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*to Edward
Henry H. Jessup*

832 pp.

Fifty-Three Years In Syria

By
HENRY HARRIS JESSUP, D.D.

Introduction by James S. Dennis, D.D.

IN TWO VOLUMES

VOLUME I



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right to turn our backs upon the *liberated captive* and bid him return to his slavery or seek aid elsewhere."

This is high authority, and the 20,000 communicants in the Protestant Churches in the Turkish Empire are simply "liberated captives." The recent exhibition of iconolatry in Russia, when a whole carload of holy "ikons" or pictures of saints was sent with General Kuropatkin on his departure from St. Petersburg for the war, to insure him victory, was received among the Mohammedans of the Turkish Empire with derision and contempt. They said, "Do the Russians expect that painted boards are going to conquer the armies of Japan?" The fact that the Greek Church allows its people to read the Bible is full of promise, but as long as it makes tradition of equal authority with the Bible, it will hold on to Mariolatry and picture worship.

To place ourselves on a vantage-ground with the Mohammedans, we must let it be thoroughly understood that we are distinct and separate from the idolatrous Oriental Churches. The Moslems look on these "Christians" as creature worshippers. They are now beginning to understand that the Protestants hold to a purer faith. Sheikh Mohammed Smair, of the Anazy Arabs, on entering our simple church in Beirut, stood by my side in the pulpit, and placing his hand on the open Arabic Bible, said, "Truly this is the house of God. There is no image or idol here, only the house of God, and the Book of God."

The Greek Church in the last twelve hundred years has written its own condemnation. Where is the list of its converts from Islam during this long period? If it be replied in apology that the Greeks have during this time been politically *subject* to Islam and could do no proselyting work, we reply by pointing to the Ottoman Tartar conquest of the Arabs, when the conquerors embraced the religion of the conquered.

Alas, it is too true that the Greek Church in Syria and Palestine has lost all missionary zeal, and has ceased to honour the Holy Spirit while nominally holding to His divinity.

We as Protestants must present the Gospel to Islam in its

pristine purity and simplicity. Let us repudiate all alliances with human traditions and anti-Christian idolatries.

The Oriental Churches have lost the spirit which might enable them to evangelize Islam. They care not to do it. They cannot do it. They will not do it. This "kingdom" of privilege and service "shall be taken from them and given to another," even to the Churches of the Reformation.

The Evangelical Native Churches in Syria are all Presbyterian in polity and doctrine; those in Palestine, Episcopal in polity and doctrine, but truly evangelical, and not in sympathy with high Anglican assumptions; those in Egypt, chiefly Presbyterian of the United Presbyterian Church of the United States of America; those in Asia Minor and European Turkey almost all Congregational. In connection with the American Presbyterian Mission in Syria are three presbyteries; that of Mount Lebanon and Beirut; that of Sidon and dependencies, and that of Tripoli and Hums. Their organization is regular but simple, and the annual meetings are largely occupied with religious conference with a view to the promotion of the spiritual life. The Syrian pastors and elders have shown themselves able to conduct deliberative bodies in a grave and orderly manner, and to yield gracefully to the voice of the majority. Thus far, the American missionaries retain their connection with their home presbyteries in the United States, and at the same time, by consent and request of the Syrian brethren, are regular members of the Syrian presbyteries, and will probably continue so until the native churches are fully self-supporting. There are twenty-eight churches with 2,600 members, and the average congregations are 5,600.

Self-support is making good progress, but its great hindrance is the phenomenal emigration of Syrians to the United States, South America, Australia and the Transvaal. They have been emigrating for twenty years, and tens of thousands of the strong and enterprising young men have left their native land. Many of the churches are depleted and crippled, like the country churches in New England. Should the tide ever turn, and these emigrants return, the churches would soon feel the impulse and

94 Organization of a Native Christian Church

enter on a new era of growth and self-support. It is an encouraging fact that five of the educated native preachers who emigrated to North and South America have returned to Syria, more than ever contented to remain here and full of enthusiasm for the cause of the Gospel.

very being, and is as cowardly as it is cruel. When Kamil and Jedaan spent a summer among the Anazeh in 1890, they read and preached to them for two months, and since then Jedaan has induced a body of young sheikhs to agree to give up the "ghazu." Some day, when the present political and military barrier is removed, the Gospel will again reach the Arabs as it did in the early Christian centuries.

