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## ARTICLE III.

## THE OUTLOOK IN THE ORIENT.

BY THE REVEREND ERNEST BOURNER ALLEN.

NOTHING is more remarkable, once we think of it, than the influence of relatively small nations upon the world's history. Gibraltar has often been likened to the British lion couchant in stone. It stands the silent sentinel of the Mediterranean, and the suggestion of England's greatness. To see the flag of that island empire, or her famous fortress at Gibraltar, is to recall Webster's unmatched metaphor: "The drum-beat of England, keeping time with the hours, follows the sun in his course round the world."

One stands upon the Acropolis at Athens in reverent wonder at these magnificent monuments of another age, the Golden age of Greece. He exclaims, "If we must have ruins, let them be like these!" Here the consummate art of Phidias, the typical master of Greek art, has left imperishable and majestic witness to the noble supremacy of Hellenic sculpture, and literature as well. Nothing surpasses the grandeur of the Acropolis, looking out over Mars' Hill and the Temple of Jupiter, over the bema of Demosthenes and the Temple of Theseus, with the heights of Parnassus in the distance.

Again, one may take the trolley from Cairo to the Pyramids, crossing the lazy Nile, the mother of fertility, and pass all the panoramic oddity and beauty of the East—camels, carts, carriages, caravans; beasts, Bedouins, burden-bearers; water-wheels, wagons, hucksters; Africans, Arabs, Americans, Asians; Turks, troubadours, and natty "Tommy Atkins" in his impossible cap; fertile fields, sands of the desert, grace-

ful palms and tall lebbek-trees. There are the pyramids, the unique and constantly challenging marvels of another day, forty centuries back, when Egypt was young and in her prime. We are eager to read their history, yet we may feel about them as did a typical Yankee who discussed their value with an enthusiastic Briton. Said the latter: "You haven't anythink like that in your country." "No," replied the Yankee, as he threw away his straw, "but there ain't no special demand for pyramids just now." And under the gigantic shadow of the pyramids rises the Sphinx, rugged, weird, watchful, and impenetrable, the eternal symbol of man's unsolved problems and the silences of the universe of God.

And then one may stand in Rome, that once

"Sat upon her seven hills, and  
From her throne of beauty ruled the world."

She has left her ruined palaces, aqueducts, temples, and woods on every continent around the Mediterranean, and is herself the garden-spot of ruins and remnants and glories in the present day. Her laws, her great building methods, her colonization, and to some extent her literature, have left an ineffaceable imprint upon her own and each succeeding generation.

England and Athens, Egypt and Rome, islands and cities, Nile-born nations and provincial peninsulas—these are mighty factors in the enduring life of ages. And one might speak of Switzerland, whose generations have caught the ruggedness and unchained spirit of her mighty mountains; or of Holland, "brave little Holland," and her contribution to the Pilgrim spirit and movement. But none of them can equal—all of them have been overcome by it—that splendid, unique, and divine influence which has come from a city shut in by desert, by mountain, by river, and sea. The genius for law

and colonization, for art and literature, have all been surpassed by the genius for religion, represented by the little land of Palestine and typified by the Holy City Jerusalem. The Hebrew, with his passion for religion, has dominated the world. The old Roman emperor was right when he cried, as he sank dying upon his couch, "Galilean, thou hast conquered!"

The term "Orient" is loosely applied to Turkey, Persia, Egypt, and India. When I speak of the "outlook in the Orient," I use it in a restricted sense, referring to Egypt, Syria, and Turkey in Europe. Roughly speaking, yet indeed with considerable accuracy, it may be referred to all that territory in which Mohammedanism is dominant to-day. There are apparently three phases of Mohammedanism in the territory thus singled out. Egypt is the most promising, Palestine the least progressive, Turkey in Europe the most rampant. One cannot understand Palestine as the traveler finds it, unless he understands Mohammedanism. Nor can he understand the Turk, the Eastern problem, and, parenthetically as it were, Russia's attitude in the East.

The traveler in the Orient, like the traveler everywhere, must be prepared for the shattering of some ideals and the changing of some ideas. The process is at once dangerous and necessary. It is also delightful and reassuring. To find old ideas replaced by new and truer ones, to find that practically only the external setting has been changed, is a rare and useful experience. Ideas never die, unless they are false to the purpose of God, and destructive to the constitution of man. When they run athwart these they fare hard.

