

Bible available to the masses, for very few of the men and none of the women throughout the country knew how to read; so, wherever the missionary has gone, schools of a simple character have been opened, with the primary object of enabling people to read the Bible. With the same object great efforts have been made to persuade adults to learn to read, and with the most gratifying results. Everybody who learns to read is sure to procure a Bible, or at least a New Testament. The missionary ladies experienced no little difficulty at first in persuading women to learn to read. Women were supposed to have inferior minds, and the art of reading was considered to be a prerogative of the male sex. Those who first made the attempt met opposition at home and ridicule abroad, but experience soon demonstrated the fact that a Bible in the hands of a woman gave her a new sense of personal dignity and worth, and by exalting her to a higher plane transformed her home. The ability to read is no longer a reproach to a woman, but those who cannot read are ashamed to confess their ignorance. No result of the missionary work thus far is more gratifying and more clearly proves its genuineness than the change wrought among the women, and through them upon their homes. The agency of the women's boards, in co-operation with the American Board, since their organization, twenty-five years ago, is one of the most potent factors in the regeneration of the land.

The training of men for the ministry is one of the first things to engage the missionary's attention. From among his converts he selects those who are most apt to teach—young men of considerable maturity—and after a few months of study, mostly biblical, sends them out to teach and preach during the winter, to return for further study during the summer months. These men become pioneers. The first pastors were from this class after a three or four years' training. With the advance of intelligence in the congregations, the course of theological study has advanced, and these early classes developed into regularly organized theological seminaries, of which there are five. The Eastern Turkey Mission has two, one being located at Mardin, in which the instruction is given in Arabic, that being the language of that part of the country.

After the foundations were fairly laid the character of the schools was improved. They have been graded and adapted to the growing intelligence of the people—the people assuming the responsibility, with some aid for a time from missionary funds. The schools are no longer a distinctively missionary agency. The Bible is daily taught in them, and it thus finds its way into many families, and aids in the work of evangelization, but that is not any longer the primary aim. They are adjusted to the needs of these new communities, and designed to prepare the young for the duties of life just as in Christian countries. In the four Turkish missions—European, Western, Central, and Eastern—there are about four hundred common schools with some sixteen thousand pupils.

The improvement of the common schools created the necessity for a