In 1864 the Arab Orthodox Greeks of Deir Mimas, west of Mount Hermon, quarrelled about their ecclesiastical revenues. The income from the Church estates was vastly in excess of former years, and the whole village was rent with violent struggles on the part of the people to secure their share of the prize after giving the Greek priest a meagre portion. They cast about them for an agent to whom they could entrust the care of the funds. They could not trust the priest nor the sheikh nor any one of the old men, and at length by unanimous consent they requested the Rev. J. A. Ford (father of Dr. George A. Ford), the American missionary, to take charge of the revenues of the Greek Church.

This confidence of the Syrian people in the American missionaries has appeared strikingly since the emigration to North America and Brazil began. Prosperous Syrian emigrants in those lands have sent thousands of pounds in drafts and postal orders to the missionaries in Sidon, Beirut, Tripoli, and Zahleh, to be cashed by them and the money to be given to the friends of the senders in various parts of Syria. Men of various sects, many of whom the missionaries have never known, send drafts of large sums payable to the order of the missionary, with perfect confidence that the money will be honestly delivered. One of the missionaries had at one time thousands of dollars in his care, which the owners preferred that he retain and invest for them.

With regard to the material gains to Syria through the missionaries, it is worthy of note that Rev. Isaac Bird introduced the potato in 1827 to Ehden, Northern Lebanon, and it has now become a universal article of food throughout Syria.

Mr. Hurter, our printer, introduced kerosene oil and lamps in

1865 into Syria so that by 1870 it had quite supplanted olive oil for illuminating purposes. Previous to that time olive oil was the only illuminating oil in use in the East. Americans also introduced the first steam printing-press in 1867, photographic camera in 1856, iron building beams in 1871, wire nails, sewing-machines, parlour organs in 1854, mimeographs, typewriters, dentistry in 1854, and agricultural machinery; Dr. Hamlin, of Robert College, Constantinople, introduced the Morse telegraph apparatus, and now the empire is netted over with telegraph wires. Telephones have not yet been allowed, owing to some peculiar fear that they might be used to concoct "treasons, stratagems, and spoils," but as electric railways are now constructed in Damascus and Beirut we may hope that the telephone restriction may ere long be removed.

In September, 1869, I wrote to a missionary in Mardin who seemed disposed to denounce the Arabic language as if it were a great sinner in having such rough gutturals and difficult idioms: "I judge from Brother W——'s letter that none of you are very fond of the Arabic language. It is a burden at first, but the Master, while He does not require us to love the burden, does tell us to love to bear it. Every missionary ought to try most earnestly to love the language through which he is to preach the Gospel of Christ to his fellow men, and that, in order that he may learn it well and be able to use it as not abusing it. The perfection of art is to conceal art, and the perfection of preaching in a language is to preach so that the people will not think how you say it but what you say. Correct pronunciation of Arabic is the prime necessity."

By mispronunciation a Greek bishop prayed that the Lord would create a clean dog (kelb, instead of kolb, heart) in each of His people. A missionary lady told her servant to put more donkeys in the bread (using "hameer" instead of "khameer," leaven). A missionary calling on the local governor and wishing to thank him for some act of his, said, "I am crazy to Your Excellency" (using "mejnoon" instead of "memnoon," obliged). Similar instances might be multiplied indefinitely—notably Dr. Dennis'



HENRY H. JESSUP
Taken when Moderator of the General Assembly.

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old as that. The Moslems in China are accustomed to burn incense on the tables in their mosques much the same as the Buddhists do in their temples. The inscription I send you is ten times as long as any of the others I have ever seen, and I rather think the top and bottom may be a quotation from the Koran. You will be able to tell me. The use of Arabic in China is very limited, few besides the Mullahs or Hajjis ever learning to read, and they do not try to speak it to any extent. The monosyllabic words in Chinese contract the organs of speech as a person grows old so that he is unable to pronounce words with many consonants coming together, or end a word in a dental. Words like thought, strength, contempt, are unpronounceable by a full-grown person and the gutturals in Arabic are as much beyond the vocal organs of most Chinese as the carols of a canary. Perhaps this inability and difficulty have had something to do with the little progress made by Islamism in China."