With a refreshing memory of the power of the little nation in the world's life; of the central geographical character of Syria, in the Mohammedan world, and of Palestine in Syria;

and the proposition that an understanding of present conditions in that troubled portion of the world is somewhat dependent upon an understanding of a religious system, let us approach it with the observation of a traveler, supplemented by the knowledge of the student of history and affairs.

It was about 622 A.D., or the year of the Hegira, according to Moslem reckoning, that a man who could neither read nor write, past forty years of age, was driven from Mecca. In an ecstatic moment he had a vision, supplemented by others, in which he received certain teaching, later incorporated in the *Koran*, or "reading." His system he called *Islam*, or "submission." His message was a monotheism, curiously interwoven with a crude ascetic, yet immoral, code of worship and morals. "God is God, and Mohammed is his prophet." This was the terse rallying cry of the hosts of the desert who pressed to the north and west, overcoming and subduing Christian churches and opposing nations. They tried to circle the Mediterranean. They destroyed ten thousand Christian churches. They swept the north coast of Africa, and crossed, a fierce and fanatical flood, into Europe, pouring on resistlessly for seven hundred years, until they met Charles Martel on the immortal field of Tours, which decided that Europe would remain Christian.

In the West the Turk *stayed* in Europe, a disturbing factor from that day to this, but perhaps affording a providential opportunity not fully appreciated.

What is this system that to-day dominates one hundred and seventy millions of people? It is not enough to say that it is monotheistic. What does it think of life, of the home, of government? The answer to these brief questions is the key to the situation and outlook in the Orient. It explains the present condition of Palestine, the preservation of its customs,

the degradation of its people. It validates the missionary enterprise of the Christian church. It throws a flood of light upon the attitude and action of the Turk. It partly answers the question "Why the Armenian massacres?" It shows why Arabia rises in revolt against the Sultan's rule. Let us examine a system which sets the ideals, and dictates the action, of one-seventh of the world's population.

The God of the Mohammedan is implacable. There is nothing they hate more than the prayer "Our Father." Five things a man must do to be saved: (1) testify "there is no God but God, and Mohammed is his prophet"; (2) give alms to the poor; (3) make a pilgrimage to Mecca once in his life; (4) pray five times a day; (5) and keep the fast. It is the greatest system of ritual in the world.

The Arabs have a proverb "If a man has been to Mecca *once*, he is all right; if *twice*, watch him; if *thrice*, he is dangerous; if *four times*, *keep away from him*—he can do anything he pleases." This is the logical result of a system of works.

Mohammedanism has a distinct political aspect and aspiration. By their belief it is unlawful to pay tribute to any non-Mohammedan sovereign. But all must pay tribute to them. It is news to many, that England pays the Sultan of Turkey a large sum yearly (£30,000) in recognition of her occupancy of Egypt. It may mean to England nothing more than the giving of a bit of "baksheesh" (an Oriental custom preserved in our outrageous system of "tipping"), and it may mean to the Turk a recognition of his "divine right." Perhaps the history of the coming days will develop the matter. A missionary overheard, in one of their mosques, the following prayer, a missionary prayer it was, "Destroy all infidels and polytheists. Make their children orphans. *Give them all as*

*booty to the Mohammedans.*" It looks to an impartial observer as though the Moslem knew how to answer his own prayer, certainly in Armenia and Bulgaria.

Moslem beliefs are best seen through their home life. In the time of Christ, women walked free and unrestrained in the beauty and glory of their power. When Islam came out of Arabia and spread over Syria, it put a veil over the *face* and over the *life* of every woman in the East. To-day the women weep and wail when a girl is born. They have a proverb that "the threshold weeps forty days when a girl is born." But notices and presents are sent when a boy is born.

Polygamy is taught by the Koran. Every believer may have four wives, and as many concubines as he can buy or capture. No one can interfere whatever a man may do to any of these women of his harem. A man may dismiss his wife summarily. There is free divorce. Women and girls are married before they see the faces of their husbands. A babe in arms may be betrothed to a man, and he will *claim* her years hence or whenever he wills.

