on this and other subjects. It was a noble body of men who met in Dr. Jessup's house that night, and as we conferred with one another regarding the interests of the Kingdom of God and knelt together in prayer, I felt a new encouragement for the future of Christ's work in that land so long darkened by sin and superstition.. The time is ripe for a forward movement in Syria, and it will be a glorious thing if all those who are there for Christ's sake can join hands and go forward shoulder to shoulder and heart-to-heart in doing the Lord's work. With this desire, no man is in more eager sympathy than the incoming President, the Rev. Dr. Howard Bliss. He, too, goes as a missionary as well as a College President, and under his administration, and with the new and closer relations with the Mission, I confidently anticipate a larger blessing in Syria than we have yet seen. Details can be worked out locally. The main thing is the clear, mutual understanding that the Mission needs the help of the College and the College needs the help of the Mission. Related as they are, neither can do its best work for God without the hearty co-operation of the other. The missionaries have an influence in the Syrian Churches and among the Christian people of America, without the aid of which the College, however rich in money, would be grievously if not fatally handicapped as a missionary institution, while the professors wield a power and do a work which are indispensable to the largest success of the cause for which the Mission stands. "Two' members, yet but one body" is the only possible platform for both Mission and College.

I was much gratified by the religious atmosphere of the College itself. Those six hundred young men afford one of the finest of fields for Christian effort, and in planning for evangelistic work by the professors outside of the College, we must not forget that they are now doing and must continue to do a great deal among those who are in such immediate relation to them. This college work is being conducted

along four lines—stated devotional exercises, curriculum courses of Bible study, an active Y. M. C. A., and personal dealing with individual students.

On this last point, Prof. Webster gave me the following statement: "Each teacher as his heart prompts him finds his own way and his own time for doing personal work. There are frequent conferences of those who are steadily and more actively engaging in this work. The idea is through personal and private interview, sometimes by letters, to bring students to think seriously on the great question of the soul's salvation and to urge upon them definite decision, and acceptance of Christ, and to lead others safely over the difficult and dangerous paths of student life. It is announced publicly that all the members of the teaching staff are always ready to talk with the students upon personal religion. The resident instructors have special facilities and frequent opportunities for engaging in this all-important work, and are regularly employing them. Students are encouraged to come and are coming continually that they may receive counsel, direction, sympathy and the strengthening support of prayer in the difficulties they are meeting and in the terrible battles some of them are facing. Sometimes they come only to present a quibble, or to argue, or to ask some trifling question, but the fact of their coming is seized hold of and turned to account and an effort is made to turn the conversation on to a serious personal basis and to press home earnestly and faithfully the one thing needful: This personal work is really the climax of all other work. This year notably, one by one, students are confessing sin and dedicating themselves to God who have been brought to conviction, oftentimes by means of an address or Bible class exposition, but to decision by personal dealing. This summit of privilege of helping men to decide for Christ is a work full of opportunity which we as a College hope and pray that we may attain unto and count all other things but loss for making known the excellency of the knowledge of Christ Jesus our Lord, and strive more strenuously than ever to make this College above all other things missionary in its aims, work and character, yes, the greatest missionary and evangelistic force in this empire.

A BIBLE MISSION.

Syria is not only an educational mission, but a Bible mission. March 9th, 1844, was a notable date in the history of missions, for on that date the Syria Mission appointed the Rev. Eli Smith, D.D., "a committee to begin work on a new translation of the Scriptures in Arabic." At that time, the only Arabic version of the Scriptures was a reprint from the edition of the Roman Propaganda, which was published in 1571—a version so wretchedly done that the missionaries were "ashamed to put the sacred books of our religion in such a dress into the hands of a respectable Mohammedan or Jew." It was not, however, until 1848 that the way was clear for Dr. Smith to begin the actual work of translation. Lovingly, patiently, with indefatigable zeal and rare scholarly skill, he toiled until ill-health compelled him to lay down his pen forever. He had printed the Pentateuch as far as the end of Exodus XXXIX, and had done a large amount of preliminary work on other books. But after his death, January 11, 1857, the work was taken up by the Rev. C. V. A. Van Dyck, who, with equal devotion, gave all his ripe powers to the task. The New Testament was finished in April, 1860, and the Old Testament in August, 1864. At the end, he doubtless felt like Robert Moffatt, who when he had written the last verse in the vernacular of the Bechuanas said, "I could hardly believe I was in the world, so difficult was it to realize that my work of so many years was completed. My heart beat like the strokes of a hammer. My emotions found vent by falling on my knees and thanking God for His grace and goodness in giving me strength to accomplish my task."

I have read with wonder the long list of lexicons, grammars, commentaries and versions in various languages which formed the critical apparatus with which Dr. Smith and Dr. Van Dyck worked. They were among the very foremost scholars and linguists in the world. Not only was each passage repeatedly gone over with Arabic scholars and brother missionaries in Syria, but when the translation was put in type, thirty proofs were distributed among the most famous Arabic scholars in Europe and Asia, and their criticisms invited. When I was in Beirut, I stood with a feeling of reverence in the upper room in which the translators labored. When on April 9th,

1890, President Gilman of Johns Hopkins University visited that room, he said to Dr. Jessup—"Why is there not some historical tablet to mark the place where this work of Bible translation was done?" Dr. Jessup replied that nothing was wanting but the means to erect it; whereupon President Gilman promptly gave his check for the necessary amount. To-day, therefore, the traveler will find on the outer wall the following inscription: "In this room the translation of the Bible into the Arabic language was begun in 1848 by Rev. Eli Smith, D.D. Prosecuted by him until his death in January, 1857; it was then taken up in October, 1857, by Rev. C. V. A. Van Dyck, M. D., D.D., and completed by him August 23, 1864."

Beyond question, that translation is one of the monumental translations of the world. In 1847 a committee of which Dr. Eli Smith was Chairman sent to the United States an appeal in behalf of the undertaking in which "after speaking of the comparatively evanescent character of translations of the Bible into the languages of tribes evidently hastening to extinction, the appeal rises to high and almost prophetic eloquence in speaking of the future of the Arabic Bible:

"The Arab translator is interpreting the lively oracles for the forty millions of an undying race whose successive and ever augmenting generations shall fail only with the final termination of all earthly things. Can we exaggerate on such a theme? Is it easy to overestimate the importance of that mighty power that shall send the healing leaves of salvation down the Tigris, the Euphrates, the Nile and the Niger; that shall open living fountains in the plains of Syria, the deserts of Arabia and the sands of Africa; that shall gild with the light of life the craggy summits of goodly Lebanon and sacred Sinai and giant Atlas? We think not. These and kindred thoughts are not the thoughtless and fitful scintillations of imagination, the baseless dreams of a wild enthusiasm. To give the Word of God to forty millions of perishing sinners, to write their commentaries, their concordances, their theology, their sermons, their tracts, their school books and their religious journals; in short to give them a Christian literature, or that germinating commencement of one, which can perpetuate its life and expand it into full grown maturity, are great gigantic verities taking

fast hold on the salvation of myriads, which no man can number, of the present and all future generations.”