I found, as Dr. Williams supposed, that all of the extracts were from the Koran, and in the Arabic language.

The great interest of these inscriptions arises from their being in the Arabic language, the sacred language of the Koran, and thus an illustration of the manner in which the Mohammedan religion has carried the Koran throughout Asia and Northern Africa, and the Koran has carried the Arabic language.

The Koran is claimed by the Moslems to have been written in heaven by the finger of God Himself, and given to Mohammed by the Angel Gabriel. The inspiration is literal and verbal, and consists in the Arabic words, letters, and vowel points. The orthodox regard it as a sin to translate the Koran. Where it has been translated or paraphrased, as in the Persian, Urdu, and Malayan, it must be accompanied by an interlineation of the original Arabic.

The Emir Abd-er Rahman of Atcheen, in the island of Sumatra, lately exiled by the Dutch government to Mecca on a pension of \$1,000 a month, is an Arab Mohammedan of Hadramout, and the Moslems of Sumatra use the Arabic language.

The Mohammedans of India, numbering some 35,000,000, read

their Koran in Arabic and the Urdu language is largely made up of Arabic words. The Afgans, Beloochs, Persians, Tartars, Turks, Kurds, Circassians, Bosnians, Albanians, Rumelians, Yezbeks, Arabs, Egyptians, Tunisians, Algerines, Zanzibarians, Moors, Berbers, Mandingoes, and other Asiatic and African tribes read their Koran, if at all, in the Arabic language.

If we connect this fact with another, viz., the profound regard of the Moslems for the Old and New Testaments, we see the present and prospective importance of the Arabic translation of the Scriptures.

A Mohammedan tradition says, "That in the latter day faith will decay, a cold odoriferous wind will blow from Syria, which shall sweep away the souls of the faithful and the Koran itself."

It may be that the wind is already blowing from the steam printing-presses in Beirut, which are sending the Arabic Scriptures all over the Mohammedan world.

After the hurried visit to Scotland we left England for Syria via Marseilles and reached home November 25th, a glad occasion for me, and I entered upon my preaching and theological teaching at once. The unsettled feeling of eighteen months' travelling soon vanished in the quiet and order of *home*. During all this absence and travelling thousands of miles I had not met with an accident and hardly a detention. Our missionary brethren and sisters and our Syrian brethren and sisters gave us a hearty and loving welcome.

With Drs. Dennis and Eddy, and occasional lessons from Dr. Van Dyck, our theological faculty was fully organized. All the boarding and day-schools were prospering as never before and the country had not as yet begun to be depleted by the passion for emigration.

One of the missionaries, Rev. O. J. Hardin, remarked that "in 1876, the time of the Centennial Exposition, the Syrian discovered America." He did, and he has since discovered and done his best to populate Brazil and Mexico, every one of the United

States and territories, the Pacific Islands, Singapore, Australia, New Zealand, and the Transvaal.