Recently there has been written an epoch-making and epoch-marking book by a prominent Muslim, Kassim Amin, of Cairo, and indorsed by the Counsellor of the Consular Court of Appeals. The latter is the supreme judge. The author mentioned has written two books, one, in 1900, on "The Emancipation of Women"; the second, in 1901, on "The New Woman." Whether he borrowed the title from our own civilization, I do not know. The former gives the history of the treatment of women in various lands. The latter has had a wide circulation. I talked with a missionary of great scholarship, who has been fifty years in the Levant, who is now translating the book, and learned that the author, a Mohammedan, bear in mind, proposes five radical changes in Islam's cen-

tures-long treatment of women. These five changes are as follows: 1. That women shall be educated; 2. That they be granted the freedom of their acts, their thoughts, and their sentiments; 3. That marriage be consummated only after the *reciprocal inclination* of both parties; 4. That divorce be made to rest upon a just basis, both to the man and the woman, and farther that the right of the *initiation* of divorce be granted to *women* also. They have it in no form whatever to-day. 5. That polygamy be prohibited by law. This book is being circulated by thousands. It is molding and creating a public sentiment not to be ignored or trifled with. If Egypt and Syria move they will carry the Mohammedan world. The revolution will be great and far-reaching. There may be more changes on the map than those brought about by the Franco-German or Russo-Japanese wars.

Now it is worth noting again, that the attitude of the Turk, to life, to the home, to government, is *fundamentally* a *religious* attitude. Any changes, therefore, in these wide-reaching phases of his power, must come in the *religious* sentiment which underlies and pervades his life. His sincerity makes him blood-thirsty and intolerant. It likewise makes him dangerous and a menace to civilization. Any change in his religion will make a different man of him. No one doubts his sincerity, his bravery, his ability, his baseness, his cowardice, his laziness. His baseness is a religious trait, born of the holy desire to destroy the infidel as the Koran teaches. His laziness is about one part fatalism, one part Oriental habit and necessity, and one part human nature. His bravery is a mixture of real strength of character upheld by a belief in unusual glory and reward if he is faithful to the Koran's teaching; so that he dies expecting *immediate* translation to a heavenly harem rich with wine and filled with beautiful women.



Remember, therefore, that if you stand up all the men, women, and children of the world in one row, and touch out every Mohammedan, you will touch out every seventh person. This section of the world's population is under the dictation of religious ideals entirely subversive of American ideals of the home and the state, in a large measure of the church. They are largely different from the ideals of the continent of Europe. In the holding of these ideals they are not simply passive, tolerant of other systems, but active in the belief in the spread of their ideals by the sword, hence intolerant towards others.

There are three things which have contributed to change, civilize, and Christianize the Mohammedan. All three have operated at the same time, but we shall consider them in what I regard as the order of importance.

The first thing has been travel, and the consequent touch with other lands and their religion. This movement of travel has been both to and from the Orient, more especially the latter. The spirit of modern travel is the old restless spirit of colonization seen in every age. Contact with other people has disarmed suspicion and awakened investigation. No generation of men in any land has been so absorbed and possessed by the spirit of investigation as our own. This spirit has not been without its powerful influence upon the Orient.

The second great factor in the change of outlook and spirit has been the control of England in Egypt. Morocco is a typical product of Mohammedan rule. No colony reflects greater credit upon England than Egypt. The monetary system has been changed and made stable. Vast and unprecedented works of engineering have preserved the precious outpouring of the Nile, and reclaimed thousands of acres of land hitherto untilled and untillable. Protection, adequate and not intoler-

ant, has been afforded the Christian and the Turk. The plague has been restricted—it will ultimately be reduced to a minimum experience. Trade has been fostered. Travel has been made safe and frequent, until Cairo is the summer resort of thousands, with the most magnificent hotels to be found anywhere, and a population close to six hundred thousand souls—a mighty, modern city. England has quietly lifted ideals of citizenship and infused an alertness into the East, which presages large conquests in every realm in the days to come.

A recent writer from Marsovan, Turkey, has this very suggestive and prophetic reference to England's possible future position with reference to Arabian Mohammedanism: "British-Indian administrators, taking stand at the Suez Canal, and looking down the coast of Africa from Cairo to the cape, and then looking across the southern fringes of Asia with the adjacent waters, have long before now suggested how easily the Arabian peninsula would lend itself to the protection of the British fleet, how easily the girdle of British influence already carried around Arabia by the fleet and fastened by concessions at the strategic points might be gently pulled, and how naturally then Arabia, with a native caliph, welcomed as the head of the Mohammedan world, would be attached to the English throne—which already rules over more Mohammedans than does any other."

