OCTOBER, 1881.

THE MOHAMMEDANS, AND MISSIONS AMONG THEM; GENERAL ARTICLES, MISSIONARY NEWS, ETC.

CONSTANTINOPLE, FROM PHANAR.

CAIRO, EGYPT.
Mohammed was the son of Abdallah and Amina, belonging to the Koreish tribe of Arabs. His original name was Ḥalabi, but he afterward took the name of Mohammed, meaning, the Praised.

In his 25th year he entered the service of a rich widow named Chadidja. He was of middle height, rather lean, but broad shouldered, with slightly curled black hair, and black eyes. In his 40th year he professed to receive his first revelation. He said that Gabriel appeared to him and commanded him, in the name of God, to preach the true religion, the principles of which he wrote down as they were from time to time given him in visions. In the fourth year of his mission he had made forty proselytes, and he then came out more boldly as a preacher. Soon after this his wife died. He was now living in Mecca. A few pilgrims from Medina were converted to his belief, and on their return home spread his doctrine with so much zeal that many were heard to say, "God is God, and Mohammed is His Prophet." The prophet was invited to go and live in Medina. On June 20, A.D. 622 he left for Medina, and from this day the Mohammedans date their era as Christians do from the birth of Christ. After a journey of eight days he arrived at Medina, and entered the city in great pomp. Here he married Ayesha.

He pretended to now see a vision in which he was directed to take the sword and compel others to receive his religion. He and his followers went out preaching and fighting, and many converts were made until Mecca was subdued, and then the whole of Arabia. He died on the 8th of June, 632, in the sixty-second year of his age.

Mohammedanism.

Mohammedanism or Islamism, founded by Mohammed, increased greatly under his successors, and one hundred years after the time he professed to receive a call to enter upon his mission as a Prophet of God, the religion he started had spread over Arabia, Syria, Asia Minor, Spain, part of Gaul (now France), Egypt and Northern Africa, Persia and Northern India.

Mohammedanism is founded upon the revelations of Mohammed, which, after his death, were gathered into a book called the Koran. Sir William Muir writes thus of the Koran: "The teaching of the Koran is very simple. God has revealed Himself in various ages, under different dispensations, through the instrumentality of prophets. The mission of Mohammed was to establish the last of these dispensations; and, while at first professing to hold that his own teaching was simply concurrent with that of former revelations, in the end he caused it to obliterate and override them all. The first condition of Islam is belief in the creed: 'There is no God but the Lord, and Mohammed is His Apostle.' This at once sweeps away idolatry, and it also establishes the Koran as the paramount rule of faith and practice. There is no priesthood in Islam. Man deals immediately with the Deity. Mohammed is but a Prophet, himself needing mercy and forgiveness. Salvation is promised to the believer; but he is at the same time bound to abstain from evil, and to do good works, and, in particular, observe the ordinances of Islam.

These requirements, though few and simple, pervade the whole life of a Mussulman. The day opens with prayer at the dawn; with prayer the night closes in; and the ceremony is repeated three other times, at fixed intervals, during the day. Each prayer consists of two or more series of prostrations, accompanied by ejaculatory prayer and the recital of short passages of the Koran. Then there are the prescribed tithe, or alms; the fast throughout the whole month of Ramadhan (which, though rigorous from dawn to sunset, admits of entire relaxation by night); and the pilgrimage to Mecca, which, although not burdensome to the Arabs for whom it was first established, is evidently unsuitable for observance by all mankind. That the fate of man, and whatever happens, great or small, has been fixed by inevitable decrees is unconditionally asserted throughout the Koran. Prayer is continually enjoined. Salvation, indeed, is dependent on faith, and faith upon the will of God; yet there are not wanting passages which speak of man as choosing the wrong or the right, and of Paradise or hell as the consequence."

The faithful gather for worship in the mosques on Friday, which is the Moslem Sabbath. The worship consists of prayers and washings, and an occasional sermon on a text from the Koran. On entering the mosque the Moslem removes his shoes and carries them with him in his left hand. Women seldom go into the mosques, and if they do they sit apart from the men. Nothing is said in the Koran about the women praying, and many Moslems believe that women have no souls, but still they believe they will enter paradise, but this only that they may be slaves of men. Five times daily the Moslem
say his prayers. Wherever he is at the hour of prayer, there he spreads his mat, sits upon it, turns his face toward Mecca, raises his hands toward heaven, then bends his forehead until it almost touches the ground, and thus prays. In the towns and cities the times of prayer are announced from the minaret, or tower, of the mosque, by the Muezzin, one of the under-officers of the mosque.

Lieut. N. H. Barnes, of the United States Navy, gives the following account of the present Sultan of Turkey, and of his going to the mosque for worship:

**READING THE KORAN.**

"The sudden overthrow of Abdallah Assiz, followed three months later by the dethronement of Murad on the plea of his insanity, indicate to the present Sultan, Abdul Hamid, that although his power is so unlimited, he is a weak tool in the hands of the crafty statesmen who surround him and who do him honor; and although he could have their heads removed by a word, they could remove his almost as easily. Since his accession to the throne he has resided in the small summer palace of Zildiz Kiosk, beautifully situated on a commanding hill overlooking the Bosporus, and having the advantage that, except to cross a street and a small square at the foot of the hill, he can go to mosque without leaving his own grounds, which are well protected with high walls. Visiting the mosque is still made a great occasion. There are large crowds who go to witness it, gradually gathering together for an hour or more before the grand event. As we sit in our carriage on the border of the square fronting the mosque, deeply engaged in the study of that queer assemblage of humanity, our attention is suddenly attracted by the approach of a body of soldiers led by martial music, to which they keep cadence with a short, quick step, almost a run, peculiar to the Turkish troops. Battalion after battalion advances with colors flying and takes its place in the square, till the pathway from the royal enclosure is protected from the too near approach of the eager crowd by eight long lines of glistening bayonets, and immediately bordered with two rows of officers in uniforms rich in ornamentation and varied in color, in beauty and gorgeousness rivalling the most fantastic description of the Arabian Nights' entertainment. Upon the sound of a bugle all is hushed and every eye turned toward the ponderous iron gates opposite. As they slowly turn upon their massive hinges the bands start up the national air, and the soldiers present arms. A double row of officers, with the Sultan in their midst, all mounted on beautiful Arab steeds, advances and rides through the lines of soldiers to the door of the mosque, where they dismount. Upon the first appearance of the Sultan there is raised a universal shout of adoration, and as he passes each salutes in the ordinary Turkish manner, making the temennah, as it is called, carrying the right hand, after a motion toward the feet, first to the lips, then to the forehead, the soldiers still holding their arms at a "present" with the left hand. Before entering the mosque the Sultan pauses for a moment and casts his eye over the vast sea of eager, upturned faces. This is the favored moment when even
the humblest subject may appeal directly to his sovereign, for mercy or favor. Upon all sides hands are raised holding petitions, which are collected by officers, afterward to be presented to the Sultan for his consideration. This is the moment when the great ruler, who holds in his hands the fate of one hundred and eighty millions of people, shows himself merciful and not beyond the reach of the most abject slave. The Sultan may be easily recognized from the homage he receives, and as well by the simplicity of his dress, in such marked contrast with all that surrounds him. He is neatly, but plainly attired in black, with no ornamentation save a diamond star, the decoration of the order of Osmanli. He is small in stature and of slight physique. His bearing is dignified, but there is a perceptible nervous agitation, which cannot be due to diffidence, but, as I thought, to a fear of some danger unseen, but believed to be always present. Weakness and timidity are apparent characteristics. He is an ordinary looking man, with full black beard and colorless face, which, as well as his frail physique, indicate a feeble constitution. He sat his horse with dignity and ease, and entered the mosque with a firm stately step."

Mohammedanism in China.

The Mohammedans of Nanking, and, indeed, all those living in China, are, in many respects, a very interesting portion of the population. They are distinguished from the surrounding populations by their intelligence and cleanliness. Nothing provokes them more than to be classed with their pagan neighbors; and they are correspondingly pleased when a foreigner recognizes this distinction and associates with them on terms of familiarity. They declare that they are the descendants of a colony of five hundred, who in the Tang dynasty, and under the leadership of five patriarchs, emigrated from a district near Persia. In Nanking they number about 20,000, and worship in thirty-six mosques. Before each service they wash themselves thoroughly, then wind their queues around their heads, and, in order to hide this badge of their submission to a foreign dynasty, they put on a curious looking blue cap. A white turban completes their devotional toilette. They pray lying prostrate upon the ground, and with their faces turned invariably toward Mecca. Every one present takes part in the exercises, reads, or rather howls, a verse or two of the Koran, and then passes the book to his neighbor. At stated intervals the worshippers simultaneously place their thumbs behind their ears, spreading their fingers outward like a fan. This indicates that their ears are open to hear and to learn. The Chinese-Mohammedan name for God is Tcheu Tsai. The priests are quite intelligent, and even learned as compared with the generality of their class in Asia.

The verdict of all missionaries who have come in contact with these Chinese-Mohammedans is that they are among the most attentive of their hearers, and that they invariably pay them the utmost respect. For, as one of them expressed it, "we both worship one God, and we know what it is to have suffered persecution for our re.
The following questions addressed to the *Advance* have been referred to me:

1. Are the mass of Mohammedans ignorant or intelligent as compared with the mass in Christendom?
2. Are there eminent Mohammedan scholars that will compare with Christian scholars in learning?

I might answer these questions very briefly and categorically, but the answers would not be entirely satisfactory.

The mass of Mohammedans, I should affirm, are ignorant as compared with the mass in Christendom, meaning by Christendom Europe and America. I refer particularly to the Mohammedans of Asia Minor. The common people, the peasantry, are, as a class, poor, laborious, oppressed by heavy taxation, and an irregular, despotic collection of the same. A small portion, considering the number of Mohammedan schools, know how to read. The general intelligence that circulates through all Christendom, good or bad, vile and pure, does not circulate in Mohammedan lands. A newspaper or two to a village is all that can be reckoned upon as bringing in a few ripples of knowledge from the great ocean. The Mohammedan’s idea of foreign nations and powers are apt to be crude and sometimes monstrous. Notwithstanding all this he is a very interesting specimen of humanity to those who look upon all men as brethren, and therefore find in all something to admire.

He is, first of all, a very religious being. His faith is undisturbed by doubts. God is everything, man is nothing. What God wills must be received with absolute submission, be it life or death. Famine, pestilence, hunger, cold, abundance, are received with less difference by him than by any other mortal being. He is extremely sociable and hospitable. If you treat him frankly and kindly he will give you the best he has and look for no reward. He loves pious conversation. He will talk with you till midnight on the attributes of God, the Angels, the judgment, prayer, fasting, good works, the apostles of God, Enoch, Noah, Abraham, Moses, Jesus, Mohammed, etc., etc. He will listen to your own belief with interest, and respect, provided you say nothing of picture worship, or the Mass, or those many other things which the Mohammedan soul abhors, and justly abhors. When, on leaving, he piously commends you to God’s keeping, you cannot but feel, “There is a true human soul in prison.”

A great transformation is entering the Mohammedan world. The old rigid past is breaking up. Let the central power of Constantinople be overthrown in such wise that freedom shall come in, and we may hope for...
glorious exhibitions of faith and devotion springing out of this strange Mohammedan soil. It has nothing shallow and unfruitful.

As to the second question, there are learned men among the Mohammedans, but they are too far removed and too strangely removed from the learned men of Europe to bear a comparison. Yes, there are learned men among the Mohammedans. But they have little of European science.

They know nothing of Darwin, Huxley, Tyndall, and the sciences, theology and philosophy, which they teach with self-appointed infallibility. They are learned in their own way, but it would require some columns of the Advance to give any very clear outline of the curriculum of study by which a Mohammedan in fifteen or twenty years of hard labor becomes "alim," a savant. A learned Turkish gentleman once gave me the whole course of study, but I can only give a rough, imperfect sketch. The ascent of the learned, he said, could be compared to twelve stories, to each of which access is gained by an elementary book or diploma that the bearer has achieved all that was below, and was fitted for the next stage. The first is learning to read; the second is learning to write, but in only one simple style. The five other styles of penmanship, called the Tolik, the Liakah, the Divoni, the Sulns and the Nerki, having as high a place with the Moslems as the fine arts with us, are attained gradually by persevering effort under able masters. He who distinguishes himself in any one of these as to beauty, grace and proportion, is held in high honor among the Ulema—the learned. Third comes arithmetic. If these three are gained at the age of fourteen the role is well begun. Fourth, three or four years devoted to grammar, Arabic chiefly, with something of Persian, and the constant reading of the Koran and listening to learned lectures, will introduce him favorably to the Arabic as a language. Fifth, mathematics, in Arabic text-books. Sixth, logic—the logic of Aristotle translated into Arabic by the Saracens. Seventh, metaphysics and theology. The student here finds much that is pure and elevated, and much that is the reverse. If any one wishes to read one of the best specimens of Mohammedan thought still current with Moslems, he will find it in a admirable book translated by Henry A. Homes, LL.D., entitled "Alchemy of Happiness," by Mohammed Al Ghozzali. (Albany: J. Munsell.) With some things strange and puerile there is much that any Christian can read with profit and delight.

Eighth, he enters upon the law. Here are many divisions. He studies the "Six Divine Books" containing a choice and authoritative part of Tradition. He studies the religious law containing the Articles of Faith, and many commentaries on the law and traditions. He studies the Code of Administration, the Code of Marriage, the Code of War, and so forth and so on. If in four years he has waded through the "Confinece of the Seas" he arrives at the Promised Land, the study of the Koran. This crowns the edifice of his learning. If in the meantime he has committed the Koran to memory so that he can repeat every line and word in all its rhythm, grace and glory, his crowning study, under learned professors and commentators, will be completed with great honor and with the felicitation of all the Ulema.

In all this long course of persevering study there is mental discipline. Great accuracy of analysis and definition is often acquired. The learned Moslem is a sharp, skillful logician. He is generally a polished gentleman in his manners. But he is a man of the Middle Ages. He is narrow in his views. His poverty of knowledge with regard to the science, the religions, and the progress of the world hampers him. He is half conscious of it. With few exceptions he avoids learned foreigners and chooses to live in his own world. He is learned, but not in the learning of this age. He is a companion for the Medieval Schoolmen, and would discuss the positive and negative of every question in the Summa Theologica with St. Thomas Aquinas himself, as "whether an angel can pass from one point in space to another point in space without passing through the intervening space."—Advance.

Middlebury, Vt.

The Dancing and Howling Dervishes In Constantinople.

By Lieut. N. H. Barnes, U. S. N.

Among the Moslems there are two sects, which entertain a bitter hatred for each other, the Sunnis and the Sheiks. The former is very liberal. It accepts the oral traditions of Mahomet's wives and associates, and is regarded as orthodox. The latter regards Mahomet Ali, the son of Mahomet, as the true guide and teacher of Moslems. It is more numerous, especially in Asia, and contains many orders of Dervishes who are extremely fanatical, and who in their worship resort to peculiar and or oral practices. Among the latter are the Dancing and Howling Dervishes, as they are called by Europeans, whose worship is regarded as among the most interesting objects for strangers in Constantinople to witness. They hold their services in their convents or Tekes, to which one can readily obtain admission.

The Dancing Dervishes may be seen every Tuesday and Friday afternoon in a Tekke on the Grand Rue of Pera. A visitor, after having been given a pair of large slippers to put on over his shoes, is shown into a room which has a circular space in the centre where the floor is bare and very smooth. Only the Dervishes are admitted there. Visitors are kept outside by a railing inclosing what in a circus would be called the ring. There is a gallery up-stairs to which visitors are also admitted. A part of the outside space is covered with lattice work with small openings. This is for the Turkish women, so that they may see and not be seen. Somewhere, hidden away in the upper part of the building, is an orchestra, which plays discordantly upon a sort of flute and a tom-tom.
The Dervishes soon came in led by their sheik or mullah, a sort of priest. All are barefooted and dressed in a uniform consisting of a long, dark-green cloak and a tall, brown fez. The sheik wears a black robe, and his long, white beard and sedate manner give him a venerable and devout appearance. There are some twenty of the Dervishes. They all look haggard and pale, showing that their health is injured by their unnatural practices. The sheik kneels before a niche marking the direction of Mecca; the Dervishes form a semi-circle around him, standing with their arms crossed upon their breasts, and, with their heads bowed devoutly, all repeat some prayers from the Koran. Then, led by the sheik, they march slowly and silently, keeping time to the music, three or four times around the enclosure, after which they kneel while the sheik repeats a prayer.

Then one after another they pass the sheik and kiss his hand. After passing a few steps they commence to turn like waltzers, each taking his particular space, in which he spins like a top for about half an hour, the turns with the music gradually becoming faster and faster until they reach the rapidity of about fifty a minute. They seem to divide the space equally and never to interfere with each other. Each turns in a space no larger than the crown of a hat, resting upon the left foot and pushing with the right, which is moved rapidly. The arms are extended, the right one a little raised and turned palm up, the left one a little lowered, palm down. The head is thrown back turning the face up, and the eyes are closed. Each appears to be in an ecstatic trance, oblivious to everything around him. The cloaks are soon discarded and taken by attendants. Under them are worn white waists and yellow skirts, which as they spin stand out like inflated balloons. For a little while the sheik prays aloud, but afterward there is a stillness that is painfully distressing. The turning is absolutely without noise, and the only sound heard is the dismal, mournful music. The effect upon the spectators is extremely painful. One becomes nervous with the monotony and silence, and overcome by an inexpressible feeling that something terrible is impending. How much more fatiguing must it be for the Dervishes, and what a severe physical and nervous strain upon them! No wonder they look haggard and careworn. Upon a signal from the sheik all the spinners stop at once, cross their hands upon their breasts and bow devoutly while he recites another prayer. They then sit down upon the floor while the sheik repeats a portion of the Koran. The attendants put them on, when I saw them the spinning was repeated, but I think that is unusual. Finally the sheik pronounces a benediction and the services end, much to our relief and probably that of the Dervishes. The object of the turning is to take the attention of the worshippers away from worldly things and to concentrate their thoughts upon and enable them partially to realize the joy and happiness of heaven. These Dervishes are held in high esteem. They devoutly follow the teachings of the Koran; they are charitable and kind to the poor and sick; and their lives and characters are above reproach.

Painful and abhorrent as are the practices of the Dancing Dervishes, those of the Howling Dervishes are much more so. They are conducted on Sundays in Pera and Thursdays in Scutari. The latter is the better place to see them. Their Teke or place of worship is similar to that of the Dancing Dervishes, except that it is of a rectangular form.

At first the Dervishes sit cross-legged on sheepskins placed in a row around the room, and in a double row along the middle, toward the altar-like place which marks the direction of Mecca and where sits the sheik. For a time the service consists of responsive recitations from the Koran and singing, in a drawling, tremulous, nasal tone.

After a while all rise and the mats are removed from the sides of the room by the attendants. The sheik and a couple of the older Dervishes sit upon the centre sheepskins and chant passages from the Bordia, a celebrated poem written in praise of the great prophet. The other worshippers stand around the wall with their hands on each other's shoulders and repeat in concert the ninety-nine names of the deity, each ninety-nine times, while the sheik counts his string of ninety-nine beads. While doing this they mark the cadence of the music with a violent surge of the body first to one side and then to the other, leaning the head in the same direction and resting the weight upon the foot that is on that side.

When that is finished they repeat a thousand times the talismanic words, "La ilah illah," which they divide into two sets of syllables of three each, "la-i-lah—il-la-lah." As they say the first they bow the head to the front, inclining the body and turning the face to the right. With the second they raise the body. With the third they throw the body to the left and rear. With the fifth they raise the body again. With the sixth they throw the body to the right and rear. These movements are very violent, and as they are repeated they grow more and more rapid, till all the syllables cannot be pronounced, and all that is heard is a hoarse, harsh gowl or grunt, sounding like the angry growling of wild beasts. They foam at the mouth; blood issues from the mouth and nostrils; and some fall to the floor in convulsions. As they become heated with the violent exercise, they throw off their outer garments, which are gathered up, by the attendants. They strip themselves almost to the skin; even the fez is removed and a thin, white one substituted. But the perspiration falls like rain from their faces each time they bow. When this is ended, while the Dervishes stand around the room, children of all ages, from infants in arms and even grown people are brought in and laid face down upon the floor. The sheik then slowly and deliberately walks back and forth upon them, while mumbling a low prayer. This is repeated with several parties of from two or three to a dozen at one time. It seemed as if the infants would be crushed with his weight, the whole of which they had to support, but
None of this money finds its way back again. It is plain that this system cannot be continued for a long time. The supply of money is very limited, and with this steady drain upon it, the transaction of business will become very inconvenient, while the complaints of unpaid officials are becoming very loud. The pay of common soldiers is only one dollar and twenty cents a month, and I am informed that during the last five years only two months pay has been given to the rank and file of the army. Officers, of course, manage to get more than this. Is there any other country where such a condition of affairs could exist for a long time? And yet the demands of the Central Government upon the provinces for money grow louder and louder, and the effort of all the local officials to meet these demands is greater than any other.

It will readily be imagined that public insecurity in creases. Travelling is attended with more or less risk everywhere. The Circassians who came to the country several years ago are an unmitigated scourge. Their ranks have been largely reinforced since the late war, by Mohammedans who have emigrated from the districts which have been lost by the Turkish government, some of whom are trying to gain a living by honest industry, but many of them are seeking to live by preying upon others. These men are allowed to roam about with arms, at their own sweet will, and they constitute a disturbing element of no small moment. Several missionaries have of late been robbed by men of this class. I myself, on my way to Constantinople, had an adventure with a couple of brigands. These, however were not refugees, but natives of the region. I was told in Constantinople by the best informed men that, the Montenegrin and Greek questions having been disposed of by the Powers, the question of the reform of Asia Minor is now coming to the front; and also that the Turkish Government, of its own accord, proposes to take it up.
There is surely sufficient need of it, but it has been so long talked about, while matters have grown worse and worse, that something more than mere talk will be required to secure belief. If Europe takes the matter into her own hands, something real may be accomplished; but with a depleted and bankrupt treasury, an ignorant and bigoted population, and a corrupt corps of officials, what hope can there be of reformation from within?

The Religion, Character, and Education of the Persians.

BY REV. S. G. WILSON, TABRIZ, PERSIA.