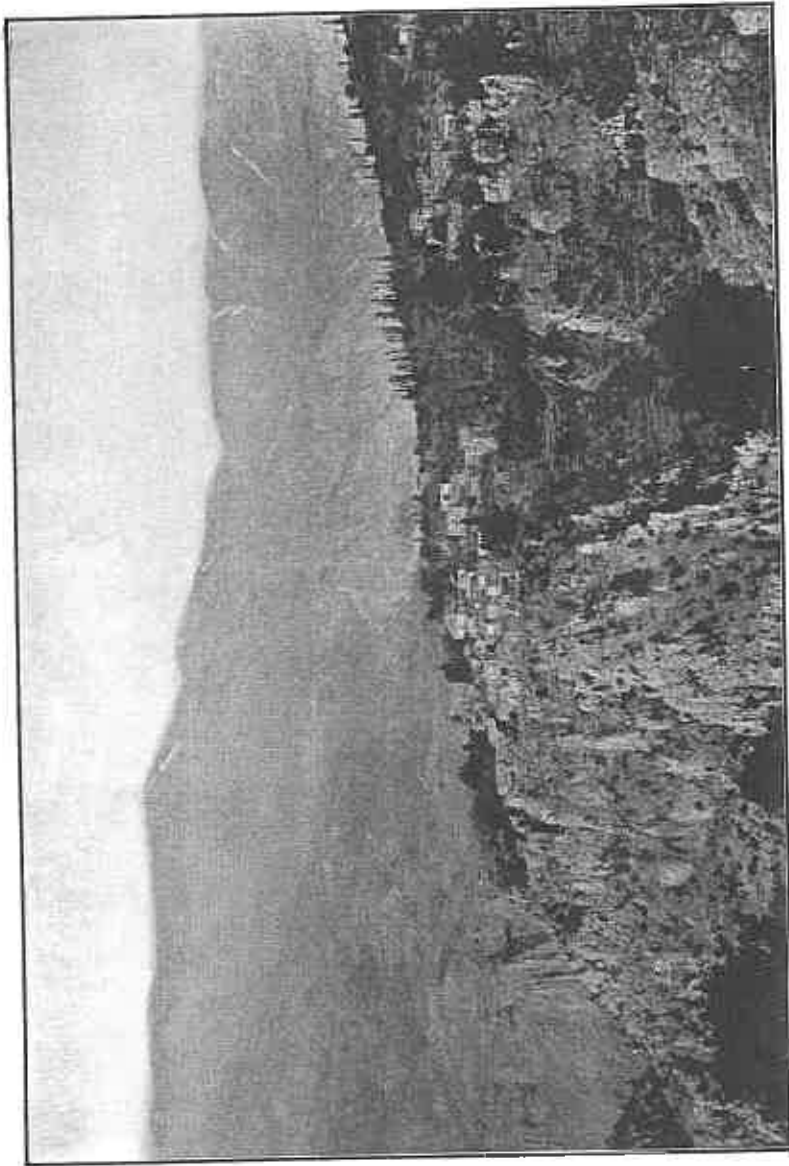
This passion for emigration is the modern awakening of the old Phœnician migrative spirit, after a Rip Van Winkle sleep of more than 2,500 years. In the olden time the mariners of Phœnicia, of Sidon and Tyre, Gebail and Arvad, braved the perils of unknown seas, penetrated the Black Sea, the Atlantic, and the coasts of Spain, and even circumnavigated Africa and in all probability founded the ancient civilization of Central America.

Christianity was borne westward on this Phœnician wave. Then came a pause, and the centuries of stagnation and impotence, until the West came to the East, bringing new life and kindled again the old restless spirit of adventure and fortune-hunting, until now about one-twentieth of the entire population of Syria has emigrated to foreign lands.

This has depleted the towns and villages of the brain and brawn of the land, weakened the little churches, carried off the graduates of the college and the boarding-schools, raised the price of labour and made it difficult in many places to find a labourer to do a day's work. Formerly a day-labourer earned twenty cents a day. Now he demands forty to fifty cents and gets it. Hundreds of emigrants have returned bringing large sums of money and have built fine modern houses, paved with marble and roofed with French tiles. And they want to have their children educated in American schools. Their old bigotry is gone. They refuse to be dictated to by priests and monks. Many are truly benefited by the change. One-third of the emigrants die, one-third remain abroad, and one-third return. But many of those who return are demoralized by European vices and go to their old homes to die.

Time only can solve the question as to whether emigration will prove a blessing or a curse to Syria. The best men, those who achieve success in America and Australia, generally remain abroad and never intend to return to Syria, thus entailing on their native land a severe material and moral loss.

One of our severest trials is to see educated young Syrians,



HASROUN, A LEBANON VILLAGE

The village is 5,000 feet above sea level, the mountains 8,000.

after a full theological course, dropping their work and going to foreign lands to make money easily. This seems inevitable and some day the unfolding of the divine providential plan with regard to this land may show us the reason why so many of Syria's choicest sons and daughters have been driven away to the ends of the earth.