The final and by far the most significant factor in the revolution of the Orient has been the sacrificial service of the Christian missionary. He has enriched and unified the language. The Armenian tongue he found clay and iron. He left it gold. The richer Arabian he has transfused with new life. Books unnumbered, hitherto unattainable and unheard of, he has put within reach of all classes. The presses at

Beirut, Syria, are to-day two years behind their orders for copies of the Bible in Arabic to be furnished to Egypt alone. Books have been translated from the English, to become the treasures and transformers of the Mohammedan as they have been of the Anglo-Saxon. The missionary has done the work.

He has also introduced the school. The girls and women have been educated. The boys and men have read English books, world histories, and works of science and religion. Vast areas of the world's horizon have thus been opened to them. Two generations have come up on the stage. The result is written in the changing ideals and life of the people. Statesmen of all lands, diplomats in every station, Turks and Mohammedans of high rank, admit and are grateful for the mighty and bloodless revolution in progress.

Nothing has so changed the ideals of the home. Not a student, whether man or woman, so far as known of the thousands who have gone out from the missionary schools and colleges, has ever gone into a polygamous, Mohammedan harem. Education has advanced. Prominent Mohammedans send their children to the missionary schools, and there is a reason. At the great Mosque in Cairo, where it is said there are more than ten thousand students, all men, for the girls have no school or schooling, a little science has just been introduced, due to the pressure of the new learning, the ideals of Western civilization. Yet I saw there a graduate of that university, a man past thirty-five, who had never so much as heard that there was a continent called Asia, nor could he tell what it meant. Mohammedan ideals of education hang up the sign "Men only," and then they teach primary and one-sided truth to them.

There are two reasons for introducing this proposition regarding the changes in Turkish character, and the method by

which they must come about. His habit, his home ideals, his government—all are *based upon his religion, which is fundamentally defective*. Any change in his habit, home life, governmental attitude, will come through a change in his religious ideals, and they will come in this way the most rapidly.

The cheapest criticism that can be made to-day, and nothing stamps a man as being of small caliber more quickly, is to criticise the motive and the value of sending our choicest scholars, our noblest young men and young women, to the realm of the Turk to teach the principles of the religion of Jesus Christ. As a matter of history, and as a matter of hope, nothing else so uplifts and enlarges every department of life like that same religion. It is the thing the Turk needs to-day. When the broad and enduring ideals of Christianity have become generally understood and more generally practiced in the realm of Mohammed, then fewer disturbances in government and larger life for the individual may be looked for. The principles for which Pym and Hampden, Cromwell and his "Ironsides," struggled in old England, will some day be fought out under the Crescent, and the eternal principles of justice will win.

The second reason, remote from the line of thought we have been following, for such a *résumé* of history as given, lies in its explanation of the condition of Palestine to-day.

Palestine is a *part* of Syria, and altogether under Turkish rule. It has been shut in by the sea on one side, and by the desert on the other. To the north it has had enemies, and in the south as well. The land yet bears, on hillside and in valley, ruins that date back to the era of Solomon, the Magnificent, of Roman and Crusader, of Saracen and Jew. In a way Palestine has been the watershed of warfare and civilization. Chaldea, Assyria, and Babylonia, all came up against

Egypt. They are five hundred miles apart, Egypt and Palestine, not far for war or the march of ideas. One rolls back the world's life to the west, the other to the east. Palestine is incrustated with the decaying, deadening life of the Moslem. Unchanged by the momentous revolutions of the centuries, there are types of life, customs, laws, in Palestine to-day, as ancient as the prophecies of Israel, or even the laws of Moses. They have been preserved in the apathetic, fatalistic, unprogressive, dominant rule of the Turk, to stand the scientific scrutiny of this century, and forever illustrate that marvelous Book which is so Oriental in its spirit, yet cosmopolitan in its message.