The Beirut Press where that Bible was printed, is next to the greatest mission press in the world, being exceeded in output only by our Shanghai Press. Founded at Malta in 1822, it was removed to Beirut in 1834, and since then it has been a steadily increasing power for the truth. Its buildings are modest, but reasonably good for a mission institution. The equipment consists of 5 steam presses, 6 hand presses, 1 hydraulic press, 1 lithographic press, 2 type founderies, 1 electrotype apparatus, 1 stereotype apparatus, 1 embossing press, 1 hot-rolling press and 2 cutting machines.

The total value of the plant, including land, buildings, machinery, etc., is about \$90,000, and the stock is worth about as much more. The Press has issued altogether over seven hundred million pages of Christian literature and of the Word of God. It has printed six hundred thousand copies and parts of copies of Scriptures, and it has a present capacity for printing 50,000 Bibles a year.

It is probable that this Press is doing more than all other agencies combined to influence the Mohammedan world. From that unpretentious building go forth the Scriptures, explanatory tracts and books which are read not only in Syria and Palestine, but in Asia Minor, Arabia, India, Egypt, Tunis, Algiers, Morocco, and in every other country where the Arabic language is spoken. The Syria Mission has from the beginning included in its membership men of the highest Christian scholarship and ability, and no small part of the power which it has exerted for Christ has been through their writings and translations.

From the viewpoint of competition, the French Jesuit Press in Beirut is our only really formidable rival. It has a considerably larger equipment and is supported by the enormous patronage of all the Catholic interests in Syria and Palestine. The other presses are smaller. The Greek Press has a fairly good plant, the Maronite an inferior one, and there are seven private presses, six in Beirut and one just outside in the Lebanon district, all of them comparatively small. There is practically no competition from Palestine, the only presses there being the two small ones in connection with Dr. Schneller's Industrial School and the London Mission for the Jews.

In this department of our work, we are greatly indebted to the co-operation of several allied agencies. From the beginning, the American Bible Society has borne the cost of printing the Scriptures on our Beirut Press, and it gives to us all its work in the Arabic language, paying the actual cost for printing, binding, shipping, etc. The Manager of the Press is the Society's Agent for Syria and Palestine, and receives for his services one hundred and twenty-five Turkish pounds annually for accounts, care of stock and incidental expenses. Naturally, this Society is our largest customer, its orders for last year alone having aggregated 16,389,000 pages. The Press now carries for the Bible Society 22,601 bound volumes valued at 63,850 piasters, and 74,220 unbound volumes, valued at 117,779 piasters. The British and Foreign Bible Society has a separate agent in Beirut, but it buys all its supplies of the American Bible Society at cost so that our Press has the work. Last year, over fifty per cent. of the output of the Press was represented by the orders of the American Bible Society, and in some years the proportion has run as high as seventy-five per cent.

The Religious Tract Society of London has also been generous in its co-operation. It has a local Committee in Beirut which includes all the Presbyterian missionaries at that station, the German pastor, representatives of the Scotch Mission for the Jews, and several of the College professors. This Society makes direct appropriations on the recommendation of the Committee, for books and tracts to be distributed among the various Protestant missionaries in Palestine and Syria. Our Press does all this printing and carries the Society's stock, the property on hand at the last report being 197,287 bound and unbound volumes and tracts valued at Ps. 327,105. The present annual grant of the Society to this Committee is sixty English pounds, but in addition the Society makes an annual grant of an equal amount to aid in the publication of the "Neshera," our mission periodical. This really means the continuance of "The Neshera," for of the annual cost of one hundred and twenty-four pounds, the subscription list of 524 yields only forty pounds, and as the Turkish Government will not permit advertisements, telegrams or general news, there is no other source of income. The missionaries are doing what they can to increase the subscription list, but the Protestant community in

Syria is not large enough to maintain the paper on a self-supporting basis. It is the only Protestant periodical of any kind in all Syria and Palestine, and it is therefore a valuable missionary agency. The Mission makes a contribution of twenty-four pounds out of the Board's appropriation "for religious literature," but it could not meet the deficit of eighty-four pounds which would face it if it did not have the Society's grant. We owe the Society hearty thanks for this generous co-operation, without which we should probably have to discontinue the publication. Grateful mention should also be made of the Children's Special Service Mission which makes substantial annual grants for pictures which are freely supplied to every missionary.

The American Tract Society has given valuable co-operation at various times. It aided in the publication of Dr. Post's Bible Dictionary, it has paid for the re-printing of several of its publications at our Press, and it has just made a grant of \$350 toward the cost of printing the Rev. Dr. Henry Jessup's Commentary on the Old Testament.

The Syrian Protestant College is also a patron of the Press whose orders are large and steadily increasing. Last year these orders aggregated about seven million pages which were about two-thirds of the miscellaneous printing of the Press. The College orders include catalogues, text books and a large variety of other work, all of which the Press does at the lowest possible margin of profit.

The catalogue of publications issued by the Press, exclusive of the Bible, includes about 675 numbers. Nearly all the titles impress the visitor as excellent. Some, however, excite a question. Undoubtedly, the missionaries are the best judges as to what will be adapted to the native mind and of value to the work. The danger in all our presses is that the mind of a Mission may not be authoritatively expressed. It is, perhaps, inevitable that a press committee should be occasionally tempted to deal leniently with some manuscript which a brother missionary wishes published, but whose missionary utility is doubtful. All mission presses should publish at Board, or what is virtually the same thing, press expense only those manuscripts which have been approved on their merits from the viewpoint of present or prospective mission need by the press committee of the

Mission, and all other printing should be paid for by the individual for whom it is done. Otherwise, money is certain to be locked up in useless stock. The rules of the Board adopted March 6th, 1899, appear to be just and reasonable, viz :

“Mission presses are established and maintained with precisely the same aim and purpose as other departments of the mission work. They are missionary agencies.

“It is desirable that as far as possible the people themselves should pay for the literature provided, though in this matter the desirability of self-support, great as it is, is not as great as the desirability of securing the attainment of the other and more important ends of mission work. The distribution of literature gratuitously, however, or semi-gratuitously, should be made a part of the general evangelistic or educational departments of the work. Presses should be merely the means of production, and whatever is produced for use in the work should be paid for by the department benefited, and not charged as a charity against the press. The amount needed for such purposes should be included in the annual estimates, just as would need to be done if the printing were to be done by some outside agency and to be paid for by the Missions, and against such estimated expenditures should be set on the estimate sheets such estimated receipts as are expected from the sale of the literature in question.

“Secular and job work are allowable, and desirable even, as tending to relieve the demands made upon mission funds, or to increase the profits from a press, whenever the presses can do such work without any interference with their direct missionary work, and without undue competition with other presses, if there be such. But the presses are not to be regarded as money-making institutions, though the Board would welcome their attainment of the stage of self-support.

