

creed ; or rather, because an Oriental cannot live without one, makes a creed of creedlessness. The spread of infidelity through the Levant is appalling, and many a time does the missionary, whether on the sea-board or far inland, stand dismayed to find that it has gained a foothold where he least expected. To go into detail is unnecessary. Every pastor and teacher knows what the problem is. Varying, perhaps, in some of its forms, it is essentially the same, whether in America, Europe, Asia or Africa. Here home and foreign workers join hands. The pastor who feels that he knows but little of the perplexities of work abroad, to whom Moslem and Nestorian are but vague individualities, knows that an infidel is much the same whether he wear hat or turban, be clad in the somber hues of the West or the brighter colors of the East.

This is but a sketch, a glimpse such as the pebble might gain of the bottom of the ocean as it skims the surface, touching but here and there. There has been no attempt to state the problems in full ; simply to outline their nature, in the hope that sympathy may be developed and prayer directed. The great work is one. He helps most who sympathizes most, and he sympathizes most who understands best.

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[EDITORIAL.—A. T. P.]

SYRIA.

SYRIA presents another of the unmistakable signs of the supernatural power at work in the great field of missions.

Asaad Shidiak was the secretary of the Maronite Patriarch. When the lamented and beloved Pliny Fisk, after kissing the lips of the dying Levi Parsons, in Alexandria, himself returned to Jerusalem to follow his friend, within two years, he wrote, in his last hours, a farewell letter to Dr. Jonas King, and while Messrs. Bird and Goodell sat by his pillow and listened for his dying words, he passed away, mourned even by weeping Arabs. About this time, over sixty years ago (1825), there was a remarkable state of religious inquiry. There was moving in Syria the same Power that moved there at the first Pentecost in Jerusalem, and afterward in Cesarea and Antioch. Men were pricked in their hearts and came to the missionaries to learn the truth, being convinced of the shallowness and emptiness of their own religious systems. At the same time rose the persecuting spirit, which for more than a quarter of a century interfered with missionary work in Syria. The Sultan issued his firman to all the pachas of Western Asia prohibiting the circulation of the Word of God, and the Maronite converts had to face death like the martyrs of the first centuries.

Asaad Shidiak, the secretary of the Maronite patriarch, and afterward the tutor of Jonas King, was employed to copy Mr. King's fare-