

world and Him who redeemed it. We cannot follow Martyn ; we are not brave enough, nor fine enough in moral fiber to take his luster. Let us, then, more deeply appreciate the lesson now carved in four languages upon his tomb in Tokat : " May travelers of all nations, as they step aside and look at this monument, be led to honor, love and serve the God and Saviour of this devoted missionary."

MISSIONS IN THE LEVANT : THEIR PROBLEMS, METHODS AND RESULTS.

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[Our printer marred the first article by some serious errors. On page 880, 6th line from top, for " American historian," read *Armenian Nestorian*. Again, 8th line from the bottom of same page, for " American be an American," read, an *Armenian be an Armenian*. And again, page 890, near middle of page, for " Misairych," read *Nusairych*.—Eds.]

II. THEIR METHODS.

THERE has never been a time when the methods of Christian work in every department, and especially in the foreign field, have been so sharply criticised as at the present. Not a few, looking over the vast fields covered by foreign missions, have received a sudden and startling revelation as to the amount still to be done, and have leaped to the conclusion that the reason why more has not been accomplished is that wrong methods have been used. Christianity, they say, is bound to conquer. Its equipment is of the best. The trouble is that its arms are not handled wisely. The tactics are faulty. Intelligent, helpful criticism is welcomed by no class of men more than by foreign missionaries ; but criticism based upon an examination of one phase of a many-sided problem, or gained in a hasty glance over the surface, is apt to be neither just nor helpful. The charges against foreign missions that have recently broken out show such phenomenal ignorance of the methods in actual use, at least in the Levant, as to make them of little or no value. They are best refuted by a simple statement of facts.

The one principle underlying mission work as carried on in the Levant is that the kingdom of Christ is built up on individual life and character. Its aim is not the destruction of one system in order to establish another. It is not that Islamism is to be overthrown, but Moslems are to be converted. Not that corrupt, degenerate churches are to be brought back to pristine, or even better than pristine, purity, but individual Bulgarians, Armenians, Copts, Maronites, Nestorians are to be helped to lead Christian lives. False systems will doubtless fall, corrupt churches give place to purer ones ; but that is a *result*, not an *end* in itself. The *end* is the development of individual Christian character. To this end are mission methods directed ; by this principle are they to be judged.

The question then comes : Is the development which is sought a natural, normal one, or is it abnormal, stunted, twisted out of all recognition, so that the converted Moslem, the evangelical Greek or