“The authority to determine what shall be printed by a press resides in the Mission, which may assign as great liberty to the manager of the press as the Mission may deem wise. Printing at mission expense shall be undertaken only on the basis of appropriations approved by the Board. Printing at press expense (as *e. g.*, the publication of books which are ultimately expected to pay for themselves), so far as allowable under the preceding recommendations, must be guarded

prudently with reference both to its missionary utility and to its business wisdom, and annual statements showing in sufficient detail the work so done during the preceding year and contemplated during the following year should be submitted to the Board. Undue risks are to be avoided, and when the funds invested in such publications come not from press surplus or working capital, but from mission funds, authority must be secured from the Board through the estimates and appropriations as specified.

“Presses should be kept subservient to the missionary enterprise as a whole and should not be allowed to become its masters, or to exercise a warping influence on general Mission methods.”

The work of the Press is seriously hampered by the Turkish Censor. There is no censorship within the Lebanon District, but this exemption applies only to publications printed and circulated inside of the District. As soon as they cross the border, they are subject to the Censor, and as our Press sends its publications to the whole Arabic-speaking world, there appears to be no alternative but to keep it in Beirut, and to get along with the Censorship as best we can. The exactions and annoyances which are thereby involved are almost incredible. Every page of the “Neshera” is rigidly censored. The Jesuit Press is allowed to publish telegrams, advertisements and general news, though that right is denied to us. Nor is this the only discrimination, for while the Jesuit organ freely attacks and misrepresents Protestant work, the Censor will not permit the “Neshera” to make any reply.

All the books issued by the Press have to be sanctioned by the Government Censor at Constantinople, and must have his official imprint on the title page, in addition to the stamp of the local mudir’s seal. The officials are not in a hurry—Orientals never are. It took three months to get their seals on one lot of fourteen thousand copies of Arabic Scriptures and miscellaneous books, and even then they would not have been obtained if the missionaries had not secured the aid of the Beirut Consul. Every Bible we print has its title page defaced with a permit from the Censor of Public Instruction which is supposed to certify that it has nothing in it contrary to good morals! The Jesuits, sustained by the French Government, have successfully

refused to put any such note on the title page of their Bibles. But our missionaries hesitate to appeal to the United States Government except in cases of great emergency.

The censorship often calls for the most remarkable and trying changes. Dr. H. H. Jessup told me of a book on the Shorter Catechism, entitled "Apples of Gold," which furnishes specimens of the grim humor indulged in about the Golden Horn. The whole chapter on "Thou shalt not kill," was stricken out, as was also the preface to the Ten Commandments, the answer to the sixteenth question of the Catechism and the whole section on the Christian law of the Sabbath with a chapter on Ahab's and Naboth's vineyard. "Elijah revisited Ahab" was changed to "interviewed Ahab," and "Jezebel the wicked queen," became "the queen," while "man was made in the image of God" was changed to "image of man." "We would make Christ known to all men," was stricken out, perhaps because it ran counter to settled policy in high places. The following disappeared, doubtless in order to avoid unnecessarily disturbing the serenity of people's minds: "The belief of Israel led them to rebellion;" "but for the town clerk of Ephesus there would have been a great riot;" and whole passages on Absalom's rebellion. Certain phrases, of which the following are specimens, were suppressed, perhaps because they do not hold good or will not apply in this Empire: "Moses' rod was mightier than the sceptre of earth's mightiest Kings;" "However mighty evil men may be, God is able to defeat their ends and give his people joy and gladness;" "Veracity is important in political stations;" "Felix was a wicked ruler who expected a bribe from Paul."

The interference of the Censors extends to maps as well as to books. At our Press, I saw a fine map of Africa which cannot be issued because the authorities at Constantinople peremptorily forbade its publication unless the entire northern part of the continent was marked as belonging to Turkey!

After the Censor has passed the book, the customs' gauntlet must often be run. All shipments are closely examined for seditious matter. When a devout Moslem Censor at Mersine opened a copy of the Shorter Catechism, his eye caught Question 22—"How did Christ, being the Son of God, become man?" He exclaimed, "Against this horrible form of unbelief I take refuge in God. Take these books and burn them, burn them!"

When the missionary showed him that the Censor had already placed his seal upon them, the officer impatiently pushed the books from him crying, "Take them; take them: Islam is dead when such words can be printed and passed!" When I entered Constantinople, the Customs' Inspector quickly passed all my luggage except Booker T. Washington's Autobiography, which I had been reading on the steamer, but he solemnly perused a dozen pages of that suggestive book and tested it in various places. On one passage he held a consultation with his superior. Fortunately he failed to find any sedition in it and grudgingly returned it to me. But I tremble to think of what might have befallen me if he had read my note books and the MSS. of several magazine articles.

Dr. Jessup well says that "These Turkish censors ought to be well instructed in the faith, considering the immense amount of orthodox theology they are obliged to read every year, and a missionary in Syria ought to have more than ordinary grace and patience in dealing with such officials."

My visit to Asia, during which I visited various mission presses of our own and other denominations, has strengthened my already strong conviction as to the importance of this branch of mission work. A large part of the people of the Orient have always been reading people, and books and manuscripts have wide circulation and enormous influence. Asia has now begun to read the literature of the West. Infidel books and papers are being scattered broadcast. The old faiths are publishing newspapers and issuing tracts as they never did before. If we would combat error, extend a knowledge of the truth and raise up an intelligent Christian community, we must make a large use of the printed Word of God and of Christian literature, while our schools and colleges will require an increasing number of text books which we must prepare and issue. It is futile to think of Christianizing those millions unless we make free use of the very agency with which they themselves are familiar, an agency which does its work silently but effectively, and which cannot be permanently stopped by any amount of opposition. It would be difficult to over-estimate the influence of this phase of our work. The printed page goes where the living voice cannot be heard. It brings its truth to men in the quiet hour. The force of its message is never lessened by con-

trovery or perverted by error. "If," said Archbishop Longley, "I must choose between sending the man without the Book, or the Book without the man, then I say send the Book. The man may make mistakes but the Book can make none." Dr. A. J. Gordon reminds us that in 1854, when there was not a single Christian in Japan, "A copy of the New Testament, dropped from some English or American ship, was found floating in the bay of Yeddo, and was picked up by a Japanese gentleman. Curious to know its contents, he sent to Shanghai for a Chinese version of it. As he read, he was 'filled with admiration, overwhelmed with emotion, and taken captive by the nature and life of Jesus Christ.' He applied to Dr. G. F. Verbeck, the American missionary, to interpret the Word of God to him, and he and two friends were the first Japanese to make public confession of their faith in Christ under a Protestant ministry. All the world knows how the Word of the Lord has grown and multiplied in Japan from that day onward."

This department of missions is being conducted on a more extensive scale than is generally realized. No less than 159 Mission press establishments of various churches annually issue 10,800,000 volumes with 380,000,000 pages. 478 translations of the Bible have been made, and how much the world owes to missionaries for them is apparent in the fact that they made 456 of the number. Within a century, over 200,000,000 copies of the Scriptures have been printed in 360 different languages and dialects, and 95,000 Bibles and 3,250,000 portions of Bibles are distributed every year on the mission field. If every missionary were to be banished, God's Word would remain in Asia, a mighty and indestructible power, operating as silently as the sunline, but containing within itself the stupendous potency of a world's regeneration. And we have inspired authority for saying that God's Word shall not return unto Him void.