The Mohammedans of Persia, as is well known, belong to the Sheah sect. A small portion of them, especially of the Koords and Belats, or wandering tribes, are Sunnees. The Sheahs are usually considered to have more liberality than their orthodox brethren. Being looked upon as dissenters themselves, and having to maintain their right to differ from the majority, they are naturally inclined to greater liberality toward those who differ from them. As in politics, so in religion—great freedom of discussion is allowed. They will dispute for hours on religious themes without displaying fanaticism or arrogance. One need not have the slightest hesitancy about expressing an opinion; it is when he puts his opinion into action that he meets with opposition and persecution.

A sect itself, Sheah Islam is honey-combed with sects. The shadings and diversities of beliefs and fancies between the Soofees, Sheikhes and Mustasharies, Ali-Allahees, Babe's, etc., are an interesting and profitable study, and to address your argument so as to meet the hidden thought one must either know or divine what class his opponent belongs, else his arrow may hit very wide of the mark.

The morals of the people have been frequently described in the portraits of the conditions of the other Oriental nations. Polygamy and its attendant evils are presented in social life. Theft is so universal that you had best take it for granted at all times that every one will steal; deceit and falsehood so natural that it is hard for them to tell the truth when it is for their advantage. Bribery and venality are accepted factors in all transactions; bargaining habits in trade, abominable repudiation of debt, if successfully accomplished, considered clever; a high loyalty to self, which disdains to beg, lacking in the majority—in short, the noblest work of God is a rarity. Diogenes would light his lantern in vain in this region. True conjugal affection is exceptional, connubinage frequent. The profane use of the divine name by men and women alike strikes the ear in every kind of intercourse. Gambling prevails among the upper classes. Drunkenness is making distressing progress. Though the penalty for the latter is a public beating through the bazaars, yet if justice were meted out with even hand, none would deserve it more frequently than the Golla Beya, or Governor of our ward. Liquor dens, instead of being stamped out, as the Koran would indicate, are made a source of revenue to the officials. We attended a native wedding, and when the time came for the bride's father to preside on the occasion, we were informed that he was sick, but the evidence of our eyes showed him and one of the chief guests dead drunk in the side room. Those who preach up the high morality of Islam should come and see its practical workings: One thing, however, is universally conceded in favor of the Persians—they are not blood-thirsty nor quarrelsome. Their gentleness, affability and courteous manner, though in-
ard that in the cities not one man in four can read and write, and the average is not more than two or three to a village, while a reading woman is yet a rarity. The term Meera still holds its place as a distinctive and honorary title of one who can read and write. The schools are usually in the mosques, with a Mollah for teacher, who holds sway in the proverbial fashion which requires every child to make as much noise as possible under pain of a rap if for a moment he ceases to add to the general hubbub. Persian, Arabic and sometimes French, are the languages taught, though the Koran is read merely with the eye and not with the understanding. The Arabic Bible, which is frequently trumpeted as giving the Scripture to the 120,000,000 of the Mohammedan world, Persia included, could not be understood by one in a thousand of our population. But in spite of their deficiency in school education, the upper classes are intelligent and quite well informed. It is sometimes surprising to find how much information on science, history and the world's doings they have obtained without instruction or reading. The desire for education is developing among them, and they would gladly welcome any efforts which are not mixed with designs to subvert their accepted faith. — Presbyterian Banner.

The Tragedy of Houssein, or the Persian Passion Play.

BY REV. WM. R. STOCKING.

James Freeman Clarke says, "The founder of a religion does not invent it, but gives it form. It crystallizes around his own deeper thought." We may add what history shows to be true, that the special form or type of a religion is changed or moulded, according to the needs of the spiritual nature of man, and those elements are made prominent, which touch the finer chords of our being, such as self-sacrifice, mildness and love. A striking illustration of this fact is seen among the Persian Mohammedans of this century.

The point of divergence in the great schism of the Moslem world, dates way back to the death of Mohammed (A. D. 632). The Soonee affirm that Abu Bekr, Omar and Othman were true Caliphs and lawful successors of the Prophet. The Sheahs on the other hand assert that Ali, the fourth Caliph and the son-in-law of Mohammed, was his first lawful successor, and that the other three, named above, were usurpers.

All had two sons, Hassan and Houssein, and the elder, Hassan, would naturally have succeeded him, had it not been for the intrigues of Moawiyah, Governor of Damascus, who assumed the title of Caliph, and it is said, caused the death of Hassan by poison. Later, when Moawiyah was followed by his infamous son, Yezid, Houssein, who had been living in religious retirement at Medina, where was the tomb of Mohammed, was induced to attempt the journey across the desert to Kufa, with promises from the Kufites to sustain his rights and title against the power of Yezid the usurper. A company of eighty persons, more than half of whom were women and children, accompanied Houssein in his march across Arabia. When near the end of their journey on the plain of Kerbela in sight of the welcome waters of the Euphrates, this little band was surrounded by a body of 5,000 of the enemy's horsemen, led by Obedullah, who demanded their unconditional surrender. Houssein and his companions showed the stuff of which they were made, and to a man, preferred to meet death in a manly resistance rather than surrender ingloriously to the followers of the hated usurper of Damascus. The story of that fight for life, or rather for a martyr's crown, is thrilling in the extreme. It includes wonderful calmness of all as they foresaw the fate which awaited them, and prepared for death by a prayer to Allah. Their sufferings by thirst, when some of the children threw down their empty bottles at the feet of the warriors in mute token of distress. The slaying of one after another of those brave men who attempted to cut their way through the enemy's ranks to the river for water. The descent of a band of thirty from the enemy to share the inevitable fate of death with Houssein and his companions. The thinning ranks of that faithful band, as they fell one after another, wounded and dying, till Houssein only is left, mangled and bleeding. His wife and sister appeal in vain to the enemy's Chief for his life, and he is finally slain by three and thirty darts that pierce every portion of his body. Later the women and children were carried captives by their enemies. All these scenes, and many more experienced by "the family of the tent," as they are called, are treasured in the hearts of the Sheahs. The fact that all these sufferings for the sake of their religion, were borne with such calm resignation, with heroism so lofty, has immortalized Houssein and his companions.

Every year during the month of mourning (Mollem) the Persian Mohammedans give themselves over to scenes of religious grief and frenzy on account of their beloved martyrs. Crude theatres are erected or arranged, where the tragic scenes connected with the sufferings of Houssein and his followers are depicted. All the people, great and small, rich and poor, join in the celebration, mourning, weeping, and shouting in the fervor of their feelings. Ali, Hassan and Houssein are household words among all classes of the people, and they have come to regard these personages as scarcely less sacred than Allah or Mohammed. Every one delights to honor their memory and extol their deeds.

For ten days the drama of "the family of the tent," is enacted in these crude theatres, and a large proportion of the people attend day after day. Noblemen and peasants, high officials and poor beggars, are all interested, and each vies with the other in doing something for the success of the play. It is the one absorbing theme. Everything connected with the drama is the most simple possible, with no pretense at scenic effect. There is no need of the usual accessories of the stage, for the actors are so thoroughly in earnest that for the time being they seem to become the persons whom they represent. The audience, too, are in perfect sympathy with the scenes.
enacted, and readily fill up all deficiencies. In the street processions, the young men follow the music of fife and drum, bearing black banners, and beating their bare breasts as they shout in wild cadence:

"O Ali, beloved, Hassan and Housein."

"O Ali, beloved, Hassan and Housein."

Frequently in the frenzy of their excitement, they cut themselves with knives and dirks, till they stagger and fall from the loss of blood, which covers their features and garments. Sometimes one of these victims to fanaticism is fortunate or unfortunate enough to die from the effects of his wounds. All such are sure of an exalted place in Paradise.

Such in brief is the Persian Passion Play. Unprecedented, unique, grandly sad. As some one has said, "it is the noise of the mourning of a mighty nation." The misfortunes of Ali and his sons, typify the melancholy past and the dreary present of the Persian nation. It is on these scenes of calamity that the Passion Play dwells, awakening an answering echo in the breast of the spectator.

May God hasten the day when Calvary shall transcend Kerbela in the interest and affection of these poor people, and the meek and lowly Jesus shall become to them "the chiefest among ten thousand and the one altogether lovely."

The Druses of Syria.

During the reign of Abassides, one Abou Mohammed Abdalla, who was said to be a descendant of Ali by Fatima, and who claimed the caliphate on this ground, succeeded in effecting a revolt which extended through the whole of Arabia, Syria, Egypt and the provinces westward; and thus became the founder of what was known as the Fatimite dynasty in Egypt, his court being established at Cairo. The sixth of this dynasty, Abou Ali El Hakem, born A. D. 985, succeeded to the

throne at the age of eleven. His reign of twenty-five years was one of extreme folly and bloodthirsty tyranny. His sanity was seriously questioned. His cruelty and persecution toward the opposite party of Mohammedans, which also extended to Christian and Jew, were revolting. The most capricious and bloodthirsty of the Roman emperors were scarcely his equals. Two Persian mystics who had wandered to the court of El Hakem purchased his favor by obsequious and blasphemous

flattery. Taking advantage of his extreme vanity, they wove about him a fantastic web of supernaturalism quite as marvellous as any that had crystallized about the name of Mohammed. At length his conduct became so revolting that he was put to death at the instigation of his own sister, Sit el Moolok. The so-called martyrdom confirmed his claim to divinity. His mystic Persian catechism. Hamseh canonized the tyrant in a book published soon after his death. The Druses of Syria are the followers of this infamous El Hakem. His pretensions were so shallow that they could not long survive in Egypt; but the so-called religion took root in Wady el Tein, and spread throughout that region. This singular system, in addition to the miraculous character of El Hakem, is made up of scraps of mysticism which its two early expounders or inventors imported from Persia. For a long time the religion of the Druses had been considered a sort of secret society; but during the wars of Ibrahim Pasha, extending from 1837-1842, many things were brought to light. Their ideas of God are borrowed from the Koran; monotheism is the corner stone of their system, though their notions of Him are less practical and more idealistic than those of Mohammedans. Without dwelling on the Druses' idea of creation, it is sufficient to point out that they consider the souls of men to consist of two elements, light and darkness, or good and evil. The souls that now exist are exactly the same in number as have ever existed
THE GOSPEL IN ALL LANDS.

since the first period of creation. These souls are mortal and never suffer any change in their essence. All at once the world was populated with infants, grown-up persons of different ages, sexes, and ranks of life, and residing in various countries, speaking different languages, and occupied with various pursuits. The story of Adam and Eve is rejected. Of course to a spectator the world would have presented on the first morning of its existence the same general aspect of diversity and busy pursuits that it does now. As there are no more souls than were at first created, the doctrine of transmigration becomes a necessary inference; though they differ from Hindus and Buddhists by maintaining that souls only migrate into human bodies.

Like the Mohammedans, the Druses have searched the Old and New Testaments for arguments. They support the assumption of transmigration by citing the case of John the Baptist, who was said to be Elias, and also the case of the man born blind of whom it was asked whether he sinned or his parents; for if he had sinned he must have been in a previous body. They claim that there have been many instances in which men recalled the history of their own pre-existent lives. They maintain that there have been six great prophets or teachers—Noah, Abraham, Moses, Jesus, Mohammed, and lastly Mohammed ibou Ismail, a descendant of Ali. As to Jesus they hold that he preached the Gospel under the instruction of the true Christ, who was concealed under the form of one of his disciples by the name of Lazarus. It is a belief of the Druses that China is a sort of Canaan in which the souls of their best men finally reappear; that there are multitudes of Druses there now under the guise of false religions. At a particular stage in the history of the world they believe that the Mohammedans and Christians will engage in wholesale war, that the Moslems will actually burn the church of the Holy Sepulchre in Jerusalem. The Christians will then seek the help of the King of Abyssinia, and in return will march against Mecca. The Mohammedans will rally there for defense, and a great conflict will ensue; whereupon the Universal Mind will interpose with an army of two and a half millions of Chinese, to whom all contestants will surrender. Finally El Hakem will appear in human form and be seated upon his former throne in Egypt.

As an effect of this singular faith, the moral condition of the Druses is to all human appearances one of stolid self-satisfied degradation. They number about 50,000.

—Foreign Missionary.

Pan-Islamism.

Not in many generations has the Moslem world presented such attractions to the student of races and religions or commanded so much willing attention from the reading public as it is doing at the present time. Nor is this much to be wondered at. Inside of Islam, taking the word in its largest sense as representing all Mohammedan lands and Mohammedan peoples, great events have been happening, and the relations of those lands and those peoples to the outside world have been undergoing great and radical change. Within the last few years the Turkish Empire in Europe has narrowly escaped complete and total destruction. After a wasteful and ruinous war Russia forced her way to the gates of Constantinople, and the city was saved for the Sultan only through the intervention of the other great Powers of Europe. Roumania, Servia and Montenegro secured their independence; Bulgaria was erected into a semi-independent principality and Greece has since been enlarged at the expense of the Sultan's territory. Eastern Roumelia and the circle around Constantinople are all that remain of Turkey in Europe. This was humiliating enough to a people who are taught by their creed to regard the world as the prize of the sword of the Prophet, and who at one time seemed to have universal
empire all but within their grasp. But this was not all. The Turkish Empire was shorn of its dimensions also in Asia, and more recently the Sultan’s feeble hold on Northern Africa has been painfully illustrated. Tunis has to all intents and purposes become the property of France; the fate of Tripoli trembles in the balance, and there are many signs that Egypt at last is about to fall into the hands of the British. It is not wonderful that in these circumstances the heart of Islam should be sad, and that to grief and despair should be added a spirit of resistance and a desire for revenge. It is an ancient belief throughout the Moslem world that a great deliverer and guide will appear in the latter days—a “Mohady” who will reunite Islam and restore its fortunes. Never was this belief stronger than now, and the most prominent characteristics of Islam at the present moment are eager expectancy regarding the long looked for Saviour and an earnest desire for union with the restoration of the Caliphate in all its integrity.

WHAT PAN-ISLAMISM MEANS.

Of late years the public mind has been made familiar with the Greek adjective pan, (all, the whole) in many and various combinations. It is sometimes applied to race, sometimes to language, sometimes to religion, and sometimes the unity or wholeness which it implies includes all the three. We have had Pan-Hellenism, Pan-Slavism, Pan-Anglicanism, Pan-Presbyterianism, and now we have Pan-Islamism—a term which is intended to designate the whole of Islam and to include all Islamic countries and peoples. It is probable that, both in numbers and intensity Mohammedans greatly overrate their strength. It is certain, however, that the outside or non-Mohammedan world greatly underestimate the strength of Islam. A well-informed writer in the August number of the Fortnightly Review gives the total Moslem population at 175,000,000. This is slightly above the received estimate, but of its correctness there is little reason to doubt. Of these from regions as far apart as Morocco and Java, as the Cape of Good Hope and Persia or India, there were present last year, on the occasion of the annual pilgrimage at Arafat, 92,250. There were as many as 8000 Ottomans from Europe and from Syria, 5000 Egyptians, 6000 from the Barbary States, 6000 Persians, 15,000 from India, and not fewer than 12,000 Malays, all the way from Java and neighboring islands. These figures reveal the strength of Islam in a manner which is not to be mistaken. The aggregate is surpassed only by that of Christianity and that of Buddhism. Nor is it to be regarded as a waning Power. On the contrary, it is making its conquests in India and in the tropical regions of the far Eastern seas; and, if we are to be guided by facts or influenced by the examples of the past, its complete conquest of Africa is only a question of time. To the negro race it adapts itself with wondrous ease. And if we may not belittle the power of Islam, as represented by the number of its followers, so neither may we estimate lightly the strength which comes from devoted attachment to a cause and to a creed. It is no ordinary influence which, from regions so widely scattered and so far remote, brings its thousands of pilgrims annually to the shrine of the Prophet. Islam united, and yielding to some common impulse—an impulse believed to be communicated from heaven—it is not impossible may yet surprise and astonish the nations. What it has done it may at least attempt again. It is something at least to know that it looks forward to such unity, to the restoration of the undivided Caliphate, to a period of great power and great prosperity; and that now, suffering from defeat and division, overwhelmed with grief and burning for
revenge, it impatiently awaits help from on high—the expected Deliverer.

**DIVISIONS IN ISLAM.**

It has been implied in the foregoing remarks that Islam is not now a unit. How or why has not been stated. In order, however, that the reader may have something like a clear and accurate conception of the condition of the Moslem world it is necessary that such division as exists should be specified and explained. Before doing so it may be well to indicate the main points on which Mussulmans of all sects and parties, of every shade of distinction of belief and practice are all agreed. The beliefs common to all Mussulmans are as follows:—First, a belief in one true God, the creator and ordainer of all things; second, a belief in a future state of reward and punishment; third, a belief in a divine revelation imparted first to Adam, renewed at intervals to Noah, to Abraham, to Moses, to Jesus Christ, and, last of all, in its perfect form, to Mohammed; this revelation is not only one of dogma, but of practice; it claims to be a universal rule of life for all mankind, in politics and legislation as well as in doctrine and morals; this is called "Islam;" fourth, a belief in the Koran as the literal word of God and in its inspired interpretation by the Prophet and his companions, preserved through tradition. (Hadith.) These are summed up in the well-known "Kilemat," or out of faith "there is no God but God, and Mohammed is the apostle of God." Common, also, to all the sects of Islam are prayer, fasting, almsgiving and pilgrimage. On other points of belief and practice, however, they differ widely; so widely, indeed, in some cases as to reach the point of antagonism. In this respect they are not worse than Christians; for while on pilgrimage they will pray in each others mosques and kneel at the same shrine. Islam is divided into four great sects—the Sunites, the Shiites, the Abaidites and the Wahabites. The census may be thus roughly given:

1. The Sunites, or orthodox Mohammedans 145,000,000
2. The Shiites, or sect of Ali ................. 15,000,000
3. The Abaidites ................................ 7,000,000
4. The Wahabites ................................. 8,000,000

The Sunites, or People of the Path, as the name signifies, are, as is learned from these figures, the most numerous. In addition to the dogmas already mentioned, they hold that inspired authority did not cease with Mohammed and his companions. The saying of the first four Caliphs are held to be unimpeachable; similar value is attached to the theological treatises of the four great doctors or Imams, Aba Hanifeh, Melek, Esh Shafy and Hanbal; and even down to this day a species of infallibility is conceded to the decisions of the distinguished Ulema. It is held also by the Sunites that they are a political as well as an ecclesiastical body, and that the temporal power of the Prophet is represented in the person of the Caliph, his successor. This last, however, is not peculiar to them. It will thus be seen that the Sunites among Mohammedans occupy much the same position as the Roman Catholics among Christians, and that in some of their tenants they closely resemble each other. The Shiites, or sect of Ali, is the first and most remarkable of the heretical sects. It traces its origin back to the very day of the Prophet's death, when Abu Bekr was elected to the exclusion of Ali. The old cause of dispute still remains, but is no longer the only difference between Shiah and Sunni. The Shiites repudiate the Caliphate and all hereditary authority whatsoever; they admit the right of free judgment in individual doctors in matters of religion, and among them there is a tendency to superstitious belief not authorized by the Koran. They believe—and this is their great doctrinal quarrel with the Sunites—in a series of incarnations of the twelve qualities of God in the persons of the "twelve Imams" and also in the advent of a "Mohady" or Messiah. The religious constitution of this sect has been compared to the organization of Independency or Congregationalism. As in the Congregational Church, so with the Shiites, there is no recognition of any head, temporal or spiritual; and each congregation represents a separate unit of authority in itself. The comparison is not quite exact, for the religious and worship of the Shiites has a relation to the State and has State support. Persia is the great stronghold of the followers of Ali. It is a singular and somewhat noteworthy circumstance that a sect which had its origin in the assertion of hereditary right to the Caliphate should now rigidly exclude everything hereditary. It is to be borne in mind, however, that they admit in theory that there is or should be an Imam and Caliph; and while they will allow no one to assume the title they wait the coming of the "Mohady" who will restore order in Islam. The next heretical sect in order is the Abaidites. These, it is believed are the religious descendants of Kasarrij, a party which separated itself from the Caliphate in the time of Sezid Ali, and after suffering much persecution took refuge in Oman. They are to be found mainly in Oman and Zanzibar. Their differences are mainly negative and consist in the rejection of Caliphate history later than the reign of Omar. The vast number of traditions now incorporated with the Sunite faith they utterly and totally reject. The Wahhabees are of later origin. The early half of last century was a period of religious stagnation quite as much as it was in Christendom. Politically and religiously the Mussulman world was asleep. It was suddenly aroused by the direct and vigorous preaching of Abd-el-Wahab, who, like another John the Baptist, burdened with a mission from heaven, came rushing forth from the wilderness and calling upon men to repent, for the Kingdom of God was at hand. Abd-el-Wahab was a radical reformer—a sort of John Knox in Arabia. He rejected all traditions but those of the companions of the Prophet, and he denied that any but the first four Caliphs were legitimately elected. According to him the Koran was the only written law. To this belief Islam must return and become again what she had been
in the first decade of her existence. In 1808, such in
the intervening years had been the success of the teach-
ings of Abd-el-Wahhab and his followers, that the
Wahhabites, the champions, as they have been called, of
Unitarian Islam, had become masters of the whole of
Northern Arabia as far as the Euphrates, and were in
possession of Mecca and Medina. Unhappily, however,
the reform they advocated was too retroactive. Be-
cause minarets and costly tombs were not in use in the
first years of Islam, Abd-el-Wahhab condemned them.
A war was made upon minarets, and the tombs of the
saints, the objects of the pious regards of generations of
Mussulmans, were levelled to the ground. Even the
Prophet's tomb at Medina was laid waste and its treas-
ures distributed among the fanatical soldiers. As the
result the whole Moslem world was filled with indigna-
tion; and after the peace of Páris Sultan Mahmoud
commissioned Mahemet Ali to deliver Mecca and Medina
from the Wahhabite heretics. This in time he accom-
plished. The Wahhabites are not numerous, but they
cling to their principles and they are zealous mission-
aries wherever they have found a home. The Moslem
world is now ripe for another Abd-el-Wahhab. Should
such a man appear in the body of the orthodox sect he
might perform with success the part of a Loyola or a
Borromeo.

ISLAM AND THE CALIPHATE.