About one month after our return from America (December 28th) the whole city of Beirut was in mourning for Mr. James Black, the English Christian merchant who for forty-four years had held aloft the standard of commercial integrity and a godly life. He founded the Commercial Court of Beirut and was its president for years. His word was regarded as being as good as his bond. He was a churchgoing, temperate, consistent Christian man, and being connected by marriage with the family of Dr. Thomson, was in warmest sympathy with the missionary work.

More potent than the sermons or the tracts of missionaries has been the silent influence of men like Mr. Black, who in the temptations of trade, the crookedness, duplicity, and corruptness of Oriental merchants and officials, have maintained their integrity untarnished until the highest and most sacred oath a Moslem can swear, even above the oath by the beard of the Prophet, is by the word of an Englishman. The Beirut merchants to this day (1909) speak with wonder of Mr. Black's having "sworn to his own hurt and changed not."

All honour to such pure-minded and upright foreigners who have thus taught corrupt and immoral men that there are men who will stand by their word even to their own loss and whose word becomes the synonym of truth, integrity and purity!

I once stood before a Moslem shop in the ancient city of Hamath and overheard a Mohammedan near by, emphasizing his word by the most solemn oath he could command, and he finally clinched his assertions by swearing "on the word of Mr. Black, the Englishman in Beirut."

The winter was severe and in Kesrawan, February 12, 1880, a priest was overtaken in a storm by wolves and devoured.

sixty-four, H. H. Jessup sixty, S. Jessup fifty-nine, Dr. Daniel Bliss at the college sixty-nine, and Mr. Bird sixty-nine. You may get 'bottom' out of such venerable steeds, but you cannot expect much 'speed.' I am feeling somewhat the burdens of this year, and the confusing secularities of running a printing-house, in addition to my preaching and teaching duties with my voluminous correspondence, sometimes make my head swim. I don't think I could carry this load another year. We must have one or two first-rate young men in training to take our places before we break down."

I now add to the above, sixteen years later, that Dr. Van Dyck, Dr. Eddy, Mr. Bird and W. K. Eddy have gone to their reward, Dr. Dennis and Mr. Watson resigned, a loss of six men, and only five, Messrs. Doolittle, Erdman, S. D. Jessup, Nicol and Brown, have come in their place, so that the mission is numerically weaker in 1909 than in 1892, and I am seventy-six and a half, and my brother seventy-five and a half.

Dr. R. Anderson, in giving his consent to the establishment of the Syrian Protestant College, expressed the fear that its teaching English would result in denationalizing the Syrians, making them restless, and unfitting them for the work of humble pastors and preachers in their own country. He instanced the results of English teaching in India as disastrous to the training of a native ministry.

It is not easy now to say what would have been the effect of making English the language of instruction in the college, had all things remained as they were. But the discovery of America by certain Syrian merchants in 1876, and the British occupation of Egypt in 1882 put a new phase on the future of Syrian youth. The demand for English-speaking and English-trained doctors, lawyers, surveyors, and engineers, clerks and accountants in the Anglo-Egyptian military and civil service, tempted the best trained youth of Syria to go to Egypt. Then the opening El Dorado for Syrian dealers in Oriental wares and fabrics in North and South America, Mexico, and Australia sent, first, hundreds

and then thousands of Syrians, men, women, and children, to seek their fortune beyond the seas. Many sent back thousands of dollars, and the rumour of their success spread over the land. Then steamer agents and emigrant agency runners visited the towns and villages and sounded the praises of America, Brazil and Argentine, etc., until every steamer to Naples and Marseilles went crowded with hopeful Syrians. Was the teaching in the college and boys' boarding-schools responsible for this phenomenal exodus? The answer must be affirmative with regard to Egypt. The Egyptian and Sudanese governments want bright, intelligent young Syrians, well up in English, and with a sound moral training, and this class largely goes to Egypt. But the rank and file of the tens of thousands of emigrants know no language but Arabic and literally "go forth not knowing whither they are going." Not a few college men are in the United States, but I was surprised on examining the Syrian Protestant College catalogue for 1906 to find that only fifty-eight college graduates are now in the United States, and eighty-seven in Egypt, or a hundred and forty-five in all, out of one thousand three hundred and eighty-seven graduates in all departments.