I sympathize with the desire of the Syria Mission that its reinforcements should be, as far as possible, of men who have, or who may be reasonably expected to develop, the scholarship and ability required for this work. To as great an extent as any other Mission in the world, the Syria work is dependent upon Christian literature, and we should see to it that the Mission has recruits who will be able to continue the splendid literary work done by their predecessors.

THE MINISTRY TO PAIN.

Healing the sick is another important phase of mission work in Syria. The antipathy of Moslem and Catholic to the Protestant preacher does not blind them to the fact that the medical missionary can cleanse their ulcers and set their broken legs. Thus as the educational work opens up wide avenues of influence among the children, so medical work opens up equally wide avenues of influence among the sick and injured.

My tour of Asia has impressed me more deeply than ever with the legitimacy of medical missions as a necessary part of our missionary work. Did not the Master Himself minister to the sick? Did He not cite among the proofs of His Messiahship that "the blind receive their sight, the lame walk, the lepers are cleansed and the deaf hear?" Of His thirty-six recorded miracles, were not twenty-four of physical healing? And there must have been scores of others, for we read that "all they that had any sick brought them unto Him, and He laid His hands on every one of them and healed them." So our medical work is not mere humanitarianism. Its object is not simply to make an opportunity for a minister to preach. Medical missions are an essential part of our Christian service in heathen lands. We cannot pass by on the other side their countless sufferers or shut our ears to their unceasing cries of agony.

For Asia is the land of pain. All the diseases and injuries common in America, and others far more dreadful, are intensified by ignorance appalling and filth indescribable. An Oriental tour fills the mind with ghastly memories of sightless eyeballs, scrofulous limbs and festering ulcers. If our child is ill, our physician's understanding of the case and its remedy, the sympathy of friends and the sweet comforts of the Gospel, make the sick chamber a place of peace and probable recovery. But in non-Christian lands, illness is an unrelieved agony, intensified rather than alleviated by the ignorance and superstition, and frequently the frightful mal-practice of the so-called native physicians. It is true that in Syria there is now an increasing number of native physicians of a higher type, but they have been trained by the foreign physician, and are a part of the beneficent results of his influence.

The Board's medical work in Syria is smaller than in

some other fields, because of the presence and co-operation of the Johanniter Hospital in Beirut. This noble institution is conducted on a large scale. Its buildings are spacious and its facilities for medical work are unusually complete. The management of this Hospital affords a singularly happy illustration of missionary co-operation. The property is owned and the expense of maintenance is borne by the Johanniter Order, popularly known as the Knights of St. John, whose head is the Emperor of Germany, and whose members include many of the highest Protestant nobles in the German Empire. The seven nurses are provided by the Deaconesses of Kaiserwerth, and the medical and surgical staff is furnished by the Syrian Protestant College at Beirut, the medical professors of the College having had sole charge for thirty years. Such a three-cornered arrangement might not prove practicable everywhere, but it has worked admirably in Beirut. The influence of the Hospital is far reaching. It has sixty-three beds, and it treated last year 521 in-patients and 14,715 dispensary patients. Dr. Post, the senior member of the medical staff, is known in every village in all Syria, and he and his associates have so utilized the evangelistic opportunities of the Hospital as to make it a power for righteousness. Our Syria Mission is greatly indebted to the Hospital for many acts of kindness and for the powerful reinforcement which the institution gives to all the interests of the cause of Christ in Syria. As the Hospital is so closely related to the medical department of the College, Syria is gradually obtaining a supply of native physicians who have been trained by the College and Hospital. Because of the facilities which are thus afforded, the Mission has not deemed it expedient to undertake local medical work in any of our central and southern stations.

In the North, however, the Board has an excellent Hospital in Tripoli under the care of Dr. Ira Harris. While the plant is modest compared with that of the Johanniter Hospital at Beirut, it is nevertheless a fairly good one as mission hospitals go, consisting of a two story building with accommodations for thirty-five in-patients in addition to the dispensary. A woman's ward is needed both to relieve the pressure for room and to separate the sexes, as women come to the Hospital as freely as men. I suggested a local canvass for the necessary funds as the Hospital is popular and is patronized by all classes.

All patients furnish their own food and pay for medicines, bottles and bandages. Treatment is free to the poor, but others are expected to pay as they are able.

The work of Dr. Harris is like that of many other medical missionaries in various parts of the world. It is not an easy work. There are no costly appliances, no brother physicians for assistance or consultation, no trained nurses who can be relied upon for preparations, dressings and care of patients, no skilled help of any kind, except that of such natives as the missionary himself can snatch a little time to train. The medical missionary must do everything himself, perform unaided every kind of operation from the simplest to the most heroic, combine the duties of hospital superintendent, medical staff, surgical staff and chaplain, and concern himself in addition with scores of details which no hospital surgeon in the United States would think of touching. When it is also remembered that everyone who goes to a hospital is regarded not simply as a patient for professional treatment, but as a sinner who should be influenced for Christ, the fact that the 84 hospitals and dispensaries which our Board maintains in Asia and Africa treat about 300,000 patients annually becomes eloquently suggestive.

I spent several hours in the Tripoli Hospital and found all the beds occupied and the dispensary waiting-room crowded with patients of both sexes, and of all religions—Greeks, Moslems, Maronites, Catholics, Jews, Nusaireyh, Syrians and Protestants. Like all other missionary surgeons, Dr. Harris has to operate in circumstances which would appall a fastidious surgeon at home. The operations are so numerous that it is not always practicable to administer an anæsthetic. The fortitude of Asiatics caused me wonder here as in many other places. They have not been accustomed to make as much ado over their physical pains as the more delicately nurtured American and European. Indeed the Asiatic sometimes suffers as dumbly as a stricken deer, which utters no sound even when most cruelly wounded. It does not therefore occur to many of the common people that a great stir should be made about their ills, and as an operation can be performed in ten minutes without an anæsthetic which would require an hour with one, and as the patients are legion, the medical missionary, like an army surgeon, must often cut

swiftly upon the conscious subjects. In Tripoli for example, I saw a middle-aged woman calmly lie down upon the operating table, and without a struggle submit to the removal of a cancer from her cheek. Of the score of operations that I saw Dr. Harris perform, only two were with ether, though he of course employs it for anything really serious. It makes a non-professional American shiver to see what an Asiatic will silently endure. But it was better to relieve eighteen people without an anæsthetic, than to send two-thirds of them away unhelped and give all the time to elaborate fussing over one-third. It is a condition that confronts a medical missionary, not a theory.

In the ancient city of Hums I saw the sick flock to Dr. Harris as of old they flocked to Christ. He had with him only a pocket case of medicine and a few instruments. The receiving room was our little church, the operating table a board laid across a couple of benches. But amid those primitive conditions, the missionary gave such relief to scores of sufferers that their gratitude knew no bounds, and men who would have stoned a preacher reverently listened to the physician while he talked to them of Christ.