From what has been stated above it will be gathered
that the weakness of Islam results to a very large extent
from its want of unity; that Islam is larger than the
Caliphate; but that the differences are not such as abso-
lutely to bar future union, and that Islam and the Cali-
phate may yet become coequal and coextensive. It is
to be observed that the points of argument between the
orthodox and the non-orthodox are vital and essential.
They cover bread and solid ground. It is to be observ-
ed also that the pointe of difference, while by no means
either trivial or unimportant, do not prevent a certain
amount of unity of faith and unity of action. What
hinders it that under strong pressure and under a com-
mon danger their differences should be overlooked or
disregarded, and that, under some new and consuming
impulse, directed by some capable and daring spirit,
this vast incoherent mass called Islam should become
what it was in its earlier years—a solid unit; a mighty
body, filled with one spirit and guided by one purpose?
What hinders it? Much hinders it; so much that to
the outside world the restoration of the fortunes of
Islam seem barely, if at all, within the range of the
possible. The Caliphate has long been little more than a
name, and in comparatively early times rival Caliphs
have contended for the mastery. In the tenth century
there were three Caliphs—one at Bagdad, one at Cairo
and one at Cordova. The Sultan of Morocco claims to
be Caliph. The Sultan of Turkey has, since early in the
sixteenth century, through a sort of fiction, claimed to
be the successor of the legitimate Caliphs of Bagdad,
and as such he has been recognized by all orthodox Mus-
sulmans. The Persians, as we have seen, recognize no
Caliph, but wait for one. In this very chaos there is a
kind of unity. Pan-Islamism a solid unit implies a
Caliph at its head, and such a head could easily be found
if the other conditions of unity were present. Pan-Is-
lamism as seen by the Moslem is thus a mighty power
controlled by a central will. The Caliph of the future,
as he sees him, is Emperor and Pope in one—the reunion
of the Mohammedan world under one temporal and spir-
Itmal chief. Such is Pan-Islamism in its grandest form;
and for such reunion the devout Moslem now prays and
hopes. It may be a vain dream; but it is a dream which
for the present commands the attention of mankind.—
N. Y. Herald.

The Future of Islam In Africa.

From the Moor to the negro is but a step, though it is
a step of race, perhaps of species. The political and re-
ligious connection of Morocco with the Soudan is a very
close one, and, whatever may be the future of the Medi-
terranean provinces fronting the Spanish coast, it cannot
be doubted that the Moorish form of Mohammedanism
will be perpetuated in Central Africa. It is there, in-
deed, that Islam has the best certainty of expansion and
the fairest field for a propagation of its creed. Statistics,
if they could be obtained, would, I am convinced, show
an immense Mohammedan progress within the last hun-
dred years among the negro races, nor is this to be won-
dered at. Islam has so much to offer to the children of
Ham that it cannot fail to win them—so much more than
any form of Christianity or European progress can give.
The Christian missionary makes his way slowly in Africa.
He has no true brotherhood to offer the negro except in
another life. He makes no appeal to a present sense of
dignity in the man he would convert. What Christian
missionary takes a negroess to wife, or sits with the negro-
wholly as an equal at meat? Their relations remain at
best those of teacher with taught, master with servant,
grown man with child. The Mohammedan missionary
from Morocco meanwhile stands on a different footing.
He says to the negro: “Come up and sit beside me.
Give me your daughter and take mine. All who pro-
nounce the formula of Islam are equal in this world and
in the next.” In becoming a Mussulman even a slave
acquires immediate dignity and the right to despise all
men, whatever their color, who are not as himself. This
is a bribe in the hand of the preacher of the Koran, and
one which has never appealed in vain to the enslaved
races of the world. Central Africa then may be counted
on as the inheritance of Islam at no very distant day. It
is already said to count 10,000,000 Moslems.

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not to be expected that any government acknowledging the Koran as its supreme law should grant religious liberty to its subjects. The question is more concerning the degree to which the natural and declared principle of intolerance is carried out and how far its operation is limited by the peculiar circumstances of the people, the demands of the age, or the pressure of enlightened Christian governments.

There are certainly in the religious condition of the Sheahs' circumstances which should tend to modify materially the inherent intolerance of Islam. A sect, itself suffering the opprobrium of heterodoxy and occupying the position of a minority in a religious contest, it has in the school of experience learned what it is to maintain opinion and faith against superior numbers. Having itself had to struggle and contest its right of liberty to differ, it would naturally be more able to appreciate others in similar circumstances and to allow their existence.

Moreover Sheah Islam stands, we might say, as one of the most tolerant religious organizations on the globe to its own. It has developed a "Broad Churchism," which practically tolerates any form of belief or code of practice. Not to mention the large class of infidels, there are the Sufis who mystify away all the rites and ceremonies of Islam,—the Arifs, refusing any special honor to Mohammed or any prophet, except as they were men who benefitted their race, and holding that perhaps Moses was in this respect the greatest,—the Ali-Alahees, who hold Ali above Mohammed, making him God himself,—the East Tribes, some of whom live without Mollahs or Korans, know not even the forms of prayer, and regard not the laws of clean and unclean,—the Sherhees and Mutschaharies, and others of many names, with views as diverse as the color and kinds of goods in an Oriental bazaar; yet all dwell at peace and tolerate each others opinions without let or hindrance. It may be claimed that the terrific persecution of the Babis is no direct contradiction of this. But there are two reasons why the Babis were so bitterly and cruelly treated, (1) because they were aggressively active in trying to supereode all others; (2) because they were involved in political issues and were treated as the enemies of state, the fanaticism of the people being aroused and opposed to the fanaticism of the new sect. Their slaughter with fire and sword, with fiendish torture and inquisitorial cruelty shows what the new faith of Christ may look for if it falls under like disfavor. But in spite of this memorable exception, the Sheahs, as a rule, are remarkably tolerant of all shades and varieties of opinion among themselves.

Their treatment of the other faiths has been for the most part oppressively tolerant, though at times breaking forth in wild persecution. The Guebres found scarcely a resting place for their fires in the land of their ancient altars. Jews, Armenians and Nestorians alike have at times felt the sword pierce them so deeply that life was barely left. Generally they have suffered from the even and constant oppression arising from their state of subjection and contempt, trampled upon as weak, despised as unclean, hated as infidels. Their exposure to all the discomfort of oppression which the ingenuity of the true believer could devise or in his caprice he saw fit to inflict, and their helplessness to obtain redress for their grievances has been a chief source of their misery. They have been proscribed in not a few of the avocations of life, excluded in some places from the bazaars and best positions for trade. Their evidence in law has been either unheard or unheeded, their property at the mercy of the defrauders or the legal inheritance of any renegade pervert to Islam. They have, even while enjoying peace, purchased it at the price of a cringing submission which has subdued their spirits and reduced them in many cases to a state of grovelling and timidity. Efforts have been made from time to time by the missionaries and the English Government to alleviate their condition, and some progress has been made, and some rights have been granted them by royal decree. Mr. Potter, on behalf of the Jews and Armenians in Hamadan, and Mr. Labarrie, on behalf of the Nestorians, have been untiring in their efforts to obtain governmental redress. A new revision of the laws regulating the relations of Nestorians to Musulmans was obtained in March last. The substance of its provisions as obtained by Mr. Ward from the English Consul are as follows:

1. The former law permitted the owner of the village to take one load of fuel and one day's labor from the rayats. This seems very harmless, but it was made the occasion of unlimited oppression and extortion, and to check it the law itself is repealed.
2. The rights of property of the rayat in relation to the landlord are adjusted and defined so as to allow of personal ownership of buildings, etc., by the peasant.
3. The penalties for plundering travelling Nestorians are increased.
4. Converts to Islam who wish to return to Christianity are given permission. This is a great step in advance. It is, however, a secret provision, open revision of existing laws being declared impossible in a Moslem country as against the Koran, but orders have been sent to the Governors that each case of such return be referred to the Central Government at Teheran, and it will be forgiven.
5. A still greater advance is made in regard to the inheritance of Christians who turn Musulmans. They are no longer to be allowed to confiscate all their relatives property, but only such portion is to be allowed them as if they had remained Christians. This is also a secret provision.
6. In regard to evidence in judicial cases where Christians and Moslems are concerned, as no religious judge could receive the word of a Christian against a Moslem, it has been ordered, secretly again, that all such cases shall be tried before the civil courts, and that
the evidence shall be weighed on its own merits.

These orders were obtained with great difficulty by H. B. M.'s Ambassador and were communicated to the missionaries "that they might report any violation of them." It is to be hoped that for Armenians and Nestorians alike they will have a beneficial influence, and prove effective in their whole intent. To the Nestorians, they have special relations since as cultivators of the soil they are much more exposed to oppression than the Armenian merchants and mechanics, especially as many of the Armenians have returned from their refuge with the shield of Russian citizenship.

The toleration of the native Christians in existence is a different thing from the toleration of us in our efforts of active proselyting to the faith of Christ and government attitude toward us must necessarily be different. It will be convenient to view the relations of the government and its laws to our work in three aspects: (1) with regard to our work among non-Musulmans; (2) with regard to the distribution of the Sunday-school and religious literature; (3) with regard to our efforts to evangelize Musulmans.

First—Our efforts on behalf of the nominal Christians and Jews are freely permitted. No opposition comes from the government on this point. Not only so but it has repeatedly declared that Christians changing the form of their faith or Jews becoming Christians, or vice versa, shall not be molested, and shall be protected. In this work we meet with intolerance from a different quarter, viz.:—from the ecclesiasties of the old churches and the Rabbis. This is at times very severe, and because the Priests, Rabbis, Halifas and Patriarchs are often men of influence and commanding means of corruption, they procure the co-operation of the Governors. Just last month a young Armenian school teacher who has professed Protestantism was dragged by the Halifa or Aroh-Bishop before the Golla-Beya on a false charge. After being released his steps were time and again dogged by the police, money extorted from him, his school interrupted and his mind filled with terrors. Again he was imprisoned and seemed in imminent danger of torture, until through our appeal to the English Consul he was released, sufficiently frightened to be a warning to others. It is when the people combine with the chiefs to persecute that the condition of our converts becomes insufferable. It is this which has made affairs so irksome for the Jews in Hamadan. Ostracized from social intercourse, excluded from the baths, denied the privileges of the schools, their business interrupted and their shops threatened, they called not only for sympathy, but for all the exertion of the Mission at Teheran to procure their alleviation. The following decree obtained in January and translated from the Persian by Mr. Potter, will show the official attitude of the Government toward this part of our work:

"Oh thou near Royalty: The Government of Hamadan has been frequently written to concerning certain Jews who have chosen the Christian faith—and the other Jews have quarrelled with and persecuted them—that the oppression of certain Jews on the part of the Jewish congregation is by no means according to custom. That the other Jews should oppose and quarrel with those of themselves who choose another faith and not permit them to go to the bath, and in other ways afford them a ground of complaint and trouble, is very bad.

"Let a Jew choose the Christian faith or a Christian accept the Jewish faith, they should not incur opposition or molestation from anybody. With all these (previous) injunctions, what reason is there that some arrangement has not been effected for removing the oppression on the part of the Jews toward those certain persons.

"You yourselves know that this conduct of the Jews is very much opposed to custom. Assuredly this time you will give such exertion and attention to the matter that hereafter eternally no hindrance shall be placed in the way of those certain individuals and persons of the Jews and Armenians who wish to enter another faith. And in other respects, also, you will take care that the Jews and Armenians dwelling in Hamadan shall enjoy rest and quietness. What further writing is necessary!!!

"In the month of Safar the victorious, 1298."

It is with regret that we learn that in spite of this strongly worded decree, the state of the persecuted Jews is but little changed.

Secondly—With reference to the distribution of the Word of God and Christian literature, there is a double view to be taken, viz.:—from the standpoint of written law and from the manner of its enforcement. The law as promulgated in the Revised Police Regulations, Art. 8, is "Whoever disseminates a book against the religion of State and faith shall be imprisoned from five months to five years." Besides there is an Index Expurgatorius prescribing works such as the "Megan Ul Hak," or Balance of Truth. In reality, however, and practically we have almost unrestricted liberty in the distribution of Scriptures, etc. They are imported by the hundreds, passing under the inspection of the officials. Our Book Rooms and Scripture Depots are open in many of the principal cities and towns of the Kingdom. Occasionally an effort is made, as in Oroomiah at present, to exclude us from the bazaars, but generally wherever there is an Armenian or Nestorian population it is freely allowed, under the principle that they are entitled to buy or sell their own sacred books. Our colporteurs are permitted to go everywhere, and are succeeding in scattering the Word far and wide. They always go with some risk to their persons and lives, and are frequently maltreated and called to submit to innumerable annoyances, but in the main they have free course, hawking through the bazaars, visiting the houses of the Governors themselves, or going where opportunity for sale offers. Contrasted with some Christian countries this is liberty. When Bosnia was under Mohammedan control, the free circulation of the Scriptures was allowed; now Austria not only restricts their sale but will not allow them to be read or prayer to be made at the grave of a deceased Protestant. Our opportunity for thus scattering the word being so full and free, we seize it while we may.

Thirdly—In regard to active endeavors to convert Musulmans we have not and can never expect to have explicit license or freedom, so long as the Government is
Mohammedan. If the Koran is law the convert from Islam must die. Fortunately there are causes which modify or render inactive this principle. Not only is the fear of Christian Governments and their influence felt, but it would seem that the influence of modern thought has even modified the desire of the rulers and people to see it executed. And perhaps a spirit of indifference which has taken hold of some of the ruling class makes them careless of the results of non-enforcement. Since the power of the Mollahs was broken and their influence in State affairs reduced to a minimum there has been less likelihood of severity. Still we are constantly reminded that the sword of Damocles hangs over us and perceive clearly that clouds are moving above us, which, though they may be dissipated and driven away, may also gather in blackness and break in storms of destruction upon us. Last year the order was promulgated at Teheran strictly prohibiting the attendance of Mussulmans at our meetings and any efforts to change their faith. It occasioned great embarrassment to the work. The cause, as has since been learned, was the arousing of the zeal of the Shah and his ministers by a report from the Persian Envoy at Constantinople concerning the case of the Mollah who had helped to translate the Bible, whose late escape from the shaking Island of Chios is so wonderful. The Shah at the time caused the mission work to be investigated, and is reported to have said that he could not allow any interference in the Moslem faith. We, of Tabriz and Oroomiah, were congratulating ourselves on being exempt from this embarrassment. But the Kurds war and the prominent part the Missionaries were called to act in reference to it, drew attention to our work, and the aspect it presented could not fail to impress the authorities with the necessity for action. Besides this the Jesuits under Bishop Clozel having at the time of his grand mission from the Pope to the Shah, pledged themselves not to engage in work among the Mussulmans, are loath to see our work prosper among them, and are uniting in their efforts to injure our standing before the Government and bring down its wrath upon us. From these causes originated the order received by us in January last, through the English Consul in Tabriz, addressed to the Missionaries both in Tabriz and Oroomiah. The following is the order:

Gentlemen:—I have received an official communication from the Foreign Office Agent informing me that complaints have been made to the Vali Ahd (Crown Prince), that you are actively engaged in preaching and teaching among the Mussulmans, and endeavoring to induce them to renounce Islamism, and that such proceedings are calculated to create serious disturbances in this country. His Royal Highness has, therefore, instructed the Agent to request me to give you a friendly warning on this subject, and to advise you to desist altogether from teaching or preaching amongst the Persians, either at your private houses, in places of worship built by you, or elsewhere. The Agent adds that if you disregard this warning, the Persian Government will be obliged to adopt further measures to insure their regulations being carried out.

I trust you will see the necessity of complying with the orders of the Persian Government in this respect, for if you neglect to do so, your position in the country will be no longer tenable, and your work amongst the Nestorians will greatly suffer in consequence. I am, gentlemen,

Your obedient and faithful servant,

William G. Abbott.

This order awakened our fears and caused us some anxiety for a time, but waiting calmly we soon saw that they did not intend to enforce it, and having given no pledges we are going on with our work. The Sadi-I-Mulk or Foreign Agent as much as told us that they had no desire to interfere with us, but had given the order only to satisfy the urgency of some of the Zealots. And the Sipar Silar or Commander of the Army gave us this word, "That if any Mussulman became a Christian from conviction, he should be protected."

Our work among the Mussulmans then is proscribed both by fundamental law, written and traditionary, and by recent decrees, while practically it is allowed through the permission or connivance of the Governors. On their whims our condition largely depends. This may be seen in the cities of Maragba and Ardebil. In the former, with a well-disposed Governor, our work has prospered undisturbed, while in the latter city it has, by a zealous and stringent Governor, been completely blocked. He has now, however, been superseded by one favorably disposed. In Tabriz we have at times felt the sword of persecution. Our first convert, the Mollah Abdul Husain, was most cruelly tortured, only escaping with his life through the interference of the English Ambassador. Frequently the Farashes have stood at the door of our meeting-room to arrest Mussulmans as they come out, more for the fines, however, than from zeal for law. But in spite of the fears engendered by such things, a goodly number of the followers of the Prophet have enlisted under the banner of Christ. Last year we baptized and admitted to the communion 19 in Tabriz. There is no doubt that many are convinced of the truth who have not the courage or faith to confess it. Mr. Potter believes that if religious liberty were granted, the Church at Teheran would double its members in a year. Our Mussulman helper asserts that there would be 500 in a day, but this may be regarded as a native manner of stating the fact as above given.

On the whole we have great cause to rejoice in view of our degree of liberty. With the law and traditions so explicitly against us it is a cause of thanksgiving that we are permitted to prosecute our work at all. Russia scarcely permits us to pass through her territory. After all let us not judge harshly. What would we do under similar circumstances? Would not ridicule and social ostracism fall upon the American women who should adopt Mohammedanism and don the Eastern veil? Are we willing to allow a plurality of wives under the name of religion? Are not the denial of the prophetic mission of Mohammed and the so-called blasphemous ascriptions of divine attributes to Christ as great offenses in a State where the civil and religious are one? When, therefore, the Government interferes in such matter it
for the purpose of affecting, by their enlightened influence, great and radical reforms in the very structure of society. Neither Turkey nor India, nor any Mohammedan nation, imitates in these things China and Japan, both of which nations have many of their brightest and noblest youth in the schools of this land.

If is, however, an important fact that in an address by Rev. Dr. Jessup before the American Bible Society, several reasons are given for directing Christian efforts in the Mohammedan world. Conceding their numbers to be about 150,000,000, that the countries occupied by them in Asia, Africa and Europe are extensive, that they speak or read thirty languages, and that their nationalities are diverse, he says they are unified by a common faith which has kept them one people for twelve hundred years; he yet boldly asserts that, in the revolution of empires, in the rise and fall of nations, in the present state of the world, and even in some elements or features of that religion, God has given strong and clear indications that the Gospel may and should be given to the Mohammedan world, of which indications we here give a few.

Mohammedans believe in one God. This is an obvious and central starting point. Agreement here is important; disagreement on this point is a radical hindrance. This faith unites them, and keeps them always and everywhere religiously distinct and separate from polytheists. And yet, it seems strange that Christianity, adhering as closely and more intelligently to the same item of faith, makes more progress and achieves larger results in pagan countries than it does in Mohammedan.

The Koran recognizes the Old and New Testament to be the Word of God, and often makes concessions of the authority and teaching of Moses and of Jesus Christ. But, strange to say, a Turkish official is punished because he aids in translating these same Scriptures into the Turkish language. So strong is their faith in Christ as the greatest of all prophets that it is by them regarded a crime worthy of punishment to blaspheme His name. And yet they insult Christians as Franks, as they also persecute Jews.

They are intense haters of idolatry. Iconoclasts, they deface or destroy Roman and Grecian statues wherever in Syria or Palestine they chance to find them. Wherever they have supremacy in Africa, in India, or in China, there they attempt to destroy or extirpate idolatry.

They believe in prayer. Though it is formal, at stated times, and is peremptorily enjoined, yet of its import or of its possible utility they seem to have little idea.

"They believe in preaching. In every mosque is a pulpit." It is used every Friday noon as a place for public instruction and for the enforcement of the teachings of the Koran.

They are a temperate people. By the Koran they are forbidden the use of all wines and intoxicating liquors. And for fear that grapes will be converted into wine, the more orthodox do not cultivate the vine. Drunkenness is therefore rare among them. Their habits of temperance are deemed to be favorable to the reception of Christian
truth, if only the supposed representatives of Christianity—
the importers, venders and drinkers of alcoholic liquors—
can be kept from their ports and commercial cities.

It is obvious that the followers of Mohammed believe
in the need of religion, though it is not so clear that they
feel the need of a thoroughly religious character, such a
character as shall shape and direct their morals, their
lives. Admitting the certainty of retribution, they do
not as a people seem to live with reference to personal
responsibility, and because they are fatalists, attribute
everything, good or bad, to a decree and order of God.
How it is that belief "is going to have a great bearing in
the future, when Mohammedans begin to turn to Christ,
"as Dr. Jessup says, is not so clear. It certainly does
away with all responsibility, or the idea of responsibility.
Taking a more general view, it is certain that, "in the
conflict between civilization and barbarism, Islamism
must be the loser." Its genius is contrary to the spirit
of modern civilization. The principles of finance and
commerce taught in the Koran are wholly unlike those
which prevail in all Christian countries, especially in
reference to paying interest for the use of money, or on
bonds, and to the establishing of banking institutions.
Intercourse with other nations must do away with these
ideas and practices. The growth and advancement of
Christian power in the world are surely encroaching on
all false religions. Millions of Mohammedans are to-day
under the rule of Christian powers, British, Russian,
French and Dutch.

It is a fact of much moment and interest that, while
the Koran is not being rapidly multiplied nor widely
circulated by an active organization, the Bible is trans-
lated into both the Arabic and the Turkish language,
and is being sent into all countries where these languages
are either spoken or read. In all these things Christian-
ity has advantage; and in the increase of Christian
thought and civilization, Mohammedanism, like any other
false religion, must decrease.

In giving reasons for the establishing and early success
of Mohammedanism, Dr. Paley enumerates several which
Dr. Jessup affirms are favorable to its overthrow in the
success of Christianity in Mohammedan countries.
Among them are their descent from Abram through the
line of Ishmael, their belief in one Supreme Deity,
their opposition to idolatry, their recognition of the
authority of Moses and Christ, and their acceptance of
the doctrine of future retribution. Besides these, as
reasons for its early successes, are the incentives of a vo-
luptuous paradise, the rewards of martial victory, and the
dogma of inevitable predestination of all events—all of
which shall ultimately be used for the promotion of
Christianity in Mohammedan countries. — Northern
Christian Advocate.