It is perhaps true that a knowledge of English has increased the number of emigrants, but their number is small as compared with the whole number of emigrants. Professor Lucius Miller of Princeton, who was for three years tutor in the Beirut College, spent a year in collecting statistics of the Syrian Colony in New York for the New York Federation of Churches, and he found the Protestant Syrians comprise fewer illiterate, and more educated men and women in proportion to their whole number than those of any other Syrian sect in New York.

The figures are as follows:

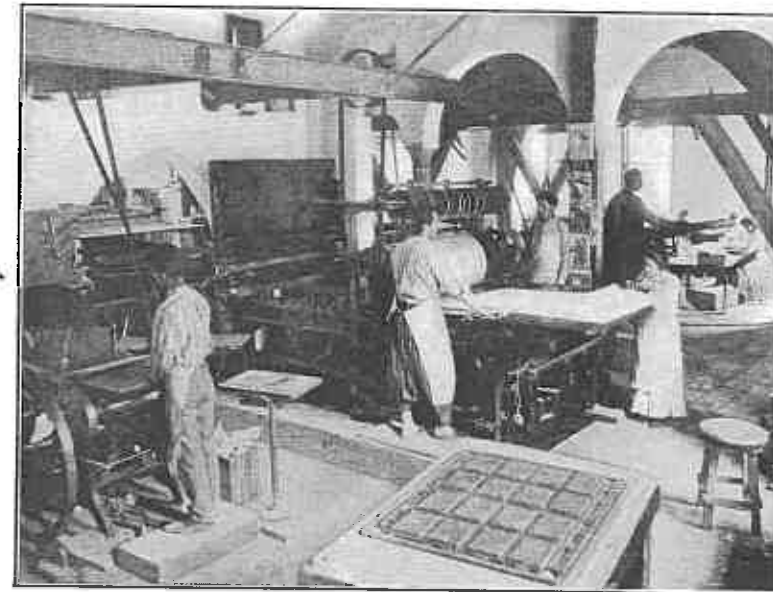
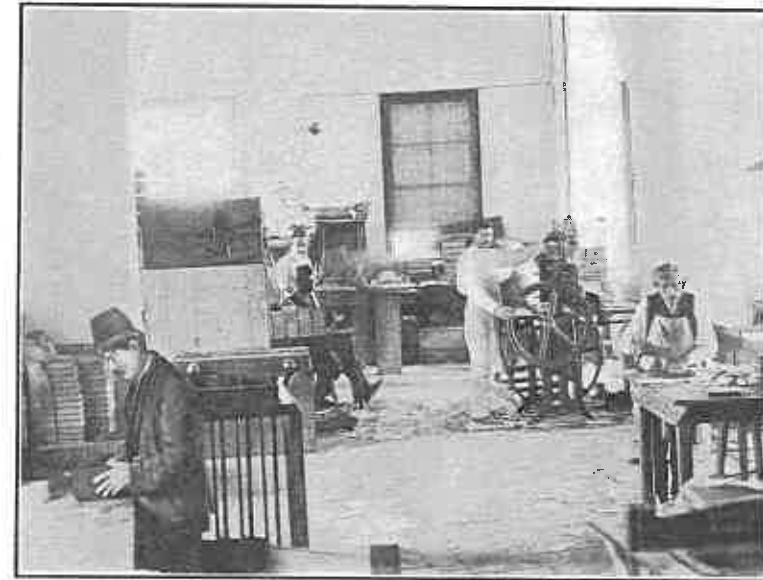
<i>Able to read and write Arabic</i>			
Protestant	. . . . . 60.1%	Maronite	. . . . . 39.4%
Greek	. . . . . 44. %	Catholic	. . . . . 33.7%
<i>Able to read and write English</i>			
Protestant	. . . . . 60.1%	Maronite	. . . . . 19.1%
Greek	. . . . . 25.8%	Catholic	. . . . . 13.1%