The work of Dr. Mary Pierson Eddy among women and children is also representative. Hitherto it has not been a local work, for though Dr. Eddy is nominally a member of the Beirut station, she has itinerated throughout the entire mission field, and even beyond it. With her Bible women and her camping outfit, she journeys on horseback to some outlying village, and pitches her tent. A surprising number of the sick and injured speedily appear—the blind groping their way, the helpless borne by friends, pitiful looking babes carried by their mothers and tottering aged led by their children—a heartbreaking multitude of lame and fevered and scrofulous. It is pathetic to see the trustful confidence of that diseased and crippled throng, some of whom are plainly beyond all help that man can give. The Gospel is read and explained, tracts are distributed, hymns are sung, and then the sufferers are treated one by one. Sometimes two hundred patients a day are treated in this manner. After spending perhaps a few days or weeks at one place in this way, Dr. Eddy moves on to another district, and so she travels up and down the land for months, on itinerant, evan-

gelistic, medical work. Not every woman has the courage and self-reliance and physical strength for such a life, but Dr. Eddy has done this work for years. Recently, however, ill-health has limited this freedom of movement, and the kindness of friends has enabled her to open a Woman's Hospital and Dispensary at Junieh, fifteen miles from Beirut. Junieh is a stronghold of the Maronites, and is surrounded by no less than 235 villages, in none of which is Protestant work being conducted. It has been the boast of the Maronite Patriarch that no Protestants would ever be allowed in that region, and a few miles south of Junieh I saw a large cross marking the line beyond which no Protestant was to pass. Probably no male missionary could have succeeded in establishing himself in Junieh, and doubtless no woman other than a physician would be allowed to live there. But after much difficulty Dr. Eddy persuaded a man to build and rent to her two houses, one for a dispensary, work room, and operating room, and the other for in-patients and for a living room; and there she is to-day, in the heart of one of the most spiritually destitute regions in all Syria—a splendid example of the way in which medical missions open the door of spiritual opportunity.

THE EVANGELISTIC PROBLEM.

The evangelistic problem in Syria is as large as other problems, but it does not require so full separate discussion, as most of the factors which condition it have already been discussed, namely,—Turkish rule, Moslem intolerance, "Christian" opposition, emigration, etc. I have also indicated the extent to which evangelistic work in Syria is dependent upon the opportunities created by the educational, literary and medical departments. It would not be expedient to press direct evangelistic work in Syria so aggressively as it is being pressed in Korea for example, where there is practically no opposition. A vehement outburst of evangelistic effort would probably stir up tumult, if indeed it would not result in driving us out of the country. Tact, prudence and patience are more necessary in Syria than in almost any other field which our Board occupies. I hope and pray that the time will come when we can enter upon a more energetic campaign for Christ in this ancient land than now appears to be expedient, but we must be "wise as serpents."

Meantime the Mission is faithfully doing such evangelistic work as the circumstances permit. Several of its members are indefatigable in itinerating. It would be difficult to find anywhere better types of true evangelistic workers than Samuel Jessup and W. K. Eddy of Sidon, W. W. Jessup and G. C. Doolittle of Zahleh, and W. S. Nelson and F. W. March of Tripoli. Before Mr. Hoskins was transferred to Beirut, he spent as many as two hundred days in a single year away from home, most of the time in the saddle, while Mrs. Gerald F. Dale's village evangelistic work is of ideal excellence, though every woman could not live alone in an out-station as she does. It would be easy to mention other names, for missionaries whose immediate assignment of work is not evangelistic often do a great deal of it, as for example,—Dr. Henry Jessup's preaching in Beirut in addition to his numerous and varied literary labors. The evangelistic spirit is good in the Mission as a whole. It is clearly seen that the missionary should not be a local pastor, but a superintendent; and so the typical evangelistic missionary in Syria is a shepherd of several churches, a missionary in the apostolic sense.

Unfortunately, however, the force of the Mission is not adequate to a proportionate emphasis upon this phase of the work. While it is true that it would not be prudent to make a great enlargement, the normal strength of the Mission should be fully maintained. This Mission is singularly fortunate in its older members. I heartily hope that they may long be spared to the work, for their influence is wide and eminently sweet and helpful. But, while they are more valuable than ever in counsel, it is no longer physically possible for them to stand the strain of itinerating as in former years. As the educational and literary work of the Mission is relatively greater than in many other fields and as the circumstances are such that it cannot be allowed to lapse without disaster, the evangelistic workers are apt to be drawn upon to carry on institutional work during the illnesses and furloughs of other missionaries. It is unfortunate that evangelistic work anywhere should be made tributary in this way to institutional work, but it appears to be occasionally inevitable. In such a country as Syria, an institution cannot be closed. Evangelistic work from its nature is more flexible and can be more easily adjusted to other necessities. So when the

press manager goes on furlough, Mr. Hoskins has to be taken from his evangelistic work to keep the great mission press running, and when a teacher in the Beirut Female Seminary resigns, Mrs. Dale must be urged to take the place until a successor can be found, etc.

For these reasons, the evangelistic force of the Mission is not actually as great or as steady as the number of names would indicate. During my visit, the Mission unanimously adopted the following rather pathetic resolution which I think should have the sympathetic consideration of the Board:—"Whereas, advancing age and special physical disability in several members of the Mission seriously cripple the efficiency of the Mission as a whole, and Whereas—the present force even when in full vigor is adequate only for maintenance and oversight of the existing organized work, and the Mission feel the urgent need of advancing in many lines,—therefore Resolved, that we urge upon the Board the importance of sending two ordained men to reinforce the Mission at the earliest possible date."

Limited as the opportunity is in Syria, it is nevertheless greater than the Mission's present ability to meet it. Vital as the educational, literary, and medical departments are, it is equally vital that the avenues of influence which they open should be followed up, and that the Mission should be so equipped that it can not only do this but widen and extend those avenues in all tactful and practicable ways. It is as true in Syria as elsewhere that the loving presentation of the Gospel to the individual soul is the chief form of missionary activity, to which all others should be subordinate; and that every member of the Mission, no matter what his special assignment, should be considered an evangelist with the gracious privilege of bringing souls face to face with Christ.

The effort to revive Christianity in such a land is attended with peculiar difficulties. True, from the physical viewpoint, the Syria Mission is exceptionally favored. The climate is good and the scenery of wonderful beauty. They have, moreover, the advantage of frequent mails, innumerable visitors from the home land, and many of the conveniences of modern civilization, while swift trains and steamers have brought them within seventeen days of New York. But as every missionary knows, the serious troubles and trials of missionary life are not physical. The anxieties and problems in Syria are as trying as

PECULIAR DIFFICULTIES.

they are anywhere in the world. Two of them have already been referred to—a Government more hostile to missions than any other Government in Asia, and the stubborn opposition of alleged Christian churches. Other difficulties are numerous, some of them growing out of these two.