"Islam is an Arab, an Ismaïlite faith—its hand
against every man." Mohammedans glory in the name
Ismaïl. They are the people; all else are kafirs, in-
dels. Mohammed offered to men their choice of three
things—"Islam, slavery, or death."
about 2,000, dwelling chiefly in the four sacred cities—Jerusalem, Safed, Tiberias, and Hebron. Of the Samaritans not more than 150 are now found in and around Nablous (Shechem). Of nominal Christians, there are a few belonging to the Greek Church, the Roman Catholic, the Armenian, the Coptic and the Nestorian churches. The rest are Mohammedans. Palestine, around which so many sacred associations cluster, is now a land of ruins and desolation. "Strange that it should be called a mission field," says Christlieb, "yet it is a mission field and a hard one also, yielding little fruit." It is perhaps the least hopeful at the present time of any mission field on the face of the earth. The English Church Missionary Society has maintained a mission in Palestine for many years. Mr. Gobat, a German missionary employed by this Society, who labored for many years in Egypt and Abyssinia, was appointed Bishop of Jerusalem in 1848, and for thirty years after his name was a household word with every Protestant who visited the Holy Land. Their staff of missionaries is at present six, with as many stations—Jerusalem, Jaffa, Nablous, Nazareth, Gaza, and Es Salt. In connection with these are a number of schools, as also at Bethlehem, and one or two other places. The London Jews' Society has a church on Mount Zion where services are conducted in English, German, and Hebrew; also an hospital. There are also German societies at work. The total number of Protestant Christians is about 1,500, with as many children in the schools.

The first resident Protestant missionary in Jerusalem was the Rev. Levi Parsons, who along with the Rev. Pliny Fisk was sent to the East by the American Board of Commissioners for Foreign Missions, in 1820. Landing first at Smyrna, they found good friends by whose advice they spent some six months at the famous Greek Seminary on the Isle of Scio, the principal of which was noted for oriental scholarship and also for his freedom from sectarian prejudice. Here they spent their time in acquiring the languages of the East. Mr. Parsons reached Jerusalem in February, 1821. But at the end of three months his health gave way. Two years later he died from fever at Alexandria. In the beginning of 1823 the Rev. A. B. Dodge, M.D., with their wives, were sent to receive the cause. After a few weeks Mrs. Thomson died; Dodge also died. Mr. Whiting was driven away by ill health. The only one who remained for any length of time was Mr. Launeeu. In 1843 the mission was finally given up, having lost twenty laborers by death in as many years. The missionaries were transferred to Syria, and Dr. Thomson, the celebrated author of "The Land and the Book," is now the sole survivor of the band. The only monument of their work in Palestine is a little grave-yard on Mount Zion near the so-called Tomb of David.

II. EGYPT—the eldest of all civilized countries—is also a land of colossal ruins, which amid surrounding desolation still stand to attest the truth of history. Before the days of Abraham, Egypt had become a great nation, and all through the Bible times it has a conspicuous place. In 332 B.C., it became a Greek colony under Alexander the Great. In 30 A.D., it became a Roman province. Tradition assigns the introduction of Christianity at Alexandria to St. Mark. Some think Apollos was the first Christian teacher in his native city. The first historic name, however, according to Eusebius is that of Pantaenus A.D. 180. At all events Alexandria became the seat of a great Christian school and of a patriarchal see outranking even Jerusalem and Antioch, though subsequently eclipsed by Constantinople and Rome. It was long famous for its magnificent libraries. Here Clement and his pupil Origen, and Athanasius taught the Christian religion in opposition to the gnostic sects. But like all the other early Christian Churches, that of Alexandria died of inertia. The city and the country of which it was the capital became an easy prey to the followers of Mohammed in A.D. 640, and rapidly sank into ignorance, poverty, and bigotry. The present population of Egypt is about 5,250,000. The Pasha, or Vice-roy, is nominally a vassal of Turkey, but is practically invested with absolute power. Alexandria has still a population of 200,000. For many years the Church of Scotland has here maintained a mission to the Jews under the care of Dr. Yule, the minister of St. Andrew's Church, connected with which are thirty communicants. In the mission schools there are between three and four hundred scholars. The Chriscona German mission has stations and industrial schools in Alexandria and Cairo and at several points along the Nile. The chief missionary agency, however, is that of the United Presbyterian Church of America, begun in 1854, whose central premises are in Cairo. They have eight ordained foreign missionaries. They have six organized congregations with native pastors and elders, about 800 communicants, and 2,000 worshippers. They employ six American female teachers, eleven native pastors and preachers, and seventy native evangelists. "The Presbytery of Egypt" was represented in the late
Presbyterian Council by the Rev. S. C. Ewing, one of its members, who stated that there was not among all the Presbyterian Churches a more harmonious and orderly Presbytery.

III. SYRIA. This mission field, immediately north of Palestine, is 150 miles in length, with a breadth of about 50 miles. It embraces a population of less than a million—"and a more complex, fragmentary, and antagonistic million cannot be found in any part of the world." One half are Mohammedans, proud, cruel and oppressive. The nominal Christian sects include about 250,000 Maronites, and 150,000 of the Greek Church. The Druze, numbering about 50,000, are found in the Lebanon region and about Damascus. The Maronites are bigoted Romanists, very ignorant and wholly under the control of the priests and the patriarch. The Druze are a peculiar race, bold, vigorous, and industrious, but extremely superstitious. They believe in the transmigration of souls. Yet they are, and always have been, the friends of the missionaries. Of late, many of their most enterprising youth are seeking a higher education in the mission seminaries and in the college at Beirut. Light is beginning to make its way among them. Small fragments of the Bedouin Arabs are also met with in all parts of the field, but they as well as the Mohammedans are as yet all but inaccessible to direct missionary labor, still, even among the Mohammedans, influences are at work which tend slowly but surely to break down the wall of separation. The Syrian mission was commenced in 1823 by Rev. Dr. W. Goodell and Isaac Bird, of the American Board. Owing to the opposition of the Greeks and Maronites it was abandoned for a time, but it was renewed in 1830 by Mr. Bird, and entered upon a career of steady growth and prosperity. Churches and schools were established and the number of missionaries increased from year to year. In 1844, the Syrian Protestant College was founded at Beirut and placed under the presidency of Dr. Daniel Bliss. It is a splendid Institution, with faculties in Arts, Law, and Medicine. In 1870 the mission was transferred to the Board of Foreign Missions of the Presbyterian Church, U. S., by whom it is now carried on with great energy and success. The head-quarters is Beirut, an important commercial city of 80,000 inhabitants. The college has already sent forth 110 graduates, and has now 107 students enrolled. The Theological seminary has eight students, and the female seminary 146, including the primary department. Dr.Jessup's Sabbath-school has 400 scholars. Besides Beirut, there are four other principal stations of the Board—Abieh, Sidon, Tripoli, and Zahleh. The number of ordained missionaries is 14; female missionaries, 21; native pastors, 4; licensed preachers and teachers, 159; communicants, 810; Sabbath-school scholars, 2,400. The Church of Scotland has a resident missionary at Beirut, and a church with an average attendance of 120; 58 communicants; a staff of teachers and native assistants, with 588 boys and girls in the schools. The Free Church of Scotland mission in the Lebanon district, employing an ordained missionary, a medical missionary, and a staff of assistants, is also finding its way to the hearts of the people by instructing their children. Their principal station is at Shwier, 20 miles north-east from Beirut. The Irish Presbyterians and the American United Presbyterians are also represented in Syria. The whole number of Protestants is 29,083.

In Turkey proper, the mission fields extend from Monastir, in Macedonia, to Mosul on the river Tigris, a distance of fifteen hundred miles. There are no less than seventeen different societies represented. The work, however, is mainly in the hands of the American Board of Commissioners for Foreign Missions, who have more laborers in the field than all the rest combined. The last annual report gives the names of one hundred and fifty-two persons constituting the working force of American missions in this country, of whom sixty-five are ordained missionaries, the remainder being female missionaries—including the wives of the ordained missionaries. The number of central stations is 17; out-stations, 241; native pastors, 56; other helpers, 409; churches, 20; communicants, 6,318; under instruction in the various schools, 12,257.

IV. EUROPEAN TURKEY includes Bulgaria, eastern Roumelia, and the old province of Macedonia. The mission directs its attention chiefly to the Bulgarian population who are found scattered all over European Turkey. They belong to the Greek Church and are the descendants of an ancient race who emigrated from the north of Russia in the sixth century and planted themselves in this more inviting part of the world. Where for a long time they defied all the efforts of their southern neighbors to dispossess them. After many hard battles for independence they lapsed into a Greek province, and finally, fell under the yoke of the Turkish Empire, from which, however, they have been recently emancipated, and are again an independent community. They are an intrepid and thrifty people, and it is confidently expected that, when "The Truth" shall make them free, they will not only rise to a higher plane in Christian civilization themselves, but that their intimate connection with Russia, by race, religion, and language, may make them valuable instruments for evangelizing the 80,000,000 of that country. This is the most recent of the American missions in Turkey, having been commenced in 1858. The present staff of the Board consists of ten ordained missionaries, with their wives; 4 principal stations; 12 out-stations; 10 native pastors and preachers; 93 teachers and helpers. The central stations are at Constantinople, Philippopolis, Samakov, and Monastir, at each of which are churches and schools. At Samakov a Theological Institution has been established, in which were 28 students last year. The Church of Scotland has also two important and flourishing centres of mission work in this field,—namely, Constantinople and Salonica. It is a hopeful field, and the labors of the missionaries are telling powerfully on the intellectual and political life of the people. "The men trained in the mission schools
are taking the lead in the social and political movements of the day and, especially, because of the confidence felt in their integrity." "The missionary teaching," says the Marquis of Bath in his recent volume, "has permeated all Bulgarian society and is not the least important of the causes that have rendered the people capable of wisely using the freedom so suddenly conferred upon them."

V. WESTERN TURKEY. This comprises the peninsula of Asia Minor from the Dardanelles to Sivas—a region of great historic interest. It includes the site of ancient Troy, as well as those of "the seven churches." A heap of ruins marks the site of the magnificent city of Ephesus. The mean village of Isnik—too small even for a mission station—standing amid gardens and cornfields, and surrounded with the ruins of splendid edifices, is all that remains of the once famous city of Nicea, where the Nicene Creed was drawn up in A. D. 325, by the Council over which Constantine presided. Constantinople, unsurpassed for beauty of situation and, from a strategic point of view, one of the most important cities in the world, is the great centre of mission operations. Its population is about one million; one-half are Moslems, one-third, Greeks and Armenians, the rest a motley crowd from all parts of the world. Here is situated the "Robert College," so called from its founder, the late Mr. Christopher Robert, of New York, who contributed to it since its commencement, in 1863, more than $175,000. In this splendid Institution there are now 200 students pursuing their studies in the highest departments of education. While avowedly a Christian College, it has no connection with the mission, though tributary to it in many ways. The "Bible House" is also a prominent centre of evangelical work. In it both the British and American Bible Societies have their offices. Here the Scriptures have been translated in the many tongues of the Empire and people of all nationalities are engaged in preparing a Christian literature, including four weekly newspapers to be scattered throughout every part of the country. The Church of Scotland has a well-appointed mission at Smyrna—the old home of Polycarp—where Rev. Mr. Charters and his wife, with a staff of assistants, provide religious instruction to 369 scholars, chiefly Jews and Greeks. In Central Turkey the Americans have seven stations; 85 out-stations; 28 churches; 22 ordained missionaries; 42 female missionaries; 19 native pastors; 114 native preachers and catechists, and 69 teachers and helpers. There are three high-schools for young men and seven for girls. The Theological Seminary at Marsovan had twenty-three students in attendance last year. We have already learned how the pioneer missionaries, Pliny Fisk and Levi Parsons landed at Smyrna in 1821, and thence proceeded to Palestine. But Palestine was not to be their field of labor. Jonas King, who went three times to Jerusalem, was destined to spend his days in Athens. William Goodell, who also desired to labor in Palestine, never saw the city of the Great King, but was led to settle in Constantinople. Smith and Dwight sent out on an exploring expedition, in 1829, they almost be said to have discovered the old oriental Christian Churches existing in Asia Minor, so little was previously known about them. Chiefly through their representations, the American Board, saw it to be their duty to enter upon the great work in which they have now been engaged for fifty years. It was in 1831 that the work was begun in Constantinople by Mr. Goodell. At that time the Armenians were the most influential class in the capital, and they gave the missionary a hearty reception—even the Patriarch blandly assuring him that, so great was his love for him, had Mr. Goodell not come to visit him, he must needs have gone to America to see Mr. Goodell! Adding many other protestations of friendship, all of which, however, were speedily forgotten. So soon as it was discovered that the Protestant doctrines were wholly at variance with the dead formalism of the Armenian Church, a pronounced and bitter persecution followed. An order was obtained from the Sultan for the expulsion of the missionaries. Armenian, Greek and Mohammedan combined to crush out the new religion. The converts were excommunicated, arrested, imprisoned, and banished. Bulls were issued prohibiting the reading of all the missionary books. Anathemas were proclaimed against "the heretics." But Sultans do not live forever. When opposition was at its height, this ruler suddenly ceased from troubling. By a remarkable providence the young Sultan who succeeded him, in 1839, commenced his reign by granting his people a charter of civil protection and religious liberty. The missionaries took advantage of the new state of affairs, and prosecuted their work with renewed diligence. A spirit of enquiry increased among the Armenians proportionately to the efforts to put it down. A widespread reformation set in, and extended to every important town in the Empire. Station after station was opened: one band of missionaries succeeded another; and the foundations were laid of churches and seminaries over the whole land. The opposition of the old church authorities became fiercer than ever. They took the law into their own hands. At their instigation the missionaries and converts were pelted with stones, even in Constantinople. The little band at Nicomeedia were driven to worship in the fields, like the Scottish Covenanters. The missionaries were expelled from Aintab by the governor and driven out of the town by the Armenian school-boys and teachers. But the work went on. Hitherto the missionaries had aimed at the reformation of those old dead churches, now they resolved to form a separate organization. The first evangelical congregation was instituted at Constantinople on the 1st July, 1846, followed by others at Nicomeedia, Adabazar, and Trebizond. In the following year the Protestants were recognized as an independent community. The next important era in the history of the mission, resulting from the Crimean war, was a still further concession extorted from the Turkish government by Lord Stratford.
de Redcliffe, the British Ambassador. This was known as the "Hatti Hamayoun"—a solemn obligation on the part of Turkey that henceforth no person should be persecuted for his religious opinions in the Empire. This became law in 1860. The battle had been fought and won. By the recent treaty of Berlin it is agreed that the civil disabilities of dissentients from the State religion shall cease; that all persons without distinction of creed shall be admitted to give evidence before the tribunals, and that liberty to worship according to every man's conscience shall be assured to all.

VI. CENTRAL TURKEY. Among the thirty-seven stations and out-stations in this section is Antioch, the old "Queen of the West," whither the disciples who had been scattered abroad by the persecution following the death of Stephen went, preaching the word, Acts 11: 19. It was then a splendid city of 200,000 inhabitants. Here Paul and Barnabas preached a whole year. Later, it took rank with Jerusalem and Alexandria as the seat of a patriarchal see. Ten Christian councils have been held at Antioch, at which Arianism and other heresies were condemned. At one time it had three hundred and sixty Christian churches. Since then it has been twenty times overturned by earthquakes, and as often sacked and burned by invading armies. It is still the residence of a patriarch of the Greek Church. There is here a Protestant church with a native pastor under the American Board. The Irish Presbyterians have large and flourishing schools. But the modern town, called by the natives Antakieh, is little more than an unsightly village interspersed with ruins. Tarsus, in St. Paul's time "no mean city,"—now a poor filthy place of 20,000 inhabitants—is again placed under the influence of evangelical Christianity. But the chief stations of the American Board are at Aintab, Maraeh, and Hadjin. The college at Aintab, commenced in 1874, has eighty students. The theological seminary at Marash graduated eight students in 1878. Altogether the Central Turkey Mission has 8 ordained missionaries, 20 native pastors and preachers, 64 teachers, and 2700 communicants.

VII. EASTERN TURKEY. This part of the field is on many accounts worthy of special mention. Armenia is the home of the people among whom the principal successes have been gained in the other parts of the Empire; and a very interesting people they are—enterprising, shrewd, and industrious. They have been called "the Anglo-Saxons of the East." The country is full of ancient traditions. The people themselves claim that their race sprang from Haig, the son of Togarmah, mentioned in Genesis 10: 3 as the grandson of Japhet. Hence they call themselves Haika. Originally a part of the Assyrian Kingdom, Armenia fell into the hands of Alexander the Great. Since that time it has changed masters many times and fought many battles for independence. Christianity was introduced into it very early, and became the State religion in the beginning of the fourth century. Many have been the persecutions of the people on its behalf. In 1583 Armenia was overrun by the Ottomans who treated the people with such savage cruelty that great numbers of them fled the country. The larger part of it was annexed to Turkey; the rest was divided between Russia and Persia. The Bible was translated into the Armenian language as early as A. D. 410, and is still found in the churches, but as the old Armenian is not understood by the people, it is practically a sealed book to them. They believe in the worship of saints, the confessional, and penance: they hold to transubstantiation, baptismal regeneration, and priestly absolution: they have a multitude of fast days. The authority of the patriarch has been, until quite recently, despotic. About twenty-five years ago, Messrs. Wheeler and Allen, Missionaries of the American Board, entered upon this field where the work has since been prosecuted with remarkable skill and success. The following are the latest statistics,—four stations—Harpoort, Erzoom, Van, and Mardin: 119 out-stations: 33 churches: 14 ordained missionaries: two of them physicians: 23 female missionaries: 61 native pastors and preachers: 123 teachers: 30 other helpers: 2000 communicants. Two of the missionaries are Canadians—the Rev. Robert Chambers, formerly of Whitby, Ontario, and his brother, the Rev. W. N. Chambers. They joined the Mission in 1879 and are stationed at Erzoom. From the first, the object of the American Board here, as elsewhere in Turkey, has been to introduce a self-sustaining and self-propagating church. Their plan has been to ordain elders in every congregation, to leave each to choose its own pastor and to undertake his support. One half the congregation are now self-supporting, and the Board is already beginning to entertain the idea of withdrawing from the field and leaving the natives entirely to their own resources. The college at Harpoort is flourishing in all its departments, having 147 pupils at the present time. On the whole, there is a marked improvement in the condition of the people. The cause of temperance has been advanced. Woman has been wonderfully elevated in the social scale. Family worship is observed. The Sabbath is respected. Already there are in Armenia twenty-five Young Men's Christian Associations.

The Eastern Turkey Mission did not confine its attention wholly to the Armenians. It extended its influence southward to Oroomiah and Mosul, thus carrying the gospel into the region of "the Fall." Here the missionaries came into contact with another ancient race which for many centuries held an important position among the Christian Churches—the Nestorians. These derive their name from Nestorius, a native of Syria, who became bishop of Constantinople in A. D. 428, but who was soon afterwards deposed and banished to Egypt for alleged heretical opinions. Many, however, in the East, espoused his opinions; a new "school" arose, and in course of time the Nestorian became the State religion of Persia, and entered upon a long career of usefulness. Its missionaries travelled over all Asia and planted missions in
China and India, in the 7th century, of which traces remain to this day. The Nestorians are now a very poor illiterate people, numbering about 140,000, whose intellectual life has been crushed by the persecutions of Papists and Mohammedans. They are more orthodox than the Armenians. The Bible is recognized by them as the supreme canon of faith: auricular confession, image-worship, and the belief in purgatory are abjured. Among this people the American Board began a mission in 1838, when Mr. and Mrs. Perkins were appointed missionaries to Oroomiah. Two years later they were joined by a medical missionary, Dr. Asaheb Grant, who soon acquired a wonderful influence over the people. He advanced to Mosul, on the lower Tigris, immediately opposite the site of Nineveh. He penetrated the mountain fastnesses of Koordistan, and wherever he went he met with a kind reception from the Nestorians. But this "beloved physician" was stricken down with fever and died at Mosul, 24th April, 1844. He had been the life and soul of the Mission, which survived him only a few months. For reasons which need not be entered upon, the Board withdrew from the field in the course of that summer, and the surviving missionaries, Dr. Smith and Mr. Laurie, were attached, the former to the Armenian, the latter to the Syrian Mission. The American Presbyterian Board now occupies this interesting field. At Oroomiah they have established a college, a female seminary, and a hospital. They have eight ordained missionaries; 14 female missionaries; 87 native pastors and preachers; 28 churches; 1521 communicants, and 2000 scholars in the various schools.

The "Turkish Missions' Aid Society" has proved a valuable auxiliary to the American Board in carrying on their work in these lands. This English Society was instituted in 1857, not for the purpose of founding new missions of its own, but to aid the missions of the American Board. The Earl of Shaftesbury at one of its anniversaries paid this high tribute to the work of the American Board. "I do not believe," he said, "that in the whole history of missions, I do not believe that in the history of diplomacy, or in the history of any negotiation carried on between man and man, we can find anything to equal the wisdom, the soundness, and the pure Evangelical truth of the men who constitute the American Mission... they are a marvellous combination of common sense and piety." It is scarcely necessary to add that the Press has all along been one of the most powerful and efficient agencies used by the Board. From 40,000 to 60,000 copies and portions of the Scriptures are put into circulation yearly, by the agencies of the American and the British and Foreign Bible Societies at Constantinople, in the different languages of the Empire; so that Bulgarian, Turk, and Armenian have now free access to the Word of God and to an extensive range of Christian literature, besides, in their own tongues. Illustrated monthly magazines for the children find their way into almost every town and village. Tracts and School-books, Bible-Dictionaries, Commentaries and Concordances, "Confessions of Faith," Treatises on Philosophy, Science, and Theology may be obtained everywhere. What Goodell, Dwight, Jonas King, Riggs and their coadjutors have done for literature in the West, has been equally well-done by Dr. Eli Smith and Dr. Van Dyck in Syria. "Through their scholarly labors the Beirut press has produced one of the most accurate and beautiful translations of the Scriptures to be found in any language, and of which many thousand copies have been circulated.