Forty years ago there was not a single wagon-road, in the American sense, in all Palestine. The whistle of a locomotive had never sounded in the hills of Judæa. Antiquated and unsafe methods of travel prevailed. A man's life was as secure as his shrewdness in bargaining with thieves, or as his boldness in the display of guns, might command. To-day there are delightful and adequate wagon-roads from Jerusalem to Jericho, from Haifa to Nazareth, from Haifa to Damascus, and shorter portions elsewhere. The railroad runs from Joppa to the Holy City, from Beirut to Damascus, and one is building from Haifa to Damascus. The next ten years will see greater changes in Palestine than the preceding fifty, and the next twenty-five will perhaps see more than during the last three centuries. The historical and religious conditions which we have been considering are the reason why this Land of the Book, the "Fifth Gospel," as it is fairly called, has been preserved so marvelously that the customs of Christ's time can be observed and studied to-day almost as they went on in Galilee two thousand years ago.

One thing more remains to be mentioned. The population of Palestine is not large to-day, not so large probably as that

of Toledo and Columbus, Ohio, combined. It is constantly reinforced by the infusion of new blood from the nomadic tribes of the desert on the east of Jordan. These have lost little, if anything, of their pristine wildness, their fondness for warring and for wandering, and their ancient and strange customs. These they are constantly bringing to the somewhat more settled but rudely agricultural population of Galilee, Samaria, and Judæa. It is in the preservation and predominance of the old type of life, due to the supremacy of the Turk, the character of the Mohammedan religion, and the influx of the Bedouins from the desert, that Palestine has been fixed, almost like Pompeii in the ashes and dust of Vesuvius, to be rediscovered and examined by the scientific antiquarian, the religious enthusiast, and the painstaking historian of to-day. No man can overestimate the value to the world of this revelation of the old life.

There are striking evidences that a new day is dawning in the Mohammedan world. At the convention of the International Sunday-School Association at Jerusalem in April, 1904, there were present at a remarkable meeting some representatives of the empire who deserve mention. Faydi Effendi, the mayor of Bethlehem, sat on the platform. The venerable ex-mayor of Jerusalem read the nineteenth Psalm. He was a member of the peace conference at Berlin, when Disraeli and Salisbury represented England. Here is a famous soldier from far Abyssinia, the commanding general of the king's army, sent with suitable retinue to attend this meeting. He had four names, all unpronounceable or I would give them. He gives this testimony: "I hold that Christianity is to be the light of the world, and is to endure forever and ever." There sits Ismael Bey, press censor of Palestine and superintendent of public instruction. The presence of these men,

and the permissions given by the Sublime Porte, mark the changed attitude of the people. Permission has just been given for the erection of a church in Constantinople. Nothing more epoch-making has occurred since the imperial *irade*, urged, doubtless, by the guns in Admiral Farragut's ships-of-war, was granted to Robert College on the Bosphorus. The world is moving upward, even in Turkey, where the lift is heavier.

One lingers therefore in this little spot of territory called Palestine, reviewing swiftly in memory its history from the days of Moses to the time of the twentieth century. As one in a dream he rides across the fields made famous by a thousand battles. Across this peaceful valley have swept the armies of Saracen and Crusader, of France and Egypt, Assyrian and Chaldean. Here are the same hills and rivers and valleys which Jesus Christ himself beheld two millenniums ago. That caravan winding down the hills, of camels and donkeys and horses and men, laden with merchandise from Damascus, might well have looked the same as in that day when a wandering band of Midianites bought for a consideration one Jewish lad, by name Joseph, and took him into a far country. Here are rocks and caves a score, places for robbers, for retreat, for prayer by a man of God. You may gather, an' you will, a handful of as beautiful flowers as ever turned their faces sunward and gladdened the heart of man. They are bright with the dew, brilliant as the sunset, and numerous as dandelions in a friendly lawn.

By as rough, picturesque, narrow, circuitous, care-compelling, almost endless path as one can traverse, he winds his way on the hillside, on toward Tiberias and that unsurpassed sea, Galilee, the blue, the glassy, the historic, and the precious.

On the other side lies the dangerous country of the Gadarenes. Here is little Magdala, yonder is Capernaum that was—to-day a little wall-inclosed garden and a small monastery.