Among the most discouraging of these is emigration. Men feel that they have no future in their own country, that the oppression of the Turk is unendurable, that taxes keep them in abject poverty, and that even if a man does attain some degree of prosperity, he is immediately pounced upon and subjected to such additional burdens that he gives up in despair. Then the massacres of recent years in various parts of the Empire have made the whole non-Moslem population uneasy. Some of the Syrian pastors whom I met seemed quite discouraged, and rather disposed to go to the United States themselves. They appeared to think that the general restlessness and desire to emigrate might be a providential call to leave the land in view of some impending calamity. They said that the Christians could do as well in Syria as anywhere if they could have a fair chance, but that as it was, men who felt the stir of the new life were irresistibly impelled to seek some land like America where they could earn a living for themselves and their families without constant danger of injustice and persecution. Those who have gone write back letters giving such glowing descriptions of the freedom and prosperity which they have found in the United States, Egypt and South America, and enclosing such tangible evidences in the form of money for their relatives, that the excitement rises to fever heat.

Who can blame them for going? But it is hard on the foreign missionaries, after having toiled and prayed for the conversion and education of young men, to see them leave the country in such numbers that the native churches are crippled, and in some instances almost destroyed. It is the policy of the Board to press self-support in all mission lands, and to insist that the native Christians shall, as far as possible, maintain their own preachers and thus develop an independent, self-reliant life. But it will readily be seen what discouraging obstacles are encountered in the effort to found self-supporting churches in Syria. Of the 145 communicants on the church roll at Hums,

50 are in the United States. In my conference with the native leaders at Sidon, the startling fact was stated that no less than two hundred men have emigrated from one of the neighboring towns. The Rev. W. K. Eddy says that the "population of Jedeideh is between 3,000 and 4,000 and of this number 1,300 are absent. One hundred left last month, and about one hundred more are preparing to leave. This is an extreme instance for the people of this town are mostly traders with the Bedouins, and their trade having decreased they must do something. In Saleheych, above Sidon, the oldest Protestant male member is twelve years of age and at present in the Orphanage. All the rest are in Egypt, the United States and Mexico."

Dr. Jessup truly says that "the effect on the Protestant communities is disastrous, and as our policy is to expend less and less on native preachers and teachers, and the people are growing less in numbers by emigration, the prospect is that ere long the outlying stations will die of inanition, the women and children unable to support teachers, and thus left to grow up in utter ignorance. How can we enforce self-support in a church that has only half a dozen members left, as is the case in many villages? Considering this state of things, I think our showing is better than we could have expected. There is no use in trying to stop the tide. It is thought that of the 60,000 Syrians who have emigrated, one-third have died, one-third will remain abroad, and only one-third ever return. There are whole villages with hardly a man left to till the soil, and the women and children left behind are many of them left to starvation or crime. In one village in the north, the Greek women deserted thus by their husbands turned Moslems and married Moslems. Syria is losing its best blood, its enterprising youth."

This does not mean that missionary work should be diminished. It is important to bring these young men to Christ. The home Church does not abandon the New England towns because the young men seek the cities. But this emigration so far intensifies the difficulties always and everywhere incident to foreign missionary work, that those who are engaged in it need our special sympathies and prayers.

Another serious obstacle is the competition of the Russian and French priests. They are numerous in Syria. There is more than a suspicion that they are not only missionaries, but quasi-political emissaries of their respective governments.

Everybody knows that at no distant day the Turkish Empire will be disintegrated. Russia and France have their eyes on Syria, and are doing everything in their power to quietly secure a foothold there. Both the Russians and the French Catholics emphasize educational work. They erect handsome and expensive buildings, and they not only give free tuition, but, as a rule, free books, and in some instances free board also, virtually compensating parents for sending children to them. It is said that the Russians alone, as the patron of the Orthodox Greek Church, have about 300 schools and that Russia subsidizes this work in Syria to the extent of about \$300,000 annually. We are not financially able to compete with such lavish expenditure, nor would we do so if we could. We do not believe in that kind of missionary work. Our buildings are modest, and while tuition fees are small, we insist that whenever parents are able to pay something they should do so. We are therefore obliged to rely for success upon the superior character of our schools. That superiority is marked, and it is enabling us to continue our work, but under peculiarly trying conditions. We spend pennies where Russians and French spend dollars among a people who worship "the almighty dollar" even more than Americans.

Not the least of the obstacles to the development of a self-supporting Church is the dependent disposition of the people themselves. It is true that this is a difficulty in all mission fields, the Asiatic being everywhere a man who is willing and often eager to get all the help he can. But in Syria and Palestine, this general disposition has been enormously intensified by the fact that for two thousand years the Christians have been the almoners of European charity. Paul set the example in urging the churches of Rome, Corinth and Galatia to take up collections for the poor saints at Jerusalem, and ever since the "saints" in all that part of Asia have stood in an expectant attitude. It will be a long and weary task to change a position in which men have been standing for twenty centuries. Fixity of habit is attained in far less time even in American communities. The East is slow to change its customs and one of the most venerable and highly prized of all Eastern customs is that of annually receiving aid from the rest of Christendom.

It is even more difficult to persuade the people to contribute to the salaries of their preachers than to the edu-

cation of children and the erection of buildings. This is partly due to the fact that the idea of voluntary giving to the support of the clergy is entirely new to them. In their former religions, the church and its priests were maintained by the income of property and by enforced fees for marriages, baptisms, funerals, masses, etc. As Protestantism gets no revenue from any of these sources, except an occasional small wedding fee, the whole burden of self-support falls upon a method of giving to which the people have never been accustomed. The typical Syrian is not only poor, but close in money matters and it is hard to induce him to give freely in the New Testament spirit. Still, the fact remains that Protestantism makes smaller financial demands upon the native convert than was made by his former faith. While it may appear to him that he is being asked to give to something which cost him little before, yet if he takes into consideration the compulsory fees that were exacted from him at every event in his life by the priests, he will find that it is cheaper to be a Protestant than a Catholic. Deeply as we sympathize therefore with the poverty of the people, I think we should remember and try to make them remember that all we ask of them is less than they paid as Greeks or Catholics.

But a more serious difficulty is the reluctance of the native ministers themselves to depend upon their own people. I am inclined to think that this is one of the most formidable obstacles to self-support in nearly all our mission fields. The foreign station treasurer is a more liberal and reliable pay-master than a native congregation. With him the native minister is dealing with but one man and that one, too, an eminently responsible, sympathetic, and punctual man. It is very much pleasanter to draw a stated amount from him than it is to have all the labor and worry of persuading a lot of more or less indifferent Christians that they ought to contribute toward his support; especially as he often finds to his sorrow that his work is only half done when he has secured the pledges, since there is frequently great trouble and considerable loss in collecting. And so a great many of the native ministers not only in Syria but in other parts of Asia give only half-hearted co-operation to the mission policy of self-support. I am persuaded that one of the first things to be done by mis-

sionaries everywhere is to more strenuously press this matter upon the native ministers and helpers themselves. The rank and file in the churches will never be led to a just sense of their responsibility to support their own work until their leaders more deeply feel that responsibility.