Such is the "leaven" that in the providence of God has been skillfully deposited, and is now working in these seven missionary fields of this great Empire. Can it be doubted that it is destined to leaven "the whole lump." Mohammedanism, as was stated at the outset, is very difficult to deal with, but the building up of a vigorous, self-propagating protestantism, and the manifestation and presentation of "religion pure and undefiled" in and around the strongholds of Islam will certainly, sooner or later, solve the problem. There are elements in the system which may not be left out of the discussion, and which if fairly considered removes the solution of the difficulty from the sphere of impossibilities. These, among others, are mentioned by Dr. Jessup, of Beirut, whose residence for twenty-four years in Syria entitle him to speak authoritatively on this question:—(1) The Mohammedans believe in the unity of God. (2) They reverence the Old and New Testament Scriptures. (3) They reverence Christ as the greatest of all the prophets before Mohammed. (4) While regarding all but themselves as infidels, they have some respect for Christians and Jews, as "the people of a book." (5) They hate idols and idolatry with perfect hatred. (6) They reverence Law. (7) They practice total abstinence from intoxicating drinks. (8) They have no respect for a man who has no religion. (9) They have implicit confidence in the word of an Englishman. (10) They believe that Protestantism is the purest form of faith in the world—the nearest in doctrine and worship to their own. (11) They are beginning to repose confidence in the integrity of the American Missionaries. (12) It is the common belief of the Moslem that in the latter days there will be a universal apostasy from Islam—when the true faith, as they account it, will cease to exist. These additional facts may be taken for what they are worth:—Seventy Mohammedan boys and seventy Mohammedan girls attend the protestant mission-schools in Cairo. Of 132 girls attending the protestant female school at Sidon, ninety are Mohammedans. Of the 4780 girls who attend the protestant schools of Syria, one thousand are Mohammedans. If all other means fail to draw the Osmanli to Christ, it may be that the words of Isaiah shall yet be verified in their experience: "And a little child shall lead them."

"One of the obstacles in Islam is the Koranic misrepresentation of the person and teachings of Christ."
Missionary Work in Turkey.

Lieut. N. H. Barnes, of the United States Navy writes to the Christian at Work of Mission Work in Turkey, introducing the subject by an account of the introduction and faith of the Turks. He says: "Having lost faith in their dissolute gods, the Greeks readily accepted Christianity, and under this religion the great Eastern Empire was founded and flourished. But superstition was encouraged as a means of securing temporal and religious power. The people relaxed into a state of ignorance, and became physically as well as intellectually inferior, thus preparing the way for an easy conquest by the Turks. The natural tendency of the people toward polytheism was fostered, or rather humored, by the canonization of a large number of saints, whom many of even the more intelligent came to regard as possessing certain attributes of divinity. The people became in time so ignorant that now there are whole nations who, though nominally Christians, worship with scarcely an idea of their faith, and with no knowledge of the Bible or of its teachings. The Turks finally seized upon this whole district, and by immigration introduced Mohammedanism, which has thus become the prevalent faith, though it has had no proselytes. The Semitic races are peculiar in their belief in absolute monotheism. That is the one distinctive feature in the Jewish religion, found also in Mohammedanism which sprung from it. The Moslems believe in Jehovah, and regard both Jesus and Mohammed as His prophets, but do not ascribe divinity to either. Turkey is peopled to-day principally by the Christian descendants of its former inhabitants, by the Mohammedan Turks and by Jews, most of whom are very ignorant and degraded, and they present a fine field for missionary work. In the large cities may be found many residents from all parts of the world, and almost every language of Europe and of Asia is spoken in Smyrna and in Constantinople.

Christian missionaries have been at work in Turkey for a number of years. Their influence has been greatly felt, and they have accomplished a good work. It is a field peculiarly favorable for the success of their efforts. By opening schools and offering a means of education to the people, and by circulating Bibles and religious works among them in their own language, they are led to a knowledge of Christianity and of morality, which with many of them accords with their faith, but of which they have little conception. It is by no means by the education of the people that most good is to be effected. Among the Turks and Jews little progress is made, as they are not willing to admit the divinity of Christ, but they, like the others, are feeling the influence of the missionary work. The schools of the missionaries are well patronized, and the native schools, jealous of their success, are making great efforts to keep pace with them. At the Bible House in this city, not only are the Bible and religious books translated and published, but also secular books for text-books in the

schools and newspapers in several tongues. The large number of papers published in different languages shows more than anything else the advancement of popular education.

The A. B. C. F. M. have four distinct missions in Turkey, of which the two most important are probably the one here and that at Magnesia, near Smyrna. Connected with each are men whose names are well-known in connection with this work, and who have devoted many years to their labors in these distant lands, and younger men with no less zeal and ability are replacing those who, because of declining years or enfeebled health, are compelled to leave the service. I had the good fortune to form some most pleasant acquaintances among these missionaries, and I am particularly indebted to the Rev. Mr. Crawford, of Magnesia, and the Rev. Mr. Pettibone, of this city, for their kindness, both of whom held Sunday services on board. At Magnesia is a large girls' boarding-school under charge of a Miss Chil, and in this city is a college for young men. Both of these schools are well patronized and eminently successful. The missionaries have had great difficulties to contend with, but the results of their labors are very satisfactory, with a still more promising prospect for the future. Mr. Crawford writes me: "Turkey is a slow country, and all things move slowly, but we have faith to feel that there is a deep undercurrent which will yet open into a wide stream, and that this country, so beautiful for situation, is yet to experience the same results that England and America have felt from the Gospel."

There are also other laborers in the field who are probably equally successful. The more important are the English and Scotch missions. There are also some private enterprises, as the "Rest" here and at Smyrna. The latter is a temperance restaurant and reading-room, designed especially for sailors, to afford them a pleasant resort on shore that is free from the temptations that ordinarily beset them. This institution is partly English and partly American. An Englishwoman, Miss Grimstone, is in charge, and either she or one of her assistants visits nearly every vessel that comes into the harbor. On Sundays church services are held there by an American Greek, who is an able man, and draws large audiences.

The great need now in this missionary work is for competent native men and women to send out as pastors and teachers to the towns in the interior of the country. There are many bright boys and girls in the schools, and in them is great hope of future workers. The Master will direct their efforts and make them fruitful for great good in His cause. Christians throughout the world will aid them with their sympathy and with their prayers, and doubtless great success awaits them in leading others to the throne of Jesus.

Constantinople.

"Islam is an intensely formal and ritual system."
Palmyra.

Palmyra is supposed to be the ancient Tadmor built by Solomon. It was intended as a resting place in the great desert, and is situated midway from Jerusalem to the Euphrates. When the Roman Emperor Valerian was conquered and captured by the Persians, Odenathus, of Palmyra, marched against them, defeated them, and took the whole Province of Mesopotamia. At this period Palmyra was in its glory. Her Temple of the Sun was very beautiful, and her Colonnade, the grand promenade of the ancient Palmyrians, was very imposing. In the picture on the opposite page is seen the present condition of its massive pillars, grand even in their ruins. Now the ruins of the city cover a large plain, and are inhabited only by a few Arab families.

Syria Mission of the Presbyterian Church.


AMRIL.—Rev. Messrs. William Bird and Theodore S. Pond and Mrs. Pond, Mrs. Emily S. Calhoun, Miss Emily S. Bird and Miss Susie H. Calhoun.


TRIPOLI.—Rev. Messrs. Samuel Jessup and Oscar J. Harden and their wives; Rev. C. W. Calhoun, M. D., Miss Harriet La Grange and Miss Fannie Candall.


In this country.—Rev. William M. Thomson, D. D., and Mrs. Bird.


Statistics.—12 ordained missionaries, 4 native pastors, 28 licentiates, 128 native teachers, 12 churches, 877 communicants. 2883 Sabbath-school pupils, 8 theological students, 273 male students in the higher boarding schools, 182 pupils in girls’ boarding school, 91 common schools with 2688 male and 1651 female students.

The Annual Report of the Missionary Board made in May furnishes us with the above list of names, and the following account of the mission:

During the last year Mrs. F. W. March was added to the mission, and Rev. William F. Johnson and wife have returned home and are no longer connected with the mission. Miss Mary M. Lyons returned on account of impaired health. Mrs. Emily Danforth died.

At Beirut a Sabbath-school hall or chapel was completed during the year through the liberality of Mr. and Mrs. Henry Dale, of New York. Two interesting schools have been established at Ras Beirut, one for girls with 40 pupils; another with 35 boys. These are supported from sources independent of the Board. The Theological Seminary graduated 8 students and received 8 more for a new class. The girls’ boarding-school in Beirut numbers 31 boarders and higher day scholars, though sixty have been enrolled during the year. The primary department enrolled 100 names with an average attendance of 80. The total number of students in all departments of the Protestant College was 122.

On the Abeih field the work has prospered. The Druses of Beisaor have been found unusually accessible. The girls’ school at Schweifat has been enlarged and advanced in interest by the presence and labors of Miss Susie Calhoun.

The work of the Sidon field has suffered a diminution by the decrease of the laborers. There are some 35 native helpers laboring in different capacities. The churches are 4 with 20 out-stations. During the year 28 were admitted and 30 infants were baptized. The Female Seminary has numbered 43 boarders. The day school has numbered from 80 to 100, of whom a majority are Moslems and Jews.

In the Tripoli field, 39 helpers have taken part in the work, 14 of whom are teachers and preachers. Regular services have been conducted in 18 different places, with an average attendance of 800. Twenty-one common schools have been maintained, with 827 pupils, though 1,200 different ones have been in attendance. There are 15 Sunday-schools, with 515 pupils. At the high school for boys, 50 pupils have been in attendance. The Female Seminary has had 80 day pupils and 3 boarders.

The Zahleb Station has been reinforced by the accession of Mrs. March. Maalaka, Perzul, Tolya, Shalifa, Jeditha, Ain Berday, Balnbeck, Kefreiz, Kibhiry, Talabya, Cob Elias, Ain Zibdy, Sughbin, Aiteneeth, Meshgara, and Carain are centres of missionary work. The British Syrian School Committee has co-operated vigorously in the education of women and girls, having sustained two English ladies, seven native female teachers, and five Bible women.

Rev. Dr. Jessup writes from Mt. Lebanon, Syria, August 11, 1881, to the New York Observer, of the Educational Work in Syria as follows:

The Syrian Mission of the American Presbyterian Church has three Female Seminaries along this ancient Phœnician coast, which are doing what may be justly called a great work for the Syrian people. They are located at Beirut, Sidon and Tripoli, and, while they have a common work and a common object, represent the three phases and stages of female education at the present time in Syria. Beirut Seminary is conducted on the principle of the highest and best education the country demands, on a paying basis. Sidon School gives a gratuitous education, requiring nothing in the way of pay, and giving a sound Christian education. Tripoli School is a compromise between the two plans, receiving both pay and charity pupils.

The Beirut Seminary is the lineal descendant of the schools taught by Mrs. Eli Smith and Dr. and Mrs. De Forest many years ago. In the outset, education had to be entirely gratuitous, and the few girls entrusted to the American Mission were fed, clad, and taught at Mission
One can imagine the look of horror and disgust with which some of the eminently fossil offends and boys of Syrian society will read the words of Dr. Van Dyck. The mere suggestion of sending young men for instruction to the Arab girls will make many a man rub his eyes and look around to see whether "the resurrection has risen" or whether these words are actually meant in earnest.

The late annual examination of Beirut Seminary was conducted in writing. It was a singular sight to see a company of Arab girls scattered about a long room, each with her questions, pens, ink and paper, writing out her answers without aid or prompting. In addition to the regular paying department, this school also has a normal class of young women under special training for the teachers' profession. Needy girls can enter this department on scholarships and receive instruction, while at the same time teaching certain classes in the Primary Department. English, French and music are taught to those paying for them. All the boarders attend church twice on Sunday, besides going to the Sabbath school, and are thoroughly instructed in the Bible. It is well known in the community that the Bible stands at the foundation of this Seminary, and it is gratifying to see so many girls of various sects placed in such a school and paid for by their parents.

Beirut is the centre of influence for all Syria, and is growing in importance. Papa Rome is rearing stately and colossal edifices for female as well as male education, and has thrown down the gauntlet to Protestant missionaries. One Romish seminary for girls in Beirut has cost not less than seventy-five thousand dollars, and another almost an equal sum. We shall not surrender, however, whatever the outward advantages of Romish appliances. God's Word is mighty, and must prevail, and the struggle now in Syria is between that Word and the traditions of men, whether Greek, Roman or Moslem. The result cannot be doubtful.

The Reformed Presbyterian Church in Syria.

The American Reformed Presbyterian Church have an interesting mission in Syria. The Rev. R. M. Sommerville, Corresponding Secretary of the Board of Foreign Missions made a report to the Synod in May from which we gather the following:

The past year has been one of unexampled prosperity in the history of the mission. There are on the communicant roll 104 names, not counting those of the missionaries and their families, 11 in number. The increase of 17 since last report represents 7 native Christians received on profession of faith, 8 from other missions, 2 converts and 2 baptized children of converts from the Annaiyeh. In 11 Sabbath-schools there are 361 children under careful instruction. The religious services, the weekly prayer-meeting as well as the preaching of the Word are well attended. There were 14 day schools in operation during last year, with a registered attendance of 424 pupils, 26 more than were reported last year.

expense. The outcome of those first educational efforts was successful to a remarkable degree. Yesterday I received a call from one of Dr. De Forest's pupils, who is a member of the Beirut Church and at the head of an interesting Christian family. Her whole tone and manner, her Christian refinement, courtesy and intelligence, in such striking contrast with the ordinary Syrian woman, show what Christian education, when generally diffused, will yet do for this whole people. She said her daughter had just received a flattering offer of marriage from a Papal Greek young man of wealth, but had rejected it very decidedly, because of his Papal sentiments, saying: "Let me have a Christian for a husband, however poor, and I shall be happy; but I will not have a man who cannot sympathize with me in religion, however rich he may be." This is a new doctrine for Syria, but it is the legitimate and happy fruit of sound Christian instruction to the mother when at school, and by the mother in her own home.

All the early pupils of the Mission were charity pupils. The people cared nothing for female education, and the girls must be taught for nothing or left untaught. There is no reason to regret such gratuitous education, considering the time and the circumstances. But some fifteen years ago it was thought that in Beirut, at least, the time had come for demanding full or partial payment for female education. The attempt was made. Pupils in training for teachers were received gratis, but others had to pay—some twenty, others thirty, and some fifty or sixty dollars a year, according to their ability. The partial payments were supplemented by scholarships from America. But a sliding scale of charges proved to be an intolerable burden, and Messrs. Everett, Jackson and Thomson found the opening of school in the Fall to be a pitched battle with parents, uncles and brothers, higgling and "jewig" for a reduction in the schedule charges for board and tuition. The wealthy would plead poverty, and by the thousand and one devices of Oriental "salam and kalam" 'wearied the school in the Fall to be a pitched battle with parents, uncles and brothers, higgling and "jewig" for a reduction in the schedule charges for board and tuition. The wealthy would plead poverty, and by the thousand and one devices of Oriental "salam and kalam" 'wearied the teachers. The Mission came to their relief, so the boys' school will be benefited by this book; and if the young men engaged in teaching are ignorant of Natural Philosophy, let them apply to the girls instructed by Miss Jackson, and they will teach them.
The male department of the boarding-school has been transferred to Suadea where it is under the supervision of Mr. Easson. The female department is continued in Latakiyeh, and in the two schools there are 83 pupils.

There is a vacancy in the mission occasioned by the sickness and necessary retirement of Miss Carson, and another lady teacher is much needed. Dr. Beattie, the senior missionary returned from Syria last winter. Thirty-eight native helpers have been actively employed during the year. The people show a great interest in what is being done for their moral elevation. Another ground of encouragement is the increasing liberality of the Church and many friends of the mission in this country. At the close of the last fiscal year, the total receipts were $12,200, an increase of $1,711 over the previous year, and $4,744 more than was received during the year ending April 1870. The missionaries also have exhibited a faithful and self-denying spirit.

"There is much that is fitted to inspire in the waning power of Mohammedanism, and in the manifest passing away of its ability to obstruct the progress of the truth. The expectation seems to be very general that the crescent shall soon give place everywhere to the cross, and in all the events that point to the dismemberment and ultimate downfall of the Turkish Empire, we may and ought to read the Divine approval of our work in Syria." The missionaries of the board in Syria are: Rev. Dr. Beattie, Rev. Dr. Anthony, Rev. Henry Easson, Rev. William Sproull, Miss Wylie.

Persia Mission of the Presbyterian Church.

The last Annual Report of the Board of Foreign Missions of the American Presbyterian Church, and the Foreign Missionary of the same church gives us the following information:

Statistics—9 missionaries, 1 physician, 15 female missionaries, 8 stations, 79 out-stations, 25 pastors, 44 preachers and catechists, 60 teachers, 15 other helpers, 118 places for stated preaching, 2,152 scholars (of whom 536 are females), 149 boarding scholars (of whom 63 are male and 86 female), 1,510 communicants, 287 received on profession last year.

The Persian mission was transferred by the American to the Presbyterian Board nearly ten years ago. Prior to 1870 it was designated as the Mission to the Nestorians. Until this period missionary operations were confined to them; then it was determined to enlarge the work and reach Armenians, Mussulmans, and Jews.

In 1870 another advance was made in a separate church organization. The original plan on which work was based was to reform the old church, which was spiritually dead. This failed. All attempts to carry forward earnest Christian life within her pale were in vain. A trial of more than thirty years was made, and the conclusion was forced upon the missionaries that future success depended upon an entire separation. In 1870 such an organization took place, when nine churches were formed and nine pastors were set apart for the work. This act estranged some of the old friends of the mission, who wished things to remain as they had been. Among them was Mar Yohanan, Priest John of Geog Tapa, and others who sought to arouse a zeal for old churchism and a revival of ancient superstitions, so as to counteract the effects of this movement. Some sought help from England, and were willing to introduce Episcopacy if they could but defeat the separation.

The laborers who were received with the mission were Rev. Messrs. Coan, Cochran, Labarre, Shedd, and Dr. Van Order, with their wives, and Miss Jennie Dean. The statistics of the mission were 1 station and 48 out-stations; 9 pastors, 52 preachers, 46 teachers, 1012 pupils in the different schools, 9 churches, and over 700 members.

As soon as the mission was received there came an urgent request for enlargement. Hamadan was selected as an important point from which to operate upon the Armenians and Mohammedans of Central Asia. In 1872 Tehran was occupied as the second station of the Board, by Rev. James Bassett, and Tabriz as the third station, in 1873, by Rev. P. Z. Easton. At each of these centres churches have been organized, schools established, out-stations occupied, and agencies set in motion that are accomplishing good and blessed results. Hamadan is regarded as an interesting point for aggressive movements.

The organization of churches entrusted with the administration of their own affairs was experimental, but it has thus far worked well, and has developed on the part of the people stability and self-reliance. A regular ecclesiastical system is in operation. Native Presbyteries or Knoxshyas have been formed in the Oromiah fields, and these sometimes meet in the capacity of a Synod. The people have for their guidance their confession of faith, rules of discipline and government. The principle of self-support has been kept before the churches, and though the people are poor, and famine has pressed heavily upon many, there is a steady progress in this direction. Five churches are already self-sustaining and four are partly self-sustaining.

The laborers connected with the mission at the present time are:

Oromiah—Rev. Messrs. B. Laharee, Jr., John H. Shedd, D.D., J. M. Oldfather, Joseph P. Cochrane, M.D. and their wives; Miss N. Jennie Dean, Miss Mary K. Van Duzee, Miss Agnes Cary.

Seir—Mrs. D. P. Cochrane.


Tehran—Rev. S. L. Ward and wife, Rev. John N. Wright, Rev. Samuel G. Wilson, Miss Mary Jewett, Miss Loretta C. Van Hook, Miss Mary A. Clark.

In this country—Rev. James Bassett and wife.

The Rev. W. R. Stocking, now in this country, resigned his connection with the Board in the hope of resuming it at some future time. The relation of Miss Poage was also dissolved on account of impaired health.
A year ago last month Rev. James Hawkes, Rev. S. G. Wilson, Miss M. A. Clark and Miss Agnes Cary sailed as a reinforcement to the mission, accompanied by Miss Mary Jewett who was on her return.

In the Oroomiah district there are 28 parishes, 19 of which have ordained pastors and organized churches, and 9 are supplied by licensed preachers; and the present roll of communicants is 1,328. The additions last year on profession of their faith was 254, the largest number ever received in the same period. The congregations have now four well-defined objects in view in their contributions—the support of their own churches, schools, the poor, and direct missionary work. In the college are 53 students, 51 girls in the boarding school; in the intermediate schools established in 63 villages, 1,777; total 1,944. In this number are found six Moslem students connected with the college, 20 Moslem girls in the female seminary, and a school for Moslem boys in Oroomiah.

At Tabriz, the Musulmans, who form the bulk of the population are not so religious in their fashion as the Tartar Turks. The Mollahs do not now wield the influence they once did over the people, who are more tolerant of hostile opinions than the Sancis of Turkey. The work among them during the year was most encouraging. The attendance at the special Armenian service more than doubled during the year. The statistics of the communicants are: 11 Armenians, 18 Musulmans, 10 Nestorians, 1 Jew; total membership 40. Of these 23 were received during last year. Twelve are women, and eleven other persons are in hopeful probation. A boys' school was organized last year and numbers 35. The training school numbers 10. The girls' boarding school, in the absence of Miss Jewett was in charge of Mrs. Van Hook.

At the Teheran Station there are two organized churches. The membership numbers 31. The girls' boarding school has twenty pupils. The boys' school has 12 pupils. The school at Hamadan has 31 boys and girls in attendance.

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**Independent Mission Work in Persia and the Caucasus.**

The Rev. Peter Z. Easton was connected with the Persian Mission of the Board of Missions of the American Presbyterian Church from 1873 to January, 1880. Since the latter date he has been laboring as an independent missionary. From a letter lately received from him, dated Tiflis, August 22, we make the following extracts:

"For the last two years I have been carrying on missionary work in Persia and the Caucasus, wholly at my own expense, with the exception of one donation of $40, lately received. My expenses this year for family, support of helper, missionary and itinerant tours, etc., will be in the neighborhood of $2,600. Of this about $700 is expended in the Caucasus, where I could expend $1,000 to advantage if I had it. My private means being insufficient for the carrying on of this work, I desire to make an appeal to Christians in America for help. For reference I would refer to Rev. Dr. Irving of the Presbyterian Board, 23 Centre street, New York, and to my brother, Mr. R. T. B. Easton, 10 Spruce street, New York, or to Mr. George McKenzie, of the firm of Singer & Co. Contributions can be sent by draft on Great Britain to Rev. P. Z. Easton, Tabriz, Persia."

Mr. Easton also writes: "I enclose copies of two letters, which I think will be of interest to your readers. For the last seven years I have had steadily in view the object here set forth, an object which at length I have been enabled in great measure, though not yet fully, to obtain. There is some delay in giving the permit, but meanwhile I have been furnished with an official copy of the Grand Duke's letter, which will answer much the same purpose."