Back again to Nazareth, over the rocky road to Shechem, and one day, never-to-be-forgotten hour, the traveler stands on Mount Scopus, and there below him lies the Holy City, home of prophet and king, Mecca of Jew and Gentile, city of prophecy and promise, the external record of a thousand years' history, the glory of Israel and the home of the Turk! There was a day when the ten thousand Greeks were returning from the wars. On past the scenes of historic glory they had fought and toiled with weary hearts. Then came the transcendent hour when they saw once more the Euxine Sea, and knew that they looked upon the waters that flowed from the fatherland. I think their emotions were not equal to those with which a half-hundred tired and dusty pilgrims, worn with the journey of eight thousand miles and the tedious struggle with six-by-eight state-rooms, with obstinate horses and malicious muleteers and domineering dragomans, saw the goal of their journey one April afternoon. Add to their bodily sensations the inexpressible emotions of the Christian heart, and you have something unforgettable and striking.

Here is the city of David. Half its population of about sixty thousand now lives without the walls. You see no outlines of the northern wall in the northern approach. Here are heaps of ashes, and rows of red-tiled houses with European roofs. To the left is the valley of Jehoshaphat, the brook Kedron, Gethsemane, and the slopes of Olivet. There is the familiar dome of the Mosque of Omar, site of the temple and the scene of splendid pageants

*"In the golden, olden glory of the days gone by."*

The city itself is divided into four unequal sections. It oc-



cupies about two hundred and ten acres, of which thirty-five are given over to the old temple area, where the Mosque of Omar stands, thirty-five to barracks for the Turkish soldiers and thirty-five more to various mosques and churches. In spots the dirt is deep, the odors are as familiar as those in Constantinople, and the evidences of Oriental life as prominent as in old Cairo. Where the Jews come every Friday to bewail the downfall of Jerusalem, and to pray for the vengeance of God upon those who made ruin of Zion, is a bit of the old temple wall. Outside are evidences of the strata of dirt and destruction which have accumulated through the years. You may dig scores of feet and find the old wall, but it is hidden now in the rubbish of centuries.

Cities are like men. There are places of ruin and places of ancient glory now covered by the *debris* of years. The task of life is to clear out the *debris* and restore the former glory. Neither cities nor men are made entirely by their environment. The sentiment attached to this historic spot does not keep some of its people from vice and crime. A man may be as rotten or as righteous in Jerusalem as in Toledo.

The streets of Jerusalem are unlighted. It is dangerous to be out late, and the danger acts as a good curfew ordinance. The water supply is very imperfect. The people depend largely upon the cisterns for water. The average rainfall is about twenty-four inches per year. Only last year the Sultan permitted the laying of iron pipes from the Pools of Solomon, nine miles south of the city and nearer to Bethlehem. These will bring water to the Pool of Gihon, directly southwest of the city, from which it must be carried by the people. That cleanliness which is at least related to godliness, is not easily possible even in Jerusalem.

Probably there is no spot on earth where people of opposing

beliefs are crowded so closely together as within the walls of modern Jerusalem. The disgraceful struggles of the various sects at Easter time compel the Turks to bring an extra regiment of two thousand men, in addition to the regular garrison, to keep peace among those who are supposed to be at that time celebrating the resurrection of the Prince of Peace. It is no wonder that the Turk *despises* the Christian dog as much as he *hates* him. Herein lies the need for our American Christianity to enter, as it has, the realm of the Turk, and not only proclaim but practice a pure Christianity. The Turk is shrewd enough to see the difference, and he will be brave enough to act accordingly.

The time is coming, when the larger light of the Nazarene's teaching will shed its glory and bring its health to the healing of the land where once he walked with his disciples and taught the common people who heard him gladly.

No factor is more potent, patient, powerful and promising than the teaching and ministry of that life we hail and crown the Lord of all to bring blessing out of light, light out of darkness, and freedom out of bondage. The Hebrew's genius for pure religion has made the world his debtor. Through him came the Christ. Little Palestine may yet move the world, as she has taught it through the religion of her people. Little nations are often great. Syria is pulsating with a new life. Out of it will come, in the providence of God, that which makes for the upward movement of all mankind, just as the trend for centuries has been upward. Whatever we can do to hasten the day, let it be done with bravery, cheer, sacrifice, and promptness, till the remotest pagan responds to the call, comfort, and career of his God who loves him.