This ratio would hold good with regard to the Protestant sect in the whole Turkish Empire as compared with other sects. It is the best educated of all the sects owing chiefly to the American schools. The priest-ridden district of Maronite Northern Lebanon stands among the lowest. The Maronite higher clergy and the hordes of lazy worthless monks have gradually seized upon the best landed property and roll in wealth leaving the children and youth uneducated. Of late years a few, like the late Archbishop Dibbs of Beirut, have opened high schools, but the villages are left in ignorance. Emigration, however, is beginning to break up this monotone of ignorance and illiteracy. Many of the emigrants have returned with liberal ideas and will not submit to priestly tyranny and are demanding schools under American and English auspices. The next twenty-five years will see a great change in the power and influence of this proud and tyrannical hierarchy.

During this year, the Protestant missionaries in Constantinople drew up, signed, and forwarded to all the Protestant ambassadors an appeal protesting against the attempted suppression of Bible sale and colportage in the empire. The result was, after long delay, a new order forbidding interference with Bible work.

In the *Hatti Humayun* of February, 1856, it is said that "each community inhabiting a distinct quarter shall have equal power to repair and improve its churches, hospitals, schools, and cemeteries. The Sublime Porte will . . . insure to each sect, whatever be the number of its adherents, entire freedom in the exercise of its religion." Yet there is constant obstruction of every effort to build churches or open schools.

The Presbyterian church in Plainfield (New Jersey), Dr. W. R. Richards, pastor, sent out this year as a gift to the mission a new "Walter Scott" printing machine, made in Plainfield, and it arrived in May. On reaching the custom-house, the appraisers valued it at about double its real worth and I insisted that if they held their ground, they must "take their pay in kind." They



AMERICAN PRESS
Bindery.
Machine Room.

cants in the churches, are employed in these schools. The common schools are thus Bible schools, and where the teachers are truly godly men, their prayers and example give a strong religious influence to their teaching, and in the high schools daily religious instruction is given in the most thorough manner.

3. Sometimes a school has been maintained for years in a village without any apparent spiritual result, either among the children or their parents, and yet there are numerous instances in which the school has been the means of the establishment of a church and a decided religious reformation.

4. The mission schools in Turkey have had one important effect and that is that the Protestant community has for its size less illiteracy than any other community in the empire, more readers than any other, and is in consequence more intelligent.

5. In the towns and cities where the high schools are situated, the majority of the additions to the churches come from the children and the youth trained in the schools.

6. It is the unanimous testimony of intelligent natives of all sects that the intellectual awakening of modern Syria is due, in the first instance, to the schools of the American missions. They were the first and have continued for over sixty years, and the most of the institutions now in existence in Syria, native and foreign, have grown out of them or have been directly occasioned by them.

7. If the question be raised, as to the comparative cost of educational and non-educational missions, it is doubtless true that the educational are the most costly.

The Syrian Protestant College is an endowed institution separate from the Board of Missions, and its expensive edifices, which are an honour to American Christianity and an ornament to the city, were erected without cost to the Board of Missions.

Since coming under the Presbyterian Board of Missions in 1870, the mission has introduced the English language in addition to the Arabic into its boys' and girls' boarding-schools, and many of its day-schools. The English and Scotch schools all teach the English language. In this way many thousands of

Syrian youths have learned English, and the Romish and Greek schools are also teaching it in addition to French and Arabic.

The question now arises, "Cui bono?" Has twenty-five years' experience in teaching English justified the hopes and expectations of the American missionaries? We reply that it has, and that beyond all question. The limited scope of Arabic literature, though greatly extended during the past thirty years by the Christian Press, makes it impossible for one to attain a thorough education without the use of a foreign language.

One needs but to turn the pages of the catalogue of the Syrian Protestant College and of the Protestant girls' boarding-schools to see the names of men and women who are now the leaders in every good and elevating enterprise, authors, editors, physicians, preachers, teachers, and business men who owe their success and influence to their broad and thorough education. They are scattered throughout Syria, Palestine, Egypt, North Africa, and North and South America.