The letter written by Mr. Easton was addressed to "His Imperial Highness, The Grand Duke Michael," and was as follows:

"For the last eight years I have been stationed as a missionary at Tabriz, Persia. Owing to the close connection of the Province of Nzer Nejran with the Caucasus, and the fact that the road to and from Europe lies through the Caucasus, I have had frequent occasion to travel in it. From the very first I have noticed how wide and open a field there was here for the preaching of the Gospel. Among all classes of the population with whom I came in contact, Armenians, Mohammedans, and Molochans, there was a desire to hear the Word of God, and among the Christians a desire to know more of that Word than they were able to teach themselves.

"Never have I seen this so manifest as during the present year. On my journey through the Caucasus, accompanied by an Armenian preacher, by the way of Erdebil, Lenkoian, and Baku, I found everywhere a hunger and thirst after the truth, which excited in me the desire and the hope to do more than I had ever been able to do before. When preaching services were held, these were attended not only by the Evangelical Armenians, but largely by members of the old Armenian church, and in one case by as many as twenty Musulmans. The same was the case among the Molochans. When not preaching our time was fully occupied in hearing and answering questions out of the Scriptures. The need of some one to teach them the way of God more perfectly was everywhere deeply felt. For example, after staying five or six days in Shamolsi, both the Molochans and the Armenians begged that we would stay longer. This I would gladly do, but there has, up to the present time, been an obstacle in the way of my stopping at any place for more than a short time, in the fact that the Government does not recognize the right of missionaries to labor in the Caucasus. I was liable, therefore, at any time, to be stopped in my labors, and, in fact, six years ago when I was less acquainted with the customs of the country, this did happen to me.

"Allow me now, Your Imperial Highness, to state a few particulars as to myself and my work. I am a regular ordained minister of the Presbyterian Church of the United States. As a missionary, however, I know noth-
ing of any form of Christianity. It is no part of my work to make men American Christians, to alter in any way their national manners and customs, but simply to do that which Christ has commanded, to preach to them the Gospel, Mark 16:15, and to teach them to observe all things whatsoever Christ has commanded, Matt. 28:19, 20. Questions of church government, confessions of faith, etc., these are questions which the churches in every place and nation are to decide for themselves and form no part of missionary work. I am not connected with any Missionary Society.

"This being so, Your Imperial Highness, my request simply is that I may be allowed as a servant of Christ freely to proclaim His Gospel among the people of the Caucasus."

Mr. Easton was furnished with a copy of a letter written by Colonel Baranoff, the Director of the movable office of the Grand Duke, the Viceroy of the Caucasus, to the Chief of the Highest Council of the Viceroy in the Caucasus, written on July 13, 1881. It is as follows:

"Sending hereby to your Excellency the petition given to the Grand Duke Michael Nicolaîvitich, by the pastor of the American Presbyterian Church, Easton, in which he asks permission to preach the Word of God in the Caucasus, I have the honor to let you know that His Imperial Highness does not find any hindrance to satisfy this petition, and to furnish Mr. Easton with the necessary permit."

The Church Missionary Society among the Mohammedans.

The English Church Missionary Society has missions among the Mohammedans in Northern India, Persia and Palestine. These have been more successful in Northern India than elsewhere. The others while in the country of the Mohammedans are reaching them only partially. An account was given in our last number of the work in India.

**PERSIA.**

The mission in Persia was commenced in 1869, when Rev. Robert Bruce was transferred from India to Julfa, a suburb of Isphahan. The mission was organized in 1875. Mr. Bruce was in charge until last fall when he entered the service of the British and Foreign Bible Society. The mission is now in charge of Rev. Edward F. Hoernle, M. D., who went to Persia in 1879. He is assisted by 10 native teachers. The mission will soon be strengthened, and the secretaries of the Society have been corresponding with Rev. J. J. Bambridge of India, with a view to his being transferred to it. The last report we have gives 1 station, 10 native Christian lay teachers, 55 communicants, 147 Christians, 2 schools with 52 girls and 152 boys.

**PALESTINE.**

"The object of the Palestine Mission is the spiritual enlightenment of the Mohammedans. The means judged most suitable for that purpose are the preaching of the Word, and the establishment of schools for children, among the native Christian population. Most of these schools are occasionally attended by Moslem children; and Moslem adults not unfrequently listen to the public preaching of the Gospel. The advent of religious liberty in this and other parts of the Ottoman Empire, cannot, it is hoped, be far distant. Until that time arrives, visible success on a large scale among the Mohammedans can scarcely be looked for."

Canon Tristam has been visiting the Palestine Mission and found the Church Missionary Intelligence and Record of last month we gather the following from his report. The Native congregations at Jerusalem and in the vicinity are under the pastoral care of Rev. M. Kawar, who is assisted by the advice of the Rev. J. Zeller, the principal of the Diocesan school. The Adherents number 400 of whom 63 are communicants. The Diocesan school has 64 inmates. The girls school in Jerusalem has six Protestant, 45 Moslem, and 28 Greek pupils. The Jaffa Station is in charge of Rev. J. R. L. Hall assisted by a catechist and two schoolmasters. At Lydda there are many Moslem boys in the school which numbers over 100. At Gaza is done more direct aggressive work against Mohammedanism than elsewhere in Palestine. Rev. A. W. Shapira and wife are in charge of four schools, two of which are exclusively for Moslem boys and girls. At Nazalib and its out-stations the Rev. C. Fallscheer is missionary, and there are 139 native Christian Adherents, 61 communicants and 147 children in the schools. The place is a stronghold of Moslem fanaticism, yet many Moslems come into the Bible depot to read and enquire. The mission at Nazareth is in charge of Rev. J. Huber. Of the 400 children attending the Society's schools, 9 are Moslems. Es Sult is in charge of Rev. Chali Jamal. The school has 85 children in attendance, a large proportion Moslem, and among them are three Bedouin boys.

The Statistics of the Palestine Mission are 6 stations, 10 European missionaries, 4 native clergymen, 37 native Christian lay teachers, 214 native communicants, 1885 native Christians, 14 schools, 1142 scholars.

**Reform in Turkey.**

The periodical cry of "Reform" is again coming from Constantinople. The newly appointed Director General of the Revenues is making various propositions to cause the public Bureaus to yield a little something to the fiscal Treasury. The first proposition is to suspend the free list for all imports for the personal use of the foreign consuls. This consular body throughout the Orient is extremely grasping, and not always honest. The amount of articles that come marked for personal use is often astounding. Then the Director proposes to pay the collectors of the revenue an adequate salary, so that they need not steal for a living. Again, a new style of mercantile manifest is to be introduced, with such iron-club oaths and conditions that cheating will not be so easy. And then, when all this is successfully carried out, the State officers are to receive their salaries regularly, so that they will have less motive to speculate and cheat those below them. Now all this is very fine but the old proverb, that "what is born in the bone will not come out of the flesh," is also too true, and those who are familiar with the fiscal affairs of the Sultan know that promising and keeping a promise are two very different things.—N. Y. Christian Advocate.
The New Religion.
BY EMMA LESLIE.

There was a great gathering of the tribe of Koreish at the hill Saafa to hear what their heretic kinsman, Mohammed, could urge as an excuse for forsaking the religion of his nation and the worship of their time-honored gods. Abou Sofian and his wife were the foremost in denouncing the heretic, as they chose to consider him, and did all they could to inflame the angry crowd against him. But when at length the well-known green turban of Mohammed was seen rising above the swaying heads of the crowd, a silence fell upon them as they prepared to listen to his excuses. But to their astonishment, instead of doing this he declared his mission boldly, saying he was the prophet inspired by God to revive the old religion of Abraham and Ishmael; and he went on to denounce the worship of idols, but was speedily interrupted by a stone thrown by Abou Sofian. In a solemn voice Mohammed threatened him with awful vengeance, but his voice was soon drowned by the hooting and shouting of the mob, and he was glad to make his escape from the shower of stones that followed. Grieved and disappointed he returned home to his faithful wife; and Kadieh, though none the less grieved, encouraged him to hope that their kinsman might yet be won over to embrace his doctrine. It was agreed that their nearest relatives should be invited to a feast at their house, and afterwards Mohammed should explain to them the mission on which he was about to enter. Abou Taleb and his son Ali, Abou Sofian and his wife, as well as other relatives were invited; and when they had eaten the dates and lamb and drank freely of the milk that had been provided, Mohammed again attempted to address them:—O, children of Abd, to you of all men has God vouchsafed these most precious gifts. In his name I offer to Ali, his brother, my lieutenant, my vizier," and as he spoke he looked around at those assembled. But Abou Sofian still looked angry, and his uncle Abou Taleb, puzzled and anxious, while all maintained a gloomy silence. At length his young cousin Ali, having waited in vain for his elders to speak first, rose from his seat. "I will share this burden with thee," he said. In a moment he was clasped in Mohammed’s arms; then turning once more to the company, he said, still embracing Ali, "Behold my brother, my vizier, my vicegerent," let all listen to his words and obey him." This speech was followed by a mocking laugh, and one of them asked the aged pontiff, Abou Taleb, if he were prepared to obey his son. Mohammed tried in vain to restore peace; his relations were more angry than ever; and Ali shared already in the ill-feeling roused against Mohammed. But nothing daunted, the self-proclaimed prophet now began to preach in the streets and market place of Mecca; but when he told them God desired them to be merciful and kind, to for-
teacheth that men should be true and just and not commit sin," replied Ali. "But for those who have—for those who feel they have sinned each day of their lives, and long and groan for pardon and peace—what hath Mohammed to offer these?" Ali shook his head. "I know not; I have not heard him say ought concerning a Saviour or pardon; but it may be we shall learn more concerning this by and by. But wilt thou not accept what Mohammed offers thee now, Ayesha, and become one of his disciples?" "Nay, but I must know first whether he can give me a friend more willing to pardon, more loving and gentle than the Lord Jesus Christ," said the blind girl. "Think, Ali, you ask me to give up one whom I have proved to be my friend, for I know not what as yet; for if, as thou sayest, Mohammed hath not declared all his doctrine, thou knowest not whether it may lead by and by. "Wherever it be it must be right if Mohammed declare it so," said Ali; and he spoke in such a hurt angry tone, that Ayesha thought she must have spoken too harshly. "Forgive me Ali if my words seem hard," she said; but think of this matter. Wouldst thou give up thy father or thy cousin Mohammed at the bidding of a stranger?" "Nay, by him in whose hand is the soul of Ali, naught but waft o'frefeà to their gods. His uncle, Abou Taleb, was death shall part me from Mohammed," said the blind girl. "Think, Ali, you ask me to give if we would follow him to heaven." "The religion of Mohammed is less difficult than thine, Ayesha, and he too, promises heaven to his disciples," said Ali. But the blind girl would not promise to become a follower of the prophet yet. "I know not whither this thing will lead," she said, and so Ali had to return without the promise of a new convert as he had anticipated. Mohammed continued teaching and preaching in spite of ridicule and hatred, but as the novelty wore off few cared even to listen to him, although men watched him narrowly when he went to the Kaaba to see that no open insult was offered to their gods. His uncle, Abou Taleb, was in a very uncomfortable position, for as the pontiff of Mecca he was bound to uphold the worship of the three hundred and sixty divinities of the temple, while at the same time he was strongly attached to his nephew, and tenderly loved his son, who were both doing all they could to overthrow the national religion. At one time the crowd demanded that a miracle should be performed as a test of his power, and after some debate Mohammed agreed to abide by this test; but when the time had come for its performance he declared that it had been revealed to him in a vision that if this miracle were performed and they did not then believe in him they would all be instantly consumed, and so, in mercy to them, he declined to perform it. This was, of course, treated only as a plausible excuse, and not only Mohammed, but his family and the few followers he had in Mecca were treated with open insult and even injury. And so the weeks and months passed, the new faith making but little progress, and the hatred against it growing stronger in its intensity. Few cared to have any dealings with the prophet now, and though his caravans still travelled between Yemen and Bostra they grew smaller each year, and the family poorer. Two of his daughters were married now,—Rokaia to Othman Ibn Affan, and the other to a son of Abou Sofian. Rokaia and her husband had both declared themselves her father's disciples, and had to suffer the hatred, ridicule, and loss that was sure to follow upon the profession of Islamism. Resignation was indeed needful at this time, for the splendid promises of temporal prosperity held out by Mohammed seemed very slow of fulfillment; but still he preached on, exhorting men to be resigned to the will of God, since what he had decreed must come to pass however they might try to escape. There was no tenderness or
loving-kindness in the God Mohammed preached, who was presented by him as an inexorable tyrant. And as Mohammed had rejected Christ, who only could reveal the Divine Father in his mercy and compassion, how could he present Him otherwise? And what wonder was it that in spite of Mohammed’s personal reputation for uprightness, generosity and kindness, and the splendid promises he held out to all men, they should feel repelled rather than allured by the cold fatalism that pervaded his creed.

Islamism was better than idolatry, and contained many elements of truth, derived as it was from both Judaism and Christianity, but it was not all the truth, and there was little to satisfy longing, earnest souls, sensible of their own weakness and depravity, yet anxious to discover the way to holiness. Doubtless there were many such among the countless crowds who yearly came up to the temple of Meeca from all parts of Arabia, and to whom Mohammed could preach without fear of interruption, for during the sacred months all feuds were forgotten, all hostilities ceased, and tribes who could not meet during any other time, save in battle, mingled peacefully now within the shadow of the Kaaba, or walked side by side the prescribed round from Szafa to Merona. The tall form of Mohammed, clad in the seamless cotton ihrim, girded round his loins and thrown around his neck, with bare head and uncovered right arm, like the most orthodox pilgrim, would often stand near the shrine of Motam or Nephyk and declare to their votaries that the idols they worshipped were but vanity, although the act they were performing was in itself good and devout. “It is meet and right to visit this sacred spot, for here our royal mother, Hagar, sat down with Ishmael after she had been cast out by Abraham. Faint and weary, she longed for the child that she might not see him die. Then sprang forth the glorious water of our sacred well, Zem Zem, at the bidding of an angel, and Ishmael, our father was saved; wherefore, we who are his children should ever keep in remembrance this sacred spot, as well as worship the God who saved him.” Mohammed fought thus to blend the superstition of his countrymen with the system he was trying to establish, joining in and recommending the encampment of the Kaaba, the pilgrimage to Ararat, as well as that round the sacred shrines of Szafa and Merona; but even with these concessions he made but little progress and except during the sacred month, his teachings had to be conducted in his own house or in a cave outside the city walls.—Ayesha, A tale of the times of Mohammed.

“The Christian Church cannot regard with indifference the welfare of one hundred and seventy-five millions of our race. The moral degradation, the spiritual blindness, the deep religious needs of so many men, the pitiful condition of Moslem women, the want of all that we hold dear and sacred in the Christian home, and the utter lack of anything like a provision for human redemption,—should awaken our deepest sympathies and enkindle new zeal in every Christian breast.”—Jessup.

The World Evangelized in Twenty Years.

BY REV. ARTHUR T. PIERSON, D. D., DETROIT, MICH.

WHY NOT! These are the days of giant enterprises in the interests of commerce, science, art, and literature. Why not carry the spirit of sanctified enterprise into our religious life and work! I wish by voice and the aid of the press to set forth a practical business proposition, namely, that before the year 1900, the gospel shall be preached to every living soul.

The time has fully come for conducting the colossal scheme of the world’s evangelization as an enterprise of the united Christian Church, upon business principles, with a definite plan, by a division of the field which is the world, and a distribution of the work among all evangelical denominations.

A careful consideration will show us that it is perfectly feasible, during the remaining years of this century, to put the Word of God into the hands of every living human being, in his own tongue, and to proclaim the good tidings to every creature.

Among the thousand million of souls now in Papal, Pagan, and Moslem lands, there are at least six hundred millions yet wholly unachieved. What force have we wherewith to compass this host? We must distinguish between evangelization and conversion. To evangelize, or bring the gospel into contact with souls, is the special commission of the church (Matt. 28:19, 20). For such contact between the saving gospel and the unsaved we are held responsible. Conversion is God’s work, and for it he alone is responsible. But if we preach the gospel to every creature, he will be with us always to add the work and power of the Spirit. Let us remember that one hundred and eighteen millions belong to Protestant and evangelical churches. If we could depend on each one of this whole number to do his or her share of this work, how easily it could be done! If personally or by proxy, every such believer should, during these twenty years, reach six souls with the gospel, the whole world would be evangelized! Of course we must make a large discount from this gross number in estimating our working force. Let us then suppose that out of this one hundred and eighteen millions, only ten millions have real evangelical knowledge, faith, and experience. Could not God use this picked band, like Gideon’s, to do the whole work? Let each of these ten millions, during twenty years, reach sixty new souls with the gospel, and the grand result is still reached! Think of it! We may take one in ten of the Protestant church members, and with them bring the whole present population of the world to the knowledge of the Gospel, by simply securing this result: that each of that elect number shall in some way bring the gospel into contact with three souls each year for twenty years.

Of course both men and means must be multiplied, if this great work is to be done. We must have at least ten
THE GOSPEL IN ALL LANDS.

Messrs. Editors of "The Gospel in All Lands:"—

Many thanks for the May number of your excellent paper, and if you think the following statement of facts will be of interest to your readers, you are at liberty to use all or any as you may deem proper.

At the suggestion of Dr. William A. Bartlette, pastor of the 2nd Presbyterian Church of this city, an effort was made to get the resident Chinese into Sabbath school. On January 21, 1878, four of them were coaxed into the school. They seemed satisfied and pleased. Thus began what we trust has been and will continue to be a good work.

The next Sabbath there were six scholars and three teachers, and the next Sabbath twelve scholars and a teacher for each, and this has been about the average attendance ever since, and which is a large per cent. as there have never been to exceed 16 Chinese in the city at one time. We have taught in our school 49 in all—some only remaining in the city a few weeks. Some of these were very apt. One learned in one hour the entire alphabet and to spell words of three and four letters. A few have learned to read in four or five weeks (one hour's instruction each week). A majority learned to read in from three to five months. Some have learned to write, and with a rapidity and proficiency that is astonishing. They are the most eager persons to learn we ever saw. The interest shown in their welfare by Christian people has had a wonderful effect. The gloomy and suspicious scowl has left their faces. They seem to be cheerful and happy. They have quit smoking opium and we think have quit gambling. We feel confident we should succeed in this direction entirely were it not for the influence of badly disposed Americans.

Five have been received into our church. Those who are members of the church and some of their friends are regular attendants on the Sabbath services. They have a pew, hymn-books and Bibles, and take great interest in the entire service. Thirteen of them can read in the Bible quite well and have an intelligent understanding of what they read. Two of our first and most promising scholars died. They received Christian burial. The entire expense of the undertaker, hearse, carriages, flowers and tombstones was born by the Chinese friends and all done in grand style, and not one cent of the little estate of the deceased was used in either case. "Strange Heathen" we often hear said. Four of those reading in the Bible have gone home to China. One of them, Si Done, one of the converts returned to China with the avowed purpose of telling his aged mother about Jesus before she died. They all are prompt and liberal in any "Jesus work," giving to all the objects presented by our church. Their own conceived and liberal gift to the French missionary who was here for aid some months since is being told in this and other countries to their honor. They gladly assist in giving Sabbath-school entertainments, and never fail to draw a crowd, and by their recitations, songs and penmanship, in English and Chinese, have universally given great satisfaction.

Their progress and proficiency astonishes every one. Our pastor and his wife once each year have entertained the Chinese class, and it is a question which enjoy it the most, the entertainers or the entertained. In February, 1880—the Chinese New Year—the teachers gave the scholars a grand festival. There were several features of the occasion that reminded the boys of their New Year at Home. Last Chinese New Year's Day the resident Chinese kept an open house, and entertained in good style all American as well as Chinese callers. Mrs. Binford, one of the teachers, on the birthday of each of the scholars furnishes them with a nice cake as a reminder of a mother's love.

These and all other kindnesses of their teachers have had their reciprocation in many valuable presents.

Christian reader! God has supplemented the command "to go and teach every creature" by sending these eager, hungry, thirsting souls to our very doors. We can teach them without one sacrifice. They will learn our civilization—shall they learn it from the world with Christ only in proximity, or from Christians with Christ as a loving personal Saviour in every thing?

J. N. B.

P. S. If by correspondence I can assist any one desiring to make an effort in this direction, I shall be thankful for the opportunity. Address: 96 East Washington Street, Indianapolis, Indiana.
Sir Richard Temple on Missions in India.

An important speech on missions in India was recently delivered by Sir Richard Temple, ex-Governor of Bombay, at the annual meeting of the Birmingham Church Missionary Society Auxiliary, in the course of which he said: "I have had official connection with 100,000,000 out of the 200,000,000 of British India. The odd 10,000,000 belong to the province of Oude, with which I have had no official connection. I have thus had acquaintance with, or have been authentically informed, regarding nearly all the missionaries of all the societies laboring in India within the last thirty years, from the banks of the Irrawaddy in Burmah to Peshawar on the Afghan frontier, and Kurrachee, near the mouth of the Indus, from Cashmire in the Himalayas to the southern peninsula near Cape Comorin. They are most efficient as pastors of their native flocks, and as evangelists in preaching in cities and villages from one end of India to the other. In the work of converting the heathen to the knowledge and practice of the Christian religion, they show great learning in all that relates to the native religions and to the caste system. They often advance appreciative thought in dealing with educated natives. As school-masters in their numerous educational institutions they are most able and effective; and although the educational establishments of the State in India are highly organized, the missionaries are esteemed, on the whole, to be the best class of school-masters in India. Again, in Oriental literature they are distinguished as scholars, authors, and lexicographers, and have done much to spread the fame of British culture among the nations of the East. In all cases of oppression—and, despite the general excellence of our rule in India, such cases do sometimes arise—they are found to be the friends of the oppressed." Many of these missionaries were represented as men of great talent, which would have won them distinction in the walks of secular life; and their work was described as eminently successful, not only in extending the Church and a knowledge of the Gospel, but in promoting the stability of British rule in India.

India’s Immediate Conversion.

BY REV. HENRY MANSELL, M. A., OF MORADABAD.