The Board is not disposed to be unreasonable in pressing self-support either in Syria or elsewhere. On the contrary, it expressly voted, June 29th, 1900—"While the Board recognizes the establishment of a self-supporting, self-controlling, and self-propagating Church as one of the primary aims of mission work, it is not unmindful of the peculiar difficulties which exist in certain mission fields and it is not disposed to put undue pressure on either the missionaries or the native churches. On the other hand we should also guard against the danger of assuming that obstacles are insurmountable and that because self-support cannot be immediately attained, it is therefore an impracticable theory instead of a definite object to be patiently, resolutely and consistently sought."

That the Syria missionaries understand the situation and are earnestly grappling with it was apparent in a carefully prepared paper on self-support presented by the Rev. William Jessup at my conference with the Mission in Beirut. I quote his conclusions, not only that the Board may know what the Mission itself is trying to do, but that other Missions may have the benefit of the methods which he suggests. He declares that the Syria methods for promoting self-support are :

"A. In day schools. 1. By requiring in the Presbytery the churches which have day-schools for their children to give as largely as possible to their support. 2. By charging fees in the large majority of places, thus making self-supporting direct and putting it where it belongs. 3. By demanding a lump sum at the opening of the year from the leading supporters of the school and making them responsible for the rent of the school-house, also the rent of the teachers' dwelling. This secures the stability of the school and good attendance of pupils. 4. By insisting that the pupils furnish their own books, benches, and fuel. 5. By giving the teacher a given sum each month and telling him to get the remainder of his salary from the people. If not supported by the people, the school is closed.

"B. In boarding schools. 1. Through the Principal, who demands full pay where the applicants are able and who assigns

a scholarship to those who cannot pay the full sum, it being an admitted principle that those who are largely helped by mission funds are received by the training schools at a lower figure than those who pay a large part of the tuition-fee. In this way mission aid covers a large number of pupils. 2. Through the Station missionary on the frontier, who inquires carefully into the merits of the case in the home of the candidate. In a choice of two candidates, all things being equal, the preference is given to the Protestant, with the view to furnishing a future native helper. Also he examines into the ability of the candidate; the financial resources of the parent or guardian; the character of the child and the ultimate effect the education of said child in the boarding school will have upon its native village. Before the decision is made, he refers the matter to the Station. The sums used for these scholarships are the funds marked in the appropriations from the Board as for "Training Native Helpers." 3. By requiring in boarding schools that books, clothing and other expenses be paid by the pupils or their supporters.

"C. In the Churches. 1. By bringing the pressure upon the churches through their pastors and elders in Presbytery, thus giving them the responsibility of running their churches on a diminishing amount of mission funds from year to year. 2. By the direct co-operation of the missionary in *a.* Presenting it to the congregation from the pulpit. *b.* Presenting it in monthly meetings. *c.* Presenting it to the congregation in its business meetings, when the funds collected are to be assigned. *d.* By writing letters to the absent members who have emigrated and soliciting their support for the home Church. *e.* Through the Christian Endeavor Society by asking them to assist in the current expenses of the Church."

The Mission approved this outline and unanimously adopted Mr. Jessup's recommendations to improve this policy of self-support—"1st. By organizing a Standing Committee in the Mission on Self-support. 2nd. By organizing a Standing Committee on Self-support in each Presbytery among the natives. 3rd. By stated conferences on self-support with the leading Protestant elders and business men. 4th. By special and united effort to arouse our native helpers and Protestant communities to a state commonly known as a revival of religion. 5th. By having stated contributions made directly to the church treasury.

6th. By having each Church appoint a treasurer through whose hands the pastor's salary shall be paid. 7th. By publishing frequent articles on the subject in our Protestant journals."

It would be, however, as unjust as it would be ungracious to fail to note that some of the Syrian Protestants are already **doing nobly** in this respect. Dr. Nelson justly reminds us that whereas twelve years ago the churches of Tripoli Presbytery paid almost nothing, the eight organized churches now pay fully one-third of the cost of their work including their day schools, while I have already referred to the gifts of the Hums congregation and the fees that are paid in the boarding schools. I was, moreover, favorably impressed by the native preachers, teachers and communicants whom I met. The retrenchments of several years ago bore heavily upon them, for they had long been accustomed to a comparatively liberal scale of support. With many misgivings, the missionaries told them of the serious reduction in the appropriations which the Board had been forced to make. But to the surprise and joy of the missionaries, those Syrian pastors, elders and helpers manifested a courage and self-sacrifice worthy of all praise. They made pledges which were liberal for men of such scanty incomes, several of the preachers and teachers in particular voluntarily making large reductions in their salaries. But the Mission has since declared that "the churches seem to have reached the limit of ability and we dare not anticipate further advance for a long time to come, or at most only such advances as the improvement of local work demands."

The Mission added:—"There are large and important districts in Syria as yet untouched, where schools ought to be opened but where little income could be obtained from the people. The Mission has never admitted that the time had come for the reduction of the sum to be spent in Syria. On the contrary, we believe it should be higher than it has ever been. The sum spent upon the work in organized churches should be gradually reduced, but this saving should secure the extension of the work in other districts. The Evangelical Church in Syria stands in comparison with elaborate establishments of gorgeous ritualistic churches and a haughty but intensely reverent Islam. In these conditions, evangelical places of worship should command the respect and attract the attendance of people who hold a high standard of what is

worthy in the worship of God. The simplicity of Protestant worship commands the respect of thoughtful people whether Christian or Mohammedan, but both are shocked and repelled by the idea of worshipping God in a place less dignified than an average dwelling and used as a place of residence. The Syrian Christians must have suitable places of worship and they can seldom secure this for themselves. Without these the work would be blocked or held back for a generation."

FAITHFUL WORK.

Amid these trying conditions, forty Presbyterian missionaries are working, of whom fifteen are men and twenty-five are women. Under their direction are 193 native workers of various grades, 20 organized churches, 2,410 communicants, 106 schools enrolling 6,218 pupils, the great printing press, which last year issued 28,705,760 pages, and a medical work which annually treats more than ten thousand patients.

As to personal character, the Rev. F. B. Meyer, of London, said of the two hundred missionaries from Syria and Palestine whom he met at the Brummana Conference, "In all my travels I have never met a more noble body of workers representing many nationalities, yet all one in Christ."

The late Lord Dufferin, who was then Her Majesty's Commissioner in Syria, wrote to Lord Shaftesbury—"I regret extremely that I am unavoidably prevented from attending the meeting, to be held on the 22d in aid of the Syria Mission, as I have been long looking forward to that opportunity of bearing testimony to the estimable character and unwearied devotion of the American and English missionaries with whom it was my good fortune to be brought into contact during my stay in that province. It would be impossible to exaggerate the debt of gratitude all those who are interested in the cause of humanity and civilization owe to these gentlemen. For years past, they have been, each in his own district, the centres from which innumerable benefits have been disseminated among the people in the midst of whom they live, and it would be difficult to convey an adequate idea of the respect which their blameless lives have inspired in the minds of all, even when the religious doctrines which they have been sent to inculcate, have been unfavorably received."