The advocates of a purely vernacular system sometimes point to another side of the question which is plain to every candid observer, namely, that the English-speaking youth of both sexes are leaving the country and emigrating to Egypt and America. This is true and to such an extent as to be phenomenal. The Christian youth of Syria, Protestant and Catholic, Greek and Armenian, are emigrating by thousands. The promised land is not now east and west of the Jordan, but east and west of the Mississippi and the Rio de la Plata. And the same passion for emigration prevails in Asia Minor, Eastern Turkey, Mesopotamia. It is a striking if not a startling providential fact. The Christian element in Turkey is seeking a freer and fairer field for development. The ruling power is Moslem. Its motto has become "This is a Moslem land and Moslems must rule it."

The Chicago Fair fanned the emigration fever to a flame. It has taken hold of all classes, and farmers, planters, mechanics, merchants, doctors, teachers, preachers, young men and women, boys and girls, even old men and women, are setting out in

crowds for the El Dorado of the West. A company of plain peasants will pay high wages for an English-speaking boy or girl to go with them as interpreter. There is thus a premium on the English language. The English occupation of Egypt and Cyprus has acted in the same direction by opening new avenues of employment.

On the other hand ignorance of English does not deter the people from emigrating. It is a deep-seated popular impulse, wide-spread and irresistible, and it is equally strong in Eastern Turkey where little has been done in teaching the English language. The land is too narrow for its people, at least under the present régime. The Moslems cannot get away, and few have gone.

It cannot be claimed that the teaching of English alone has produced this great movement, for the masses of emigrants do not know a word of English. The reason is a desire to better their condition, "to buy and sell and get gain," and in some cases, a longing to live under a Christian government. Whether the Syrians, like the Chinese, will return to their own land, is a problem as yet unsolved.

The residence of Americans here for sixty years, the great numbers of American tourists who yearly pass through Syria and Palestine, the teaching of geography in the schools, the general spread of light, the news published in the Arabic journals, and the increase of population with no corresponding openings for earning a living, these and many other causes have now culminated in this emigration movement which is sending a Semitic wave across seas and continents. Let us hope and pray that those who do at length return to the East will return better and broader and more useful men and women than if they had never left their native land.

It must be that there is a divine plan and meaning in it all, and that the result will be great moral gain to Western Asia in the future.

The suspension of the mission schools in Syria would be a disaster. These thousands of children would be left untaught, or at least deprived of Bible instruction,

We do not see cause for modifying our system of Christian education. Its great mission is yet to be performed. These schools in which the Bible is taught are doing a gradual, leavening work among thousands who, thus far, do not accept the Word of God.

There will yet be a new Phœnicia, a new Syria, better cultivated, better governed, with a wider diffusion of Christian truth, a nobler sphere for women, happier homes for the people, and that contentment which grows out of faith in God and man.

The schools will help on this consummation. The press will hasten it. The Christian pulpit will prepare the way for it. The churches and congregations now existing and yet to be formed will lay the foundations for it, and the distribution of the Bible will confirm it and make it enduring. We believe in Christian mission schools. With all the drawbacks in expense and toil, and at times the semi-secularization of the missionary labourer, they are a blessing to any land. They let in the light. They teach the Bible to the children. They conciliate the parents, remove prejudice, root up old superstition, brighten and cheer the hearts of the little ones and the houses of their parents and lead many to a true knowledge of salvation through faith in Christ.

They are a means to an end, and that end is the salvation of souls and the glory of God.

1893—The chief events in the mission in 1893 were the resolution recommending the founding of an industrial orphanage in Sidon, the resignation of Miss Rebecca M. Brown from the Sidon Girls' Seminary, the baptism of another Mohammedan, Andraus, the arrival of Mr. and Mrs. Doolittle for Sidon, the transfer of Mrs. Dale to Sidon for the year, and the arrival in Beirut of Dr. Mary Pierson Eddy from New York and Constantinople, having obtained, November 22, 1893, the first official permit granted to a woman to practice medicine in the Turkish Empire on the same terms as have been previously granted to men only. The learned professors in the Imperial Medical College were for a long time incredulous as to the competency of a woman to master medica