"As a man thinketh, so is he." "According to your faith, so be it unto you." There are about forty missionary societies in India laboring for her conversion. These societies represent really all the great churches of Protestant Europe and America, and are supported by praying men and women throughout the Christian world, who are calling to God to send His light and truth for the conversion of the heathen from idolatry. There are over six hundred Protestant foreign missionaries in India, holding a variety of views in regard to doctrines, ecclesiastical usages, manner and plans; yet there is a unanimity of opinion upon two points; (1) the ultimate success of missionary effort; and (2) the improbability of accomplishing great results in this generation. There is a great variety of opinion as to the results of the sixty years’ missionary work bestowed upon India. Secular papers write it down failure and some missionaries echo the sentiment. The quarter of a million of Protestant Native Christians are looked upon as nothing compared with the two hundred and forty millions of Hindus and Mohammedans remaining—and the fact that these Christians are chiefly from the lower castes and aboriginal tribes who have little influence upon the higher castes, gives emphasis to the popular prejudice that Christianity has not caused even a ripple upon the great sea of Hinduism in this nineteenth century. Others, looking beneath the surface, see great changes, and report that the bands of caste are slackening, and that idolatry is loosening its hold on the educated natives. Some think that "all is well," and that in God’s good time the harvest will be plentiful—but they are not troubled as to when that time may be. All of these must have seen Native Christians rising in education, position and power, yet none seem to have caught any inspiration from the fact, or even an intimation that we shall see great things in the near future. To my mind the results of evangelistic labor in India are the reverse of failure. The ratio of converts to the money expended is greater than in Christian countries. I am counting only the number and the character of the actual converts to Christianity, and not the educated Hindus and Brahmans who are supposed by some to be almost converted. A missionary once said to me "I am ashamed of our Native Christians," although some of them when he spoke, where truly converted, upright and steadfast men. I believe with good Bishop Kingsley who asked, "are there any real Native Christians in India? If there is only one, I believe that there are more where he came from." Yes, those who are converted, have been converted by faith, a present faith. Nearly all missionaries have faith in their own methods, and suppose the results might have been more satisfactory if their methods had been universally adopted. But probably all methods are advantageous. Bazar-preaching, melas-preaching, mohulla-meetings, talks by the wayside, orphanages, theological schools, printing presses, workshops, magic lantern exhibitions, itinerating, Zenana visiting, and dispensaries have their especial importance, and as their object is a common one, each should be encouraged. It is not wrong methods that have been employed, nor has there been a lack of talent or energy or piety, but it is the want of present faith that has paralyzed our efforts, and brought such small results. Indian missionaries have trained themselves to disbelieve in present results. We read the biographies of the great men and masters who have given their lives for India’s salvation, and fancy it would be presumption to expect to baptize more converts than they did. We look at the great systems of idolatry, and caste, and patriarchal government, hoary with age and strong with resisting the forces of Buddhism, and Jainism and Mohammedanism, and say it is useless to expect to do much in the face of such obstacles in the present generation, and hope our
successors may be able to do more. We say, now is the seed time, and build school houses and hope that future generations may break away from idolatry. We hope the books we send out will be reprinted in the future and be instrumental in saving souls.

I do not admire the wisdom of the great evangelist, the Rev. William Taylor, who refused to admit any obstacles in the way of India's conversion, but let us fortify our faith, and make it so strong that we can control obstacles. A young missionary on his way to India said to me, "I expect to sail up the Ganges converting the heathen by the thousand"—a very extravagant expression certainly, but some missionaries have actually baptized thousands of converts in that young man's time. It is a more strengthening and philosophical position than the one assumed by an old missionary who said, "I do not expect to see any true Christians in India of the present generation." It seems to me that the reaping time has come. It is said, "one man sevens and another reapeth," but this does not mean ages after the sower is dead. This may and often does happen among contemporaries. It is the common belief that great changes are going on all over India, that the railway, and the bridging of the Ganges are destroying caste. But what are the facts? The Brahmins have decided that to sit in the railway carriage beside a Sudra does not break caste. Very seldom do intermarriages occur, nor do low caste people claim to be equal to Brahmins. Hindus in crossing the Ganges in the train shout "Gangaji ki jai," although they have done 'puja' to the engine before taking their tickets. One more god is added to the Hindu Pantheon; that is all. It is claimed that there are thousands of English educated Hindus, who do not believe in idolatry, and yet there are scores of such dying annually with a cow's tail in their hands and a piece of gold in their mouths, bequeathing nothing but idolatry to their children. A most intelligent young Hindu, educated in a mission school, and so anglicised in his ideas as to be good company for Europeans, and fit for the Civil Service under the new rules, yet he was entirely under the influence of an illiterate guru who had made him heir to a vast fortune. This intelligent young man believed implicitly in the old guru's prediction concerning him. Some time ago I was conversing with a Hindu master in a Government School. He was able to discuss very fluently in English upon the subject of Biology and could talk of "differentiation" and "environments" and the "survival of the fittest," as well as I could, and yet he believed fully in the superhuman power and knowledge of 'jogis' and 'fakirs.' Another mission scholar, speaking English perfectly and holding Government Service, called a regularly qualified physician to treat his little boy who was suffering from debility. The boy was nearly recovered, when a 'jogi,' happening to pass along, performed incantations and applied a plaster to the crown of the child's head and assured the father that the child was cured. This educated Hindu father believes that the jogi cured the boy. The Head Master of a High School in Oude in plain and Grammatical English told me that he believed all the tales concerning Sri Krishna, and that they were entirely consistent as told of an incarnation of the deity. Those who have been longest in India can show us the third generation of children in our Mission Schools, who are to-day as thoroughly Hindu as were their parents and grandparents; and who will die Hindus unless we exercise a present faith for their salvation. Let us not put too much confidence in the great changes that are transpiring in India. Let us not be too sanguine respecting the 'grand success' of Christianizing India. Let us not give too much significance to the influence our schools exert upon the youthful Hindu mind. Let us rather have faith to believe in the immediate efficacy of our work, and if we sow thus in faith, and water it with prayer, God will give the increase. If we believe in present success we shall have it. A good Bishop once said, "people generally receive what they pray for." Presbyterians pray 'Lord bless our Schools and Colleges,' and God blesses them. They are the best in the land. Baptists and Congregationalists pray 'God bless our foreign missions,' and they are the most successful missions in the world. Methodists pray 'Lord revive thy work,' and the Lord revives it. It is a revival Church." And so if we pray the Holy Spirit to enlighten the people and to instruct them, it will be done. How can we take the Commission, "Go, disciple all nations, baptizing them, etc., etc.," from the All Wise, the All Powerful, and expect not to succeed?

How can we preach "Repent and be converted, that your sins may be blotted out," if we believe in our hearts that none will repent, but that their grand-children may possibly repent? If the six hundred Protestant missionaries in India were to begin to believe at once, and to expect not to succeed?

"Young Turkey" is the watchword now starting over the Orient. There are rumors that the Progressive Turks (sic) are looking toward a movement that may restore Midhat Pasha to his former ascendancy, and make a good deal of trouble for the Sultan. The recent bayoneting of the Khydive of Egypt by his army may be a part of the movement. The Turkish soldiers have a fair reputation for loyalty to their sovereign, but when their pay is withheld for months, it is no wonder that this sentiment is weakened. The softas (theological students) are the leaders, as is usual, and they hope to add greatly to their numbers from outsiders and count on finding a good support from the ranks of the Civil Service, whose members are also now paid in promises that find but few disconeters. These are certainly good elements for a revolt, and if they can be induced to raise the standard, Young Turkey may take fire and flock to it.—N. Y. Christian Advocate.
Japan Mission of the American Board.

Voluminous reports for the past year have been received from the general stations in Japan, all indicating remarkable progress in the past, and great promise for the future. The 17 churches connected with our Board have a total membership of 669, with 11 ordained ministers. The out-stations number 26, and the evangelists 22. The total amount contributed by the churches was 4,492 yen, the paper yen being equal to about 60 cents. As the Japanese day laborer receives not more than a fifth part the amount paid a laborer in the United States, the above sum should be multiplied by five to fairly represent the Christian giving of the people. They give time as well as money, and are ready to go to the out-stations and elsewhere for Christian service. Among the most hopeful signs are the changes on the part of officials in their attitude toward Christianity, and the almost frantic efforts of the priests of the old religions to regain their power over the people. As illustrating the latter point, the following letter from Mr. Learned, of Kioto, (May 2), is of special interest, in which he gives an account of

THE TWO-RELIGION MAGAZINE.

"I have found much entertainment for a few days past in reading a little magazine published here six times a month, beginning last November, called the Two-religion Magazine. The two religions are Buddhism and Shintoism, and the purpose of the magazine is to unite the two in putting down Christianity. The editor begins by saying that Christianity is the worst of all the foreign things brought to Japan, but that it is spreading everywhere throughout the land, and becoming exceedingly prosperous, so that unless the friends of the old religions rally at once, it will be too late. He says that the priests have many important duties to perform, but that the present duty of the present time is to fight against Christianity, and all disputes between Buddhists and Shintoists ought to be laid aside till the common enemy is destroyed. He thinks it exceedingly fortunate, the greatest of blessings, that the government does not yet publicly tolerate Christianity; but if the priests trust to this, they will be like a man seeing a fire on the other side of the river, and thinking his house in no danger till, the fire jumps over the river and burns him out.

"In one of the numbers there is a conversation between a priest and a Christian. The Christian repeats the Ten Commandments to show the excellence of his religion, but the priest shuts him up by saying that these commandments all apply to one’s relations to others (towards God or one’s fellowmen), while Buddhism teaches what man should be in himself, apart from all relations to others. This is the most of an argument I have yet found against Christianity in this magazine, it being chiefly filled with appeals to the priests to defend their religion, and with accounts of the spread of Christianity. A brief account is given of a great meeting of priests, held here last February, and presided over by one of the royal princes, to devise means to stop the spread of Christianity. Also we are told of this prince’s distress at the public teaching of Christianity in this city, and his desire that something might be done to counteract it.

"The editor does not flatter the priests; he shows up the ignorance and wickedness of the priests, at least of the priests of a few years ago, and says a great reforma-tion is necessary. He also ridicules their teaching that prayers and ceremonies can cure bodily diseases, saying that it is no better than the ‘Delphi oracle’ of Greece, and that every one in civilized countries knows better now. In another number a priest replies to one of the Tokio papers which has argued that the government ought not any longer keep up a connection with Buddhism and Shintoism. The priest says that that would do for western religions, which are of no use to government; but that the Japanese religions are a great help to government, and furthermore, that government and religion are like the two wheels of a cart, or the two wings of a bird, one is of no use without the other.

"A Buddhist and a Christian met at an inn, and in the course of conversation the Buddhist said he had just contributed 500 yen towards the new Honguanji temple here. The Christian laughed, and said that if he were a Christian he would not waste his money so foolishly, and besides, of the 500 yen, only half would really get to the priests, the rest being absorbed by the officials through whose hands it passed. The Buddhist replied that if this were so, he would give 1,000 yen, in order to make sure that 500 should get to the priest. Hereupon the ‘amen man’ had no more to say. The editor hopes that all good Buddhists will take this as an example.

"This magazine seems to have discovered the secret of the rapid progress of Christianity. It is that in foreign countries people give one fifth of their incomes to the missionary societies, and with the help of so much foreign money it is not strange that churches are multiplying so rapidly. The Shinto priests do not seem to have co-operated much in this magazine, and it has now changed its name, and become wholly Buddhist."

A CONTRAST.

"Day before yesterday a striking contrast might have been seen here. It was the day of one of the great Shinto festivals, the most heathenish thing I have seen here. A long procession starts from one of the shrines and proceeds through the streets. In it are local officials dressed up in wonderful style in foreign clothes, men carrying banners, troops of small boys whose business is to make all the noise possible, and two or three sacred cars, each borne on the shoulders of a score or more of half-naked men who yell and push each other about as if they were mad, their object seeming to be to give the deity in the car as uncomfortable a ride as possible.

"At the same time, only a few rods from the shrine whence the procession set out, our Japanese Missionary Society was beginning its annual meeting, and was hearing reports from those who had been at work during the past year. Delegates from all our seventeen..."
churches, except the two distant ones, have now been in session three days, hearing reports of the past year's work, and planning how best to carry on their work during the coming year. They have two great desires,—to extend the work as rapidly as proper men can be found to engage in it, and to do it as much as possible with Japanese money, taking as little aid from foreign money as possible. One of the pleasant episodes is the marriage of Rev. Mr. Ise, one of our graduates in 1879, and now pastor of the only church in Shikoku, to a niece of Mr. Neehima."

**Salvation by Garments.**

"During the reports to the missionary society the other day, Mr. Homma, pastor of the Hikone church, exhibited a garment by which a woman at Hikone had tried to get salvation. It is made of white linen, and the belief is that if a priest writes some sacred words on it, and it is worn at death, the person is sure to go to heaven. This woman, being anxious to make sure of salvation, had gone to many priests, and the garment is nearly covered with their writing, each one attaching his seal to certify to it. But the woman, although she spent much money in getting this done, found no comfort in it, and felt no peace till she was led to become a Christian. Then she found happiness, and was going to burn the garment which had cost her so much, but consented to present it to her pastor for him to exhibit. One of our mission bought it, the price paid being given to the missionary work.—Missionary Herald."

**The New Departure in the Turkish Empire.**

Under this heading we read an article in the Christian Union of July 20. It is prepared by one who is in a position to know what is being done and what is proposed by the American Board. The work referred to is that of Missions among the Armenians. The writer says:

"It was intimated at the last annual meeting of the American Board 'that the time cannot be far distant when the entire work of evangelization must be passed over to native hands;' 'very much is anticipated from this movement'—certain plans adopted by the Western Mission last year—'as an important step toward closing up the work of the American Board in the Turkish Empire.' The Christian public has thus been prepared for further developments, and likewise assured that the experience gained in the Sandwich Islands experiment is not being thrown away. Indeed, at an earlier date the success of the Gospel in the Central Turkey Mission was such as to indicate 'the closing up of the proper missionary work in that region at no distant day.' The Eastern Turkey Mission is, if possible, still better prepared for such a step, owing to the degree of self-support insisted upon from the beginning by the brethren there in charge, who went with the purpose of planting a self-supporting, self-propagating religion, and adhered to it with a firmness which has triumphed over the greatest obstacles.

"Delegates from the European, Central and Eastern

Missions were present at the late annual meeting of the Western Turkey Mission. The session was prolonged eighteen days, and occupied largely in discussing a paper, prepared with great care and sent out from the American Board, bearing upon its future relations to work in the Turkish Empire.

"The memorandum proposes to aid churches and schools, to make grants for buildings and a Christian literature, only where the people are willing to meet a fair share of the expense. It aims to make educational institutions self-supporting, and to settle pastors only where the people are ready to pay, at least, half the salary.

"It is not to be understood that these principles apply to Turkish missions only, nor there now for the first time. They are acted upon everywhere. But there comes a time when they may be insisted upon more definitely and sharply than at first is possible. Co-operation is the existing relation between the Board and native churches formed under it; but this is co-operation with a view to putting responsibility upon the native churches and a surrender to native management of the Christian institutions which have been planted among them. The type of Christianity there to be exhibited is Asiatic and oriental, not English and occidental. So soon as possible each nationality must be left to work out its own natural limitations. Hence the significance of this step if it succeed.

"It is a joy to know that the principles of this paper were at once accepted; that the literary department is to be henceforth self-sustaining; the weekly newspapers committed to native management, and likewise training schools as fast as may be. It is to be expected that some difficulties will arise in the practical working of the scheme, but none that are insurmountable. Already the people pay for schools and churches an average of four dollars in gold for each taxpayer of the congregations. Some consideration will be gladly shown to a people subject to such a government of misrule and oppression, and struggling under so many burdens. On the whole, the outlook is very hopeful on all accounts, whether we look at the character of the Armenian people, the Anglo-Saxons of the East, or at the fruits of faith among them, the hold that the Gospel has got upon the people and their willingness to make sacrifices for it, and the eagerness with which they enter upon the race of improvement.

"When we consider that this is the land—taken in connection with Palestine—of supreme historic interest, trodden by memorable armies, the scene of the early conquests of Christianity, embracing the sites of the seven churches of Asia, its principal cities distinguished as the birthplace of great men or great events, for church councils or court intrigues, for long centuries void of a living faith, the memory of the glorious past overlaid with traditions and formalism and clouded by Turkish rule, it is a fact most inspiring that the Gospel has so far regained its footing, under better auspices for permanent conquest, because of its schools and its press, that it is seriously proposed at no distant day to cease to regard or to treat it as a missionary field for American churches, but to give the land over to the Home Missionary Society of the Evangelized churches of the Turkish Empire."
The Gospel and Mohammedanism.

One hundred and seventy-five millions of our race are lying under the spell of a delusion more hopeless than heathenism. It is true that Islam's creed is not without some ingredients of truth, testifying, as it has done for twelve centuries, in the face of Oriental idolatry and materialism, to the unity of God, the spirituality of worship and the immortality of the soul. The moral teachings of the Koran are also greatly superior to the vices of Paganism, inculcating temperance, justice, and many social virtues. Yet, on the other hand, it is wholly Anti-Christian, and, because of the very recognition it gives to Christ, the more firmly binds its votaries to the rejection of His true claims. To the Pagan the Gospel comes as a new revelation. To the Moslem it is an absolute dispensation, superseded by Mohammed, and forever subordinate to the Last Prophet and Dispensation. The claims of Jesus have already been pronounced upon, and the pious Moslem accepts the verdict of twelve hundred years with impenetrable complacency and hopeless unbelief. Moreover, its history and results have stamped it with infamy. Its name is the synonym of cruelty, lust, injustice, despotism, and religious fanaticism.

"A saintly murderous brood
To carnage and the Koran given,
Who think through unbelievers' blood
Lies their directest path to heaven."

The past few years have witnessed in the political history of Mohammedanism a spectacle of miserable imbecility and humiliation. There has been a strange parallel between Mohammedanism and Romanism. The one has formed the Western the other the Eastern Apostacy. Both rose at the same time. Both have combined the ecclesiastical and temporal powers. Both have been propagated by the sword. Both have been persecuting powers—the one treading beneath her cruel feet the spiritual Israel, the other treading down the literal Jerusalem. And both have been the objects of Divine judgments at the same time and in the most signal manner. For twelve hundred and sixty years these two "horns" have wasted the church and the world. And now, for nearly a century, the Invisible Hand of Judgment has begun "to consume and destroy unto the end." The temporal power has been wrested from the one. The hand of the other is feebly clinging to the last vestige of his political authority. And yet, both are showing anything but ecclesiastical imbecility. There is a marked revival of vigor and aggressiveness in the ranks of Islam. The ancient glories of the Caliphs are remembered, and a Pan-Islamic crusade boldly proposed. The trembling throne of the Ottoman ruler is a feeble indication of the real strength of Mohamme-

danism. While its political seat is still on the European side of the Bosphorus, yet it has less than seven millions of followers in all Europe, and must soon be driven back to its native soil. But Asia contains eighty million Mussulmans, and of these nearly forty millions yield reluctant submission to British rule in India, and would be glad at a concerted signal to seek its overthrow. Mohammedanism, too, has its machinery for the propagation of the faith. Their famous college in Egypt has ten thousand students constantly being trained to go forth as missionaries of the Prophet in every land. It is stated that in the year 1879 as many as one thousand converts were made in China alone. The number in Central Africa already is estimated at ten millions; and the vain, sensual negro, finds more affinity in its sensuous hopes and plausible and indulgent ethics, than in the pure precepts and spiritual hopes of Christianity. There are probably as many as 20,000,000 Mohammedans in all Africa to-day, and their number is rapidly increasing.

It will have been inferred already that Christian missions have made slow progress among the Moslem races. There are, however, some cheering facts. The intolerant laws and decrees of Turkey and Persia have been so modified that both foreign teachers and native converts are now protected in most cases. The Mission Press is circulating great quantities of Christian literature in Arabic. The schools in Egypt, Syria and Palestine are being attended by increasing numbers of Moslem children; as many as one thousand Mohammedan girls are now to be found in the Christian schools in Syria alone; and from Persia comes the report of 19 Mussulman converts in Tabriz, and 500 more waiting for the modification of the government decrees, to profess the faith they already have found; while in other parts of Turkey and Persia there are many similar tokens of encouragement, showing that even under the awful shadow of that terrible Apostacy, "there is a remnant at this time according to the election of grace."

The Lessons of the Hour.

For eighty days the world has been watching and the people of God praying beside the death-bed of one man. The long suspense is over, and a patient, brave, and noble life is ended. The world is richer for his example and the heroic spirit of his noble wife; and millions of men and women are better for the world-wide sympathy which has made "the whole world kins." But Christians cannot, must not, forget the solemn significance, and awful fact, that the prayer of millions was not granted, and that God saw in this great and sinful nation that on which the Hand of Judgment must fall. Let not men complacently say with Moslem fatalism in the name of Christian faith that all is right. For them that fear the Lord all is right. For the great ends of God's providence, the glory of the Redeemer, and the triumph of His body, the Church, all will be right. But for a wicked nation, with its political corruption, its social vices, its boastful
pride, its selfish luxury, its notorious drunkenness, impurity and Sabbath profanation, its infernal outgrowths of Mormonism and Spiritualism, its toleration of infidelity and atheism in its public leaders, its failure to recognize God in any deep or real repentance even in this hour of long suffering,—for such a nation all is not right. And for a worldly and backsliding church, praying, indeed, but not repenting; drifting every year into deeper worldliness and sin; lifting up but faint and feeble testimony against the evils of the time and for Christ's true honor; gathering in splendid churches, delighting in costly eloquence, music and architecture, but patronizing with equal ardor the theatre and ball-room; spending hundreds of millions in decoration, furnishing, art, and fashion, while the masses in our great cities are swarming in the haunts of pleasure and perishing without the Gospel; while the thousands of millions of our fellow creatures are ignorant of Christ; while with every breath we draw another spirit is sighing out its dying despair; and while all the churches in the world are spending less for foreign missions annually, than the theatres of the single city of New York receive every year from their patrons,—for such a church all is not right, and if we do not awake to realize it the end is not yet.

Providence and Missions.

However we may explain it, it is a solemn fact that the same angel that was sent to proclaim the Everlasting Gospel unto all them that dwell on the earth, to every nation and kindred and tongue and people, was also commissioned to say, “Fear God and keep His commandments, for the hour of His judgment is come.” The wide diffusion of the Gospel is contemporaneous with the awful display of divine judgment. Men are in the habit of quoting the words, “the kingdoms of the world are become the kingdom of our Lord and his Christ,” even in devout and well-meaning prayers, as describing a peaceful consummation that is to come about through the preaching of the Gospel and the conversion of the nations. They forget to read the verses that precede and follow. They tell of woes and judgments, resisted long by the proud heart of rebellious man, until at last forced to yield to his mighty hand and give glory to the God of Heaven. They speak not of men yielding lovingly the dominion to God, but, on the contrary, of God claiming the throne they have withheld. “We give thee thanks, Lord God Almighty, because thou hast taken to thee thy great power and reigned. And the nations were angry, and thy wrath is come.” God is now judging the nations, and “his hand is stretched out still.” This nation, too, is feeling the blow. Let not Christians forget that the great design is to bring men, and men in power, to bow at the feet of the King of Kings, and let them go forth amid these solemn events and foretokenings to proclaim as never “before the everlasting Gospel to every nation and kindred and tongue and people.”

