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THE financial statement for the first month of the new year of work upon which we are now entering is as follows: —

	September, 1893.	September, 1894.
Regular donations . . . . .	\$19,705.88	\$10,684.96
Donations for special objects, aside from the debt . . . . .	2,961.93	1,845.10
Legacies . . . . .	5,535.48	11,772.01
Total . . . . .	\$28,203.29	\$24,302.07

Contributions for the debt, \$787.60.

Decrease in regular donations, \$9,020.92; in special donations, \$1,116.83; increase in legacies, \$6,236.53; net loss, \$3,901.22.

Shall it not be that from this time onward through the year each month's report shall be of a decided increase in gifts for the world's redemption? It will surely be so if the spirit which animated the meeting of the Board at Madison shall prevail in any good degree throughout the churches of the land.

THE Annual Survey of the Missions, together with the papers prepared by the Corresponding Secretaries and the Treasurer's statement, presented at the Annual Meeting, will be found in this number of the *Herald*, while the Minutes of the sessions will be given in our next issue. We are very glad to present also to our readers a full report of the most interesting and valuable address made by Rev. Dr. Jessup, of the Presbyterian Mission in Syria, portraying the work accomplished by the American Board within the Turkish empire. We commend all these papers to the careful attention of our readers.

THE meeting of the Board at Madison, though not largely attended by persons living at a distance, was one of absorbing interest to all who enjoyed the privilege of being present. The beauty of the city in which the meeting was held, the favoring skies throughout the whole session, and the generous and graceful hospitality of the citizens of Madison contributed much to the enjoyment of the occasion. But these were only accessories. The meetings themselves were marked by an earnestness of tone, a profound conviction of the magnitude and blessedness of the missionary work which Christ has entrusted to his Church, and by a spirit of determination to engage with renewed energy in this work, which were most inspiring. The interest was sustained from beginning to the end, and we doubt if the Board has ever had a session marked by greater intellectual or spiritual power. We think that everyone present would assent to the remark made by an eminent theological professor of Chicago on leaving Madison: "It has been a marvelous meeting."

## AMERICAN MISSIONS IN THE TURKISH EMPIRE.

BY REV. HENRY H. JESSUP, D.D., OF THE AMERICAN PRESBYTERIAN MISSION  
IN SYRIA.

[An address given at the Annual Meeting of the A. B. C. F. M., at Madison, Wis., October 11, 1894.]

*Mr. President,* — As I stand once more on the platform of the American Board after a lapse of thirty-nine years since my first departure for Syria, I seem to see the forms and hear the voices of those majestic and heaven-anointed men who were the counselors, inspirers, and directors of this great society a half-century ago. Anderson, Treat, Kingman, Hubbard, Stoddard, Tappan, Thomson, and others their coworkers, were men whose personal influence, intellectual, moral, and spiritual, was felt in hundreds of missionary homes and, through them, among thousands of the Christianized from a score of heathen and Mohammedan empires.

In the summer of 1853, while still a seminary student, I called at that hallowed spot in Boston, No. 33 Pemberton Square, to offer my services as a foreign missionary to the American Board of Foreign Missions. I was cordially received by that remarkable man, Dr. Rufus Anderson, of whom it might be said, as Charles Lamb said of Daniel Webster, that "he looked like a walking cathedral." But for his consummate Christian courtesy and truly consecrated spirit he might well have overawed any young man coming into his presence. I told him I would be ready in two years to go to any part of the earth where I was needed, only on condition that my townsman and roommate, Lorenzo Lyons, and myself be sent together. Handing me a package of letters he asked me to read them carefully and in half an hour to come to his room. The letters were a plea for help from the mission in Syria, signed by Whiting, Ford, Thomson, and Eli Smith, asking for four missionaries to occupy new stations, among them Antioch. When I entered his room he said: "Will you go to Syria?" "I will," was my answer. And that decided the whole subsequent course of my life. Up to that hour I had never thought of going to Syria, but the divine call had come and I accepted it with all my heart.

It seems but yesterday, that bitter freezing twelfth of December, 1855, when I bade my father and mother good-by in Boston harbor on the icy deck of the little bark *Sultana*, to sail out on the Atlantic in a gale so wild and black and furious that were it in our day no ship would be allowed to leave her harbor. Thirty-nine years have passed; for fifteen of those years, until 1870, the Syria Mission continued under the American Board. Having sustained that mission for fifty years, from 1820 to 1870, you then committed it to the care of the Presbyterian Church. As a loyal son of this venerable Board, who received my first childhood missionary impulse from the winning appeals of your sainted Scudder and my more mature enthusiasm from the almost heavenly eloquence of your angelic Stoddard, of Persia, when I was a student at Yale, I come back to-day to thank you for what the American Board has done for Syria, for Turkey, and the world.