More recently, when a New York newspaper printed a bitter attack upon the American missionaries in Turkey-in-Asia, Rear Admiral Charles O'Neill of the United States Navy, who was formerly stationed in Syrian waters, replied as follows: "Among those missionaries I found some of the most agreeable and charming people I have ever met in upward of thirty years of foreign travel. I have known within the last year not less than fifty of the persons engaged in Mission work in Turkey, and know a good deal about a much greater number, and can honestly say that among them I met none who were not worthy and creditable representatives and educated and refined people, respected by all classes, and faithfully performing the work they had elected to do, and in the face of such a gratuitous insult as is contained in the article referred to, I regard it as a duty and a privilege to testify to the high character of our countrymen and women engaged in the Turkish Mission. I heard nothing except good of them from the Turkish officials and people, most of them Mohammedans, not in sympathy with the mode of education or religion of our people, but who were honest enough to say that as individuals they commanded their respect, and as educators of the young and dispensers of charity they were forced to respect them."

My long tour has given me a more vivid realization of the patience and wisdom with which Presbyterian missionaries all over Asia are addressing themselves to the solution of the great problems confronting them. They are not discouraged, for they believe that the spirit of God has called them to that ancient land, and that they are being used by Him for the accomplishment of eternal purposes. So they, too, feel that "the future is as bright as the promises of God." "In spite of all obstacles," writes Mr. Hoskins, "almost every day the schools are open. Every Sunday the little congregations assemble. Almost every hour the Bible is in the hands of the leaders and listeners. The missionaries journey up and down the field in winter and summer, in heat and cold, in sunshine and storm. Thousands are spoken to by the way, and tens of thousands taught in their own homes. These brief statistics, gathering up so many years in a sentence, are to many people like the valley of dry bones to the desponding prophet. But to him who knows their meaning and walks among them,

they rise and stand upon their feet, clothed with the flesh and blood of those whose life-work they represent—their hopes, their fears, their doubts, their struggles, their tears, their death. Often as I look from the heights of Lebanon over that beautiful plain, I trace in fancy the shining threads of those consecrated lives stretching from mountain to mountain, leading from village to village, from home to home, crossing and recrossing, interlacing and intertwining, until the earth is covered as with a garment of light and glory. Whether men heed or reject not a word spoken, not a kindly act, not an earnest effort, not a prayer, not a tear, not a sigh, is lost or forgotten before God.”

Nor are visible results wanting. The Rev. Dr. Henry H. Jessup, in contrasting the present situation with that of half a century ago, writes: “We find public sentiment throughout the land revolutionized on the subject of education for both sexes; a vast number of readers raised up among all the sects and nationalities; thousands of men who have been abroad as emigrants or travelers, returning with new ideas and broadened views; the power of the hierarchy greatly weakened; the Bible in thousands of homes; the Syrian Protestant College in Beirut wielding an immense influence all over Western Asia and Northeastern Africa; an increasing demand for the Arabic Scriptures; the Syria Evangelical Churches beginning to realize their responsibility; a great increase in the native newspaper press; general advance in the construction of wagon roads, bridges and postal routes; better houses, especially in Lebanon; three railways in operation in Syria, Houran and Palestine; and in fine a material, intellectual and moral awakening which is the preparation for a new Syria in the new century at hand.”

While Mohammedanism to the superficial observer appears as impregnable as ever, the attentive student can discern unmistakable signs that it is being slowly but steadily modified by the forces which are operating upon it. Thousands of Moslems are already profoundly interested, and were it not for the certainty of persecution and even death, many would confess their faith in Christ. The fierceness of Moslem opposition is not so much from individuals as from the Government and the subordinate officials whom it inspires.

The spiritual condition of Syria and Palestine is fairly illustrated by the physical. An evenly distributed natural

rainfall is unknown and water must be sought and laboriously conveyed to the places where it is most needed. Formerly, wells, springs, ditches, and aqueducts were numerous and the soil produced so abundantly that the land was said to be "flowing with milk and honey." We may reasonably infer from the biblical descriptions that it was one of the most fertile and prosperous regions in the world. How large a part water had in the thought of the people, the Bible clearly shows. 646 times the inspired writers use the word "water," either literally or figuratively, "brooks" 53 times, "springs" 29 times, "streams" 24 times, "rivers" 145 times, "fountains" 49 times, "wells" 61 times, "floods" 62 times, "ponds" 3 times, "pools" 27 times, "showers" 12 times, "rain" 108 times, "cisterns" 5 times. Altogether these words occur 1224 times in the Bible and often in connection with many of the deepest truths and experiences of the Christian life.

But to-day, many of the water courses are dried up. The ancient wells are choked with the accumulations of centuries of neglect. Fountains which once poured forth refreshing streams are now stagnant pools which promote disease and death rather than life. The modern traveler sees barren valleys and stony hillsides baking under the burning Eastern sun. The general appearance is arid, save at a few places and at certain seasons. Syria and Palestine are literally "a dry and thirsty land where no water is."

And is not this a picture of the spiritual condition? Here once gushed forth the fountains of living water. In this region appeared One who said "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." But He who said that was crucified. His disciples were persecuted and scattered abroad. Wars and famines and pestilences spread over the land. Men ceased to drink of the water of life and turned to the broken cisterns of formalism and sin. And so the living fountain ceased to flow and Syria and Palestine became "as a garden that hath no water."

But in these latter days, men and women of God are seeking to re-open the long closed fountains and to cause the living waters again to flow. The task is painful and laborious.

The experience of the missionaries in this spiritual toil has been like their experience with artesian wells at Sidon. Of the nineteen which have been bored at heavy cost, nine are failures. From six others water can be pumped from a hundred foot level, but thus far they have not been utilized on account of the expense that would be involved. The remaining four are used, though in them also the water has to be pumped from various underground levels, one from fifty-two feet, two from twenty feet and one from fifteen feet. So the water is obtained and it is bringing great relief, but the missionaries still long for a well which will spontaneously gush forth an abundant supply without the weary task of pumping.

This has been the history of our Mission work in Syria. In some places there has been no apparent result, and out-stations, which were begun in hope, have had to be abandoned. In other places spiritual success is within reach, but the Mission has not been so equipped that it could actually obtain it. In various parts of Syria to-day, there are these stations and out-stations at the hundred-foot level which are not being utilized. Thank God that in other places spiritual success has come nearer, so that the life-giving water is actually coming forth to refresh and fructify. We need not be discouraged because some efforts appear to have accomplished little. We may rather be cheered by the knowledge that the water of life is really again flowing in Syria, at whatever cost of toil and pain.

But let the people of God in the home land join with the missionaries across the sea in the constant and importunate prayer that the fountains of eternal life may soon more freely and abundantly pour forth their treasures. And so my thought toward Syria is that of the one hundred and twenty-sixth Psalm—thanksgiving for the measure of blessing that has already been given—"the Lord hath done great things for us; whereof we are glad;" but humble, earnest prayer that far richer grace may come—"Turn again our captivity, O Lord, as the streams in the south." May God grant that we may soon see that "they that sow in tears shall reap in joy," and that "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

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