

Egypt, but roused all neighboring lands. Beirut is four times larger than twenty-five years ago, and its shipping interests have increased twelve-fold. Jaffa raises 40,000,000 oranges alone, said to be the best in the world. The streets of Jerusalem are lighted, clocks are seen on public buildings, gates are left open at night, and sanitary science is being respected. Bethlehem has paved streets, and over all the land the light begins to shine. The King cometh; and a voice is heard again as of old, "*Prepare ye the way of the Lord.*"

Dr. Ludlow calls Beirut "the crown jewel of modern missions." "It was taken from the bed of Moslem degradation, cut and set by the deliberate planning of a handful of American Christians. As late as 1826 Beirut was a struggling, decaying Mohammedan town, without so much as a carriage-way through it, a wheeled vehicle or a pane of window-glass in it. The missionaries who came to it were persecuted by the authorities and mobbed by the populace. Some were driven to the Lebanon; others fled to Malta. They projected Christian empire for Syria, not the gathering of a few converts. Schools, colleges, printing houses, churches, and Western culture in science, art and religion were all included in their plan. They returned to Beirut, bringing a hand-press and a font of Arabic type. Night after night a light gleamed from a little tower above the mission building—a prophetic light seen out on the Mediterranean—where Eli Smith, and, after he was gone, the still living Dr. Van Dyke, labored in translating the Bible into Arabic. When, in 1865, Dr. Van Dyke slung down the stairway the last sheet of "copy" to the compositor, it marked an era of importance to Syria and Asia Minor, to Egypt and Turkey, and all the scattered Arabic-speaking peoples, greater than any accession or depo-

sition of sultans and khedives. There is nothing more eloquent than the face of the venerable translator, in which can be read the making of the grandest history of the Orient. The dream of the exiles has been accomplished. Beirut is to-day a Christian city, with more influence upon the adjacent land than had the Berytus of old on whose ruins it has risen. Stately churches, hospitals, a female seminary, a college whose graduates are scattered over Syria, Egypt, and wherever the Arab roams; a theological seminary, a common school system, and steam printing-presses, throwing off nearly a million pages of reading matter a day. These are the facets of that "crown jewel" which the missionaries have cut with their sanctified enterprise."

THE UNION CHURCH IN BEIRUT.

Prof. George E. Post, M.D., of Beirut, Syria, in a grand address said, at the great conference in London, 1888:

"When the early Christians received the Word of Life, they began to divide and anathematize each other, and the church of Christ went down in the dust, and now the ancient Christian churches of Western Asia, the early home of Christianity, are represented by heaps of stones, and the land is under the sway of Islam. What has been may be in the future. Such may be the condition of the lands which are now the domain of Christendom, unless Christians combine their forces and fight shoulder to shoulder with the common enemy. Sixty years ago, when those pioneer missionaries went to Syria, they found a small community consisting of English and German and Swiss and Americans, and those brethren were inspired to make a Union Church. There were Episcopalians, Baptists, Methodists, Presbyterians of both schools then existing, and Congregationalists; and there were also, at a later pe-