Were I about to give a historical discourse instead of a brief address to-day, I would gladly recount the whole catalogue of the achievements of the missionaries of this Board in Syria in their fifty years of service, before the transfer was made to the Presbyterian Church. As it is I can only give the more salient points.

1. You founded the first evangelical mission of modern times in western Asia. The Christian churches of England, Scotland, and Germany were nearer to Syria and at that time vastly more wealthy, but it was reserved for two young men from New England, Pliny Fisk and Levi Parsons, to carry back New Testament Christianity and an open Bible to Bible lands. Fisk was buried outside the walls of Beirut, in 1826.

He died without the sight, having seen but one convert and he the first Protestant martyr in Syria, Asaad es Shidiak. Parsons had died before him in Alexandria and his grave is unknown. But the mission was founded. Syria was occupied for Christ, and the remotest Christian nation on earth had done it. Let this crown of rejoicing never be plucked from the brow of the American Board.

2. You organized the first Reformed Evangelical Church in Syria since the days of the apostles. The old Oriental churches lay wrapped as in a winding-sheet of ice, like tropical fruit and flowers buried under a glacier. Their patriarchs, bishops, and priests, their monks and rites and ceremonies, their outward show and inward spiritual lifelessness, left their heathen and Mohammedan neighbors to conclude that Christianity was an idolatrous sham. Unless Christianity could appear once more among them clad in the chaste and snowy vestments of its virgin purity, exemplifying its holy doctrines in a holy life, it could no more lift up its voice and call Moslems, Druzes, Jews, and Bedawin Arabs to believe in Jesus Christ, the Saviour of men.

What seventeen centuries of Oriental ecclesiasticism had failed to do your humble missionaries and their persecuted adherents accomplished in founding the Evangelical Church of western Asia, which has now grown to more than one hundred and fifty churches, not a few of whose members wear the martyr's crown. If these one hundred and fifty churches shall provoke to love and good works, to reformation and a return to gospel purity, the Greek and Armenian, the Nestorian and Jacobite, the Maronite and the Coptic churches, so that they enter once more in the true missionary spirit of Christianity to labor for their Mohammedan neighbors, their mission will have been accomplished.

3. You set up the first efficient printing-press in the Turkish empire. In 1822 you opened a press in Malta, and in 1834 transferred it to Beirut. There had been one little rude hand-press in a papal Greek monastery of Mar Elias, in Mount Lebanon, which printed a few books for the priests; but the first press for the enlightenment of the people was the American press. It stands to-day just above the grave of Pliny Fisk, on the premises of the American Mission in Beirut. It has already given to western and southern Asia and northern Africa 500,000,000 of pages in the Arabic language and is printing 25,000,000 pages annually. Its publications are scattered over 120 degrees of longitude, from Mogadore on the Atlantic coast of Morocco to Peking in China. The 500 works on the press catalogue all bear the printed permit of the Imperial Ottoman government.

4. Your missionaries founded in Beirut the first day-school for girls ever opened in the Turkish empire. On the eighteenth of last April a memorial column was unveiled in Beirut to commemorate the spot where was built the first edifice in western Asia to teach girls to read. It was built in 1835 for Mrs. Sarah Huntington Smith. The great-grandchildren of the first girl taught to read in Syria were present at this celebration, with 900 Sunday-school children from the city of Beirut. In 1835 it was supposed that not one woman or girl in Syria could read. The Mohammedans had ruled the land for 1,200 years and had boys' schools in all their mosques, but not one school for girls. A Mohammedan mufti told me in 1859: "You might as well try to teach a cat to read as to teach a girl." According to Mohammedan tradition, Mohammed once looked down into hell and saw the greater part of the wretches confined there to be women. Girls and women were veiled and shut up in the harem. The teaching of girls was declared to be futile and dangerous. But your missionaries persevered. Girls' schools were opened as rapidly as teachers could be trained to conduct them.

5. Then followed the next pioneer movement of the mission, and a Girls' Boarding School was opened by Dr. and Mrs. De Forest. This gave a new impulse to female education. At length the country was covered with mission schools for girls, Greek, Maronite, Jewish, Mohammedan, Druze, and Nusairiyeh. These sects, finding their

girls trained in the gospel, took the alarm and began to open schools of their own. The Mohammedan young men showed a preference for girls who could read. This brought a new influx of Moslem girls into the Christian schools. Public sentiment changed rapidly until nearly all these various sects opened girls' schools of their own. We have now Mohammedan schools for girls in Beirut, Damascus, Tripoli, Sidon, Hums, Aleppo, and Jerusalem. The necessity of female education is acknowledged. The victory for the dignity and honor of woman is already won. The homes are changing: mothers are growing up who can teach their own children.

The impulse thus given sixty years ago by your missionaries has revolutionized public sentiment and proved a benediction to the whole Turkish empire. To-day there are in Protestant schools alone in Syria and Palestine 9,000 girls, and there must be as many more in schools of other sects. Who could have foretold in 1835, when Mrs. Sarah H. Smith was teaching twenty little Arab girls in Beirut, — and sometimes half of them would be absent, having smeared their eyes with the acrid milk of the fig tree to produce inflammation so that they could not be sent to school, — that to-day that land would be filled with educated Christian mothers and happy Christian homes?

6. Your missionaries also opened the first boarding school for boys in the Turkish empire under Mr. Hebard and Dr. William M. Thomson, in Beirut, in 1837. This was succeeded by Abeih Seminary, in Mount Lebanon, under Mr. Calhoun, and Bebek Seminary under Dr. Hamlin, which two schools culminated in the

7. First two colleges in the empire, the Syrian Protestant College in Beirut, under Dr. Daniel Bliss, and the Robert College in Constantinople, under Dr. Cyrus Hamlin, both of which were begun in 1863. The catalogue of able and excellent men who have graduated from these colleges in the past thirty-one years would fill a volume. They are located in southeastern Europe, western Asia, and north Africa, and not a few of them are in Australia, South America, and the United States as merchants, teachers, lawyers, physicians, and ministers of the gospel; and the influence of these schools of learning is simply incalculable.

Your missionary, Simeon H. Calhoun, founded in Mount Lebanon the first theological school for training a native ministry. And this work, so vital to the success of a native evangelical church, has been continued until hundreds of young men have been trained all over the empire for the gospel ministry.

8. Your eminent missionary scholars, Drs. Eli Smith and Cornelius Van Dyck, gave to the world the first correct and classical translation of the Bible into the Arabic language. This great work, carried on by Dr. Smith from 1844 until his death in January, 1857, was then taken up by Dr. Van Dyck and completed in 1865. It is now published in whole and in part in thirty-two different editions, all of which bear the Imperial authorization of the Ottoman government. Probably not less than half a million copies have been sent out from the Beirut press. You will find them in the bazars of Constantinople and Teheran, in the shops of Mosul and Aleppo, in the houses and homes of Damascus and Jerusalem, publicly hawked in the streets of Cairo, Alexandria, and Zanzibar, and among the marts of Tunis, Algiers, and Morocco. The Moslems of Arabia, India, and China have received it as God's word in the Tourah and Enjeel, approved and sanctioned in their own Koran. Among all the beneficent works wrought by the missionaries of your Board in coöperation with the American Bible Society, none can surpass that of giving the word of God in a translation of classical purity to seventy millions of the Arabic-speaking races.

9. Your missionaries were the first educated and scientific physicians to carry the blessings of medical and surgical science to the East. The names of Dr. Dodge in Jerusalem, Drs. Van Dyck, De Forest, and Post in Syria, Azariah Smith, Pratt, and West in Asia Minor, will long be remembered as the pioneers in the relief of human suffering, teaching by their faithful and loving ministrations the loveliness and unself-

ishness of Christian benevolence. And a daughter of one of your Syria missionaries, Dr. Mary P. Eddy, was the first woman to receive the Imperial Ottoman Medical diploma in Constantinople, in December, 1894, thus opening the way for a new era of woman's medical ministry to suffering women throughout that vast empire.

10. Your missionaries in Syria were the first to introduce into that land steam printing-presses, petroleum oil, sewing-machines, photography, brass clocks, and windmills; and in other parts of the land they have introduced American agricultural implements; and in Constantinople one too well known to need mention here introduced to the Sultan the electric telegraph.

11. Two of your missionaries in Syria have received Imperial decorations for medical services in times of pestilence and one a decoration for eminence in Arabic literature.

12. And lastly two of your missionaries were the pioneers, in modern times, in Palestine exploration. I need hardly mention the names of Drs. William M. Thomson and Eli Smith, the latter as the companion and colaborer of Dr. Edward Robinson in the exploration of Palestine and the authorship of that classic, the "Biblical Researches," and the former the author of that monumental work, "The Land and the Book."

There was a divine providence, sir, in raising up two such scholarly and accurate observers as Smith and Thomson, to traverse repeatedly the whole land of Syria and Palestine, to mark its mountains and valleys, its hills and ravines, its plains and rivers, its fountains, wells, and lakes, its ruined temples, walls, fortresses, bridges, and aqueducts, to gather its minerals, plants, and animals, to study the agricultural, mechanical, and domestic implements and customs of the people, their language and salutations, their dress and ornaments, their buying and selling, and their modes of travel, all of which were at that time still existing in their patriarchal and scriptural simplicity — yes, to observe all these things accurately, to record them with scrupulous and scholarly exactness, and to publish them with conscientious fidelity, so that their honest testimony as to the correspondence between the historical records of the Bible and the actual places, names, persons, and customs of modern Palestine might be incorporated in permanent form in American and European Bible dictionaries, encyclopædias, and commentaries, before the advancing wave of Western civilization, with its wagon-roads, railways, telegraphs, steam-pumps, European languages and dress, should have obliterated forever the living testimony of the present to the dead and vanished past.

Dr. Thomson returned to the United States in 1877 to complete his great work, and took up his residence with his daughter in Denver, Col., whose clear skies and towering mountains, he said, reminded him of his beloved Mount Lebanon. In that city he remained until April 8, 1894, when at the good old age of eighty-seven he was summoned to the heavenly Canaan, the unfading and unclouded "Land of Promise," by the Inspirer of the "Book" he had so faithfully labored to illustrate and exalt before the minds of his fellow-men.

In conclusion it is but just to remark that your missionaries in Turkey have been through repeated visitations of pestilence and famine and six different outbreaks of domestic and foreign war. In the Greek war of 1827, the bombardment of Beirut and the expulsion of Ibrahim Pasha by the allied fleet in 1840, the Druze and Maronite civil war in Lebanon in 1845, the Crimean War in 1854-55, the dreadful massacres in the year 1860 in Mount Lebanon and Damascus, the Russian-Turkish war in Bulgaria in 1877, as well as the various local disturbances which have occurred from time to time, your missionaries, men and women, have not only always maintained the strictest neutrality and enjoined upon the subjects of the Porte loyalty to their Sultan, but they have cared for the sick and wounded, fed the hungry thousands, and clothed the naked,

exposing their own lives in the desire to relieve suffering. In 1860 the missionaries in Beirut distributed no less than \$100,000 in food and 100,000 garments to the suffering refugees from Lebanon and Damascus. In pestilence they have gone to infected towns with medicine and supplies, and saved whole provinces from plague by wise sanitary measures and counsels. It is well to reiterate on this occasion that the American missionaries of this Board, and all other American societies in Turkey, have conscientiously and as a matter of principle by precept and practice taught the various peoples of the Ottoman empire to be loyal subjects of His Imperial Majesty the Sultan, on the ground of the scriptural injunction that "the powers that be are ordained of God," and that we are to "render unto Cæsar the things that are Cæsar's," as well as "to God the things that are God's."

The American missionaries in western Asia, as in eastern Asia, are men of peace, striving to promote the best interests of the people and the establishment of the spiritual sway of Jesus Christ the Prince of Peace. They have no political aims and no personal interests to promote. A Mohammedan journal in Turkey, in speaking of the departure of an American missionary, said: "We all regret his departure—he is a lover of peace."

This is our message: "Glory to God in the highest, peace on earth and good-will to men." Sustain, then, the great and good work you have undertaken in western Asia, and may the blessing of Christ our King rest upon you and all your missionaries, now and evermore. AMEN.

## Letters from the Missions.

### North China Mission.

#### SELF-SUPPORT.

IN writing, August 7, of the difficulties connected with the matter of self-support in the native churches, Mr. Ament, of Peking, says:—

"It is uphill work unless our native leaders get the idea firmly in their minds in the Theological Seminary. The poverty of the people in North China is something beyond description. It cannot be realized till seen. Mr. Bryant, of the London Mission, formerly of Hankow, says there is no such poverty in other parts of China. At Pu An Tin, an out-station, we have fifty members. I think \$800 would buy them out, land, houses, etc. Only two families can afford one donkey each, at a cost of \$4 per donkey. They barely exist from year to year. I am sure they would be generous if they could. Having nothing themselves, and often living from the soup-kitchens which rich men who want a title from the emperor establish, of course they can give nothing to the church. This is true of all the missions, Roman Catholic and Protes-

tant alike. We are working toward self-support. I urge the subject till sometimes I am ashamed to see men give when I know they need the money for their children.

"War is raging between Japan and China, but Peking is very quiet. We are promised protection by the city government. The Japanese Legation was partially looted and the Russian Legation was threatened. The crops are good the present year and the outlook is hopeful, but no one can predict what is in the near future."

#### THE WAR.—A FLOOD.

The following letter from Mr. Stanley, dated Tientsin, August 28, indicates the state of feeling at that time in reference to the probable effect of the war in its relations to foreigners within the empire. The consuls had thought it expedient that missionaries in the interior should come into some treaty port, though there was not entire unanimity in the giving of this advice. It was thought probable at that time that the seat of the war might be transferred from Korea to China, but mis-