Our Magazine will be enlarged commencing with January next.
years in specific preparation for mission work. May God speedily raise up such an institution, and touch many a humble heart in this land with the kindling call of the great commission!

The Pioneers of Missions.

The founders of the Gentile Church were not apostles nor ordained missionaries, but private Christians. We read in Acts that when the primitive Church, like our modern religious organizations, was ready to settle down in self-complacency, the Lord sent the tempests of persecution to scatter its members and force them to fulfill his great missionary commission. And we are told that "they who were scattered abroad went everywhere preaching the Gospel." Now who were these scattered preachers? We learn in Acts 8:1 that all were scattered "except the Apostles." And as there were no elders yet, and only six deacons, they must have been the private members of the Church. Next, we find, Acts 11:19, 20, that some of these disciples went as far as Phcenice and Syria, and, in their irregular zeal, not only preached to Jews, but also to the Gentiles; and, to their surprise, the hand of the Lord accompanied the message, many believed, and the first Gentile congregation in Antioch was the result. From this sprang the great work of Gentile missions, and most of the Churches of the Gentile world. Thus the pioneers of Christian missions were humble laymen, whose work was accompanied by the hand of the Lord, and who were astonished at their own success. As He began, so may the Lord close the dispensation, and send a mighty company of humble messengers to publish His word in all lands, "not by might nor by power, but by the Spirit of the Lord of Hosts." And as there were no elders yet, and only six deacons, they must have been the private members of the Church. Next, we find, Acts 11:19, 20, that some of these disciples went as far as Phcenice and Syria, and, in their irregular zeal, not only preached to Jews, but also to the Gentiles; and, to their surprise, the hand of the Lord accompanied the message, many believed, and the first Gentile congregation in Antioch was the result. From this sprang the great work of Gentile missions, and most of the Churches of the Gentile world. Thus the pioneers of Christian missions were humble laymen, whose work was accompanied by the hand of the Lord, and who were astonished at their own success. As He began, so may the Lord close the dispensation, and send a mighty company of humble messengers to publish His word in all lands, "not by might nor by power, but by the Spirit of the Lord of Hosts."

Woman's Commission.

"The Lord Himself gave the word. Great was the company of them that published it." The Hebrew in this place is feminine, and the true translation is "great was the company of women that published it." There is a great and growing missionary work for godly women. They are doing nobly at home in raising means. But God wants more of them abroad. O what thousands of aimless lives would be elevated, blessed and ennobled by such a consecration. May the Lord Himself give the word to many a listening ear. Is there no woman who reads these lines in whose heart the half suppressed whisper is "got? Are you willing to listen to it with open ear and willing feet? Are you willing to go; or are you half afraid that if you did thus hearken, you could no longer stay? It is said of one of our most distinguished missionaries that before his conversion he resisted the Holy Spirit for a long time because of his fear that if he became a Christian he would be led to become a minister, and if he became a minister he felt he must become a missionary, if he was true to his own sense of ministerial responsibility; and thus he feared his prospects of earthly ambition would be all blighted. God at length conquered and he did become both a Christian, a minister and a missionary, and God blessed him in proportion to the sacrifice. But it may be that the same struggle is going on in many a heart, half afraid to yield to the full claims of conscience and the Lord Jesus, lest it should lead to such a sacrifice. The Lord Himself is giving the word. “He who hath an ear, let him hear what the Spirit saith unto the Churches.”

Volume I.

The re-issue of Volume I of Gospel in All Lands, February, March, April and May, 1880, bound together, will be ready by the last of this month. Subscribers who have not remitted will please send the amount, one dollar, at once. Others who have not previously ordered it and wish a copy can send in their orders and money now. Send to Rev. A. B. Simpson, 123 W. 13th street, New York.

Conversion of the Hindus and Mohammedans in India.

BY REV. J. M. THOMAS, D. D.

The bona fide Hindus, the people who really constitute the bone and sinew of the Indian Empire, have recently been estimated at 120,000,000 of souls. I should put the estimate much lower, but at its lowest it still represents the heart and brain of India. The Mohammedans may be roughly estimated at about two-fifths of the above figures, and, like the Hindus, they form a compact well-organized, thoroughly drilled mass of opposers to Christianity. As remarked before, the missionaries have not yet succeeded in breaking the lines of either of these opposing hosts at a single point. They may have done some splendid work, seized commanding points, dug trenches, mounted siege guns, and at some points seriously demoralized the enemy; but they have never in a single instance broken the enemy's lines. They have never opened a breach as wide as that made by Arnold Winkelreid among the Austrian lancers. They can count their high-caste converts by the thousand, but they have nearly all been captured as stragglers. Hence it is too soon to sing the doxology over the conversion of India. Our Gettysburg has not yet been fought; our greatest struggles are yet in the future.

Many missionaries of ripe experience are strongly of the opinion that there never will be anything like a breaking of ranks on a battle-field, that the work will be very gradual to the end, and that Hindusim will slowly sink down out of sight as an iceberg disappears in the sea. Such is not my expectation. The devil will either fight or fly, and in either case India will witness a disturbing of the elements not exactly like the quiet melting of an iceberg in a sunny sea. In all the past eighteen centuries no such compact, drilled, and strongly intrenched force of opponents has confronted a Christian army as that presented by Hindusim to-day. It is foreign to all the best instincts of Christianity to accept a policy of comparative inaction, and wait quietly till the enemy who cannot be conquered consents to be good enough to die. It must be remembered, too, that the enemy's line, if not broken, is seriously weakened at more than one point, and the possibilities of victory are much greater than when Carey first took the field—N. Y. Christian Advocate.
Sometimes pardah is actually kept a little pardali room, indeed, in which has been described; the other, readeri:. Not all are aware that it is seclusion. Any curtain in an English sary. "The word, "pardah" has two refinement in some other way.

A woman actually in the act of hiding her face superintend to come in sight. Some- times sufferers are shut out from receiving medical aid on account of pardah. At this moment pardah is one of the greatest obstacles to baptism being received by one whom we believe to be quite convinced of the truth of Christianity, and whose husband is a noble-hearted Christian. Sometimes pardah is actually kept up by native converts; and this is a grievous hindrance to them, and be- sets their path with needless difficulties. There is in our mission church a little pardan room, indeed, in which women can, if they wish it, bear unseen; but how can a woman in pardah ever share the holy communion — how can she be actively useful amongst the heathen around her! Pardah is the napkin under which a few native converts would hide their chaste conversation coupled with good works" (1 Tim. 2: 2, 10). Then from another place the Christian woman read: "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they may be won by the converse of the wives; while they ben hold your chaste conversation coupled with fear" (1 Peter 3: 1). And then again Maryam found that place where that word is written alike for men and women: "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12: 14). "Behold," cried Maryam, closing the Bible, "here is the pardah treasured in the house and heart of Fatima; and as long as she keeps within it, the Christian wife requires no other!" — A. L. O. E.


Missionaries in Ceylon.

Missionary News.

The Cumberland Presbyterian Board of Missions has just secured two young women volunteers to go as missionaries to Japan: Miss Alice M. Orr, of Kirkville, Mo., and Miss Julia Leavitt, of Bloomfield, Ind.

Dr. Jessup of Beyrouth affirms that a small newspaper is being printed in London in Arabic, Turkish, Persian, Hindustani and English, and posted free to all parts of the Mohammedan world, calling upon Arabs everywhere to rise and throw off the Turkish yoke.

Quite a remarkable movement among the people in favor of Christianity has occurred in the neighborhood of Yama-guta (the northern interior of Nippon, Japan). Rev. Julian Soper reports that at Tosa-do, a place some seven miles distant from the above-mentioned town, he recently baptized twenty-five adults and six children, "the largest and in many respects the most promising class I have baptized at one time since coming to Japan." Many of these persons are of the Samurai, or warrior class. All ranks of society are reached and numerous villages in the neighborhood are calling for the Gospel.

At the great Mohammedan Missionary University at Cairo, Egypt, there are at this day ten thousand students under training, ready to go to any part of the world to teach the doctrines of Islam. Missionaries meet these Moslem priests not in Turkey alone, which is the centre of their power, but also in Persia, India and China, and in the heart of Africa. Very few who have professed this faith have been led to renounce it for Christianity. This is partly owing, no doubt, to the fear of persecution, for the Moslems hold that it is not only proper, but a bounden duty to kill any one who abjures his faith in their prophet.

Her Royal Highness, the Princess Maria, the only daughter of King Menelek of Shoa, South Abyssinia, is to be married at his capital, Ankobar, to the only son of Jonathan, King of Abyssinia. The dynasty of King Menelek is the oldest in the world, tracing back its genealogical tree to 1188 B.C. He pretends to descend in a direct line from the Queen of Sheba, and is in possession of several relics that are said to have belonged to her. The Princess Marie, who has been educated by a Roman Catholic missionary, has just completed her fourteenth year.

The Rev. T. F. Wolters gives the following account of Sal (Ramoath Gilead), where there are 285 adherents of the English Church Missionary Society's Mission, with
the Rev. Khaliil Jamal as their pastor.—"Ju Salt there has been progress. A recent visit led me to contrast the present state of things with that of nearly four years ago, when I first visited the station. Then there was disorder; now there is order. Then there were quarrels; now there is union and harmony. Then there was slovenliness in the services of the Church and other appointed means of grace; now these are presented before the people in a way calculated to draw, to interest and to profit. Then there was a school, not worth the name, with five or six pupils; now there is a school with nearly seventy children. Of course, all is not perfect; but there is much to encourage; and there are also signs here and there of a deeper appreciation of the truth, and of its influence upon the life, especially so among the children who attend the school. Last summer a public examination was held, to which Mr. Jamal had invited all the principal persons in the town, Mohammedans as well as Christians. Some Bedouin sheikhs, too, were present. All were very much pleased, but the practical result is that some of these sheikhs have expressed their willingness to send their boys to Mr. Jamal for instruction. Mr. Jamal thinks that he can easily obtain ten or twelve Bedouin boys, if only he had the means for boarding them."

The Church Missionary Intelligencer for September says: "An important and comprehensive Report on the Society's Palestine Mission, drawn by the Revs. Canon Tristram and E. H. Bickersteth, who had recently visited the Holy Land, was presented to the Committee of the English Church Missionary Society. The Committee received the Report with much thankfulness for the evidence contained in it of the encouraging indications of pro-gress and of the divine blessing resting upon the work, especially in connection with the schools for Mohammedans, and returned their hearty thanks to Canon Tristram and Mr. Bickersteth for the care and attention with which they had conducted their inquiries. Various recommendations in the Report were considered, and a series of resolutions agreed to, including the following—(1) That in consideration of the circumstances of the Palestine Mission, an English clergyman of University standing should be sought for to undertake the duties of Secretary, who would be willing to devote himself to the acquisition of Arabic, with a view to his ultimately developing the Preparandi Institution at Jerusalem as a Training Institution worthy of the great work before the Society in Palestine in the education of a Native pastor. (2) That the Rev. T. F. Wolters, to whose zeal and earnestness Canon Tristram bore strong testimony, be directed to remain in Jerusalem for work among the Turkish population, and to superintend St. Paul's Church and the out-stations, assisted by the Native pastor, the Rev. Michael Kawar. (3) That the Palestine Conference be requested to consider the question of the ordination of Mr. Ibrahim Baz, the assistant teacher in the Preparandi College, and also of Mr. Nyland, the Society's Lay Missionary at Ramallah. (4) That steps be taken as soon as possible for the establishment in Palestine of Native Church Councils, similar to those in India. (5) That the Rev. F. Bellamy be requested to take steps for occupying Midan, a suburb of Damascus, as his headquarters for systematic evangelistic work among the Druse and other inhabitants of the Hauran and contiguous districts. (6) Various grants for the development of the work at Es Salt, Gaza, Haifa, etc.

A Chinese hospital, wholly under native management, has been opened recently at Hankow, under the care of the Rev. Dr. Kien Tong. He was employed as chief assistant in the hospital under the care of the London Missionary Society, but left to organise this new work. Some of the chief officials and wealthy men of the place contributed to the enterprise, and his private practice outside the hospital is among people of influence. Everything is conducted on Christian principles, and there is daily religious services in the building. It is a new thing for the Chinese to tolerate the teaching of a foreign faith in institutions established and supported by themselves.—Evangelical Christendom.

At Kobe, Japan, a week of prayer has just been observed, followed by a mass meeting in a large new theatre at Kitô, with an audience of 3,800 or 4,000. In the latter place a single copy of John's Gospel led sixty families to renounce idolatry. A similar meeting was held in Osaka on the 11th of June, and it is estimated that not less than 7,000 persons were in attendance. Three missionaries, the Rev. Dr. Gordon and the Rev. Mr. De Forest, of the American Board, the Rev. Mr. Warner of the Church Missionary Society, and fifteen Japanese speakers addressed the meeting, which occupied the afternoon and evening. On the other hand, a number of citizens alarmed at the spread of Christianity, have organised themselves into a society in which each member pledges himself by a solemn oath never to embrace that faith. In the year 1880 more copies of the Scriptures were distributed throughout the Empire than in all the years taken together since Commodore Perry's visit in 1853. At Imabari, where a new church edifice is being built, the work is opened every morning by a prayer from some one of the native workman, previously appointed for that purpose. The present seems to be the most eventful period since the Christian era for Japan.—Evangelical Christendom.

The Basic mission at Ashantee and on the Gold Coast in Western Africa now occupies nine stations, with forty-one out-stations. The numbers of the congregations, including children, number nearly 5000. Two of the missionaries, Messrs. Buck and Huppenbauer, recently visited Coomassie, and they give an interesting account of their reception by the King and people. "It was a solemn moment," say the missionaries, "when, after all, we saw Coomassie before us. Alas, we did not know that our arrival had cost at least one human life! In the immediate neighborhood of the town we met a lot of fetish-priests shovelling earth into an open ditch, which had been dug across the road. They had just then finished this business, when we arrived on the spot and walked over the earth-covered ditch. But what was our grief, when we afterwards learnt that in that very ditch a young girl lay buried, who had been slaughtered as a sacrifice, while near her a live sheep had been nailed to the ground, and about a dozen live chickens had been buried under heavy stones. How true it is that the dark place of the earth are full of the habitation of cruelty! All this had been done to propitiate some evil spirits and keep off harm from the King, who in the face of all our assurances that we were only simple missionaries who had nothing to do with politics, etc., still feared some 'palaver,' into which our approach might possibly involve him!" A friendly interview was had with the King, and, although he would not consent to receive a missionary, it is hoped that a good impression has been left upon his mind. The people readily attended the services, which were conducted by Messrs. Buck and Huppenbauer.—Evangelical Christendom.

Protestant Episcopal Church in the U.S.

The Standing Committee of the Board of Managers have appointed Missionary Conferences as follows: New Haven, Conn., Oct. 13-15; Boston, Mass., Nov. 15-17; Utica, N. Y., Nov. 29, 30, and Dec. 1; New York, Dec. 13-15.

The fiscal year of the Domestic and Foreign Missionary Society closed with the month of August. For all departments of Domestic Missions $236,593.29 were received, of which $37,100.13 consisted in legacies, and $40,550.05 were specially designated. This money has been chiefly used in the support of 15 Missionary Bishops and 43 other missionaries. The receipts of the Committee for Foreign Missions were $183,785.30, of which $323,578.00 were from legacies, $14,103.98 for building purposes, and $2000 for Mexican Loan.

Right Rev. Dr. and Mrs. C. C. Penick and Miss Elizabeth L. Dalnby, who sailed from New York on June 15, reached Cape Mount in Africa on July 29. Bishop Penick wrote on July 30 a letter in which he said, "The Galleons people have waged war against this part of the country, and it is a wilderness of starvation and the saddest distress. I have good reason to believe that hundreds are dying of literal starvation. He appeals for aid from his friends in this country. Offerings can be sent to Mr. James M. Brown, 23 Bible House, N. Y.
Rev. Marcus L. Taft of the Central China Mission has been assigned to Chinkiang.

Concerning Quangtung, where the Methodist Episcopal work was again opened in July, the missionary, the Rev. A. N. Greenman, reports: "The number of those who attend our services is very slowly increasing. The persecution against us and our friends is still carried on, though not by any violent methods. We are praying and hoping, and working and praying." The Rev. J. W. Butler, speaking of the Mission as a whole, sends very cheering words. "We are all well," he writes, "and our work progresses favorably all over the field; indeed, I might say grandly. I do wish that our Church at home could realize its opportunity and its duty concerning this field, which, in my view, is the most important the Church has entered."

Rev. H. H. Lowry of the Methodist Episcopal Mission in China reports the very important action of the Chinese Government in favor of Protestant converts in China. This action was secured by the United States Consul-General at Peking, Mr. James B. Angell. The latter writes as follows to Mr. Lowry: "Dear Sir: It may be known to you that in 1892 an order was issued by Prince Kang exempting Chinese converts to the Roman Catholic faith from the assessment on converts made by officials for proceedings, theatrical exhibitions, etc., which form a part of heathen services. At my request the Tsung-Yi-Yen have now sent an instruction to all the high provincial authorities in the Empire to consider the order above referred to as henceforth applicable to Protestant Chinese converts as well as to Roman Catholics. The same exemption is secured to the former as to the latter. I am instructing our Consulate to inform the missionaries in their districts of the fact. May I ask you to inform your associates of the Methodist Mission in Peking?"

The Superintendent of the Central China Mission of the Methodist Episcopal Church, Rev. V. C. Hart, has been making a tour of explorations down the Yangtze. He was in company with the Rev. M. L. Taft at Chinkiang, which is, perhaps the most important city between Kiuikiang and Shanghai. He writes from that point: "The last news from Brother Carter was encouraging. He is at Chefoo. Brother and Sister Hykes were well at last accounts. Bagnall was well, and at Wuchien. Our native preacher had been driven away from Nanchang, the capital of the province. My trip from Kiuikiang to Chinkiang (three hundred miles) was a success. Stopped at Wuhu six days, where, with the co-operation of Brother Taft, a mission site was successfully negotiated for, which we think admirably situated. It is ample for three houses and a chapel. Brother Taft and I leave this evening (July 26) to-morrow morning for Nanking, Wuhu, and Chinkiang."

Franklin.

On Oct. 6, the following missionaries will sail from San Francisco: Rev. Geo. F. Pitch and wife, Rev. J. H. Laughlin and wife and Dr. Horace Smith and wife to China; Rev. J. B. Porter to Japan. On Oct. 20 will sail Rev. Dr. J. C. Thompson and wife, Rev. R. M. Mateer, Miss L. E. Mateer and Miss Tiffany to China.

American Baptist Missionary Union.

September 3d, the following missionaries sailed from New York: Mrs. J. M. Hewell and Miss Susie E. Haswell returning to Mauliniu, Mrs. J. B. Vinton returning to Kanto; Miss Julia M. Elwin to Tsungi-Chi. On September 17 there sailed for India Rev. Messrs. Waterbury and Burdett and their wives and Miss Boudet.

In two days in June, 50 persons were baptized at Petreiu, Siam. Among the number were 3 women, one boy of fourteen, one patriarch of eighty years, who has seventy descendants. The majority were less than fifty years old, heads of families and mostly farmers.

American Board.

Mr. Clark writes that the past year has been the most successful in the history of the Austrian Mission. He says: "In the limits of our personal work are about 78 souls in which are evident traces of the Holy Spirit's work, and 81 members of the church, exclusive of my wife and myself." Mrs. Abbie Lyon of the Maratha Mission died at Pachgani, India, July 25.

Rev. J. E. Scott and wife of the Eastern Turkey Mission, have resigned their connection with the Board and returned to the United States.

Rev. J. F. Smith, of Manzovan, Central Turkey, arrived in New York, Aug. 10.

Left the United States in September: Rev. H. D. Goodenough and wife; Rev. W. C. Wilcox and wife; Mrs. Abbie T. Wilder, for Natal, South Africa; W. W. Pas and wife; Miss Agnes M. Lord, for Constantinople; Miss May E. Brooks, for Erzroom; Rev. W. P. Sprague, Mrs. M. P. Ament, Rev. M. L. Stimson and wife; Miss M. A. Holbrook, for Chinas; Miss Carrie E. Bush and Miss Mary P. Wright, for Harpoit; Rev. J. A. Ainslie, and Rev. C. F. Gates, for Mardin; Miss Edna C. Doane, for Central Turkey; Miss Susan Webb and Miss Rachel A. Faxon for the Mission to the Dakotas.

Methodist Episcopal Church.

Rev. F. A. Goodwin, of the South India Mission, died at Biddeford, Maine, August 10.

Rev. F. D. Gamewell, Rev. I. N. Wheeler and family, Rev. S. Lewis and wife, Rev. G. R. Davis and family and Rev. L. W. Squier and wife, sailed from San Francisco Sept. 6, for Mission Work in China.

Rev. G. R. Davis and family, Rev. C. M. Ainslie, and Rev. C. M. Hart, went between Kiuikagh and Shanghai, and have now reached Shanghai, the capital of the province. They have been there a month, and have been employed in the account here given will be read with deep interest. It is published by J. B. Lip- picott & Co., Philadelphia, at $7.00.

The twelfth annual report of the Woman's Foreign Missionary Society of the Methodist Episcopal Church is very large and complete, containing 120 pages. Its publication was in charge of Miss Isabel Hart, of Baltimore, $107,392.45 had been received, being $21,882.19 in excess of last year. Eight new missionaries were sent to the foreign field last year. The Society supports 11 missionaries in China, 9 in India, 4 in South America, 7 in Japan, 6 in Mexico, and 3 in Africa. It has under its care over 200 Bible women and teachers, 16 hospitals and dispensaries, 15 boarding schools with about 800 pupils, 125 day-schools with 3,000 girls and women, 3 orphanages with 400 orphans, and 1 home for friendless women, and through its agencies systematically visits over 1,000,000. A grand work!

The twenty-eighth annual report of the Board of Missions of the United Brethren in Christ has been received. The Board employed last year 377 missionaries at an average salary of $360.90. At present they have 16 missionaries in the Foreign Department, 158 in the Frontier Department, and 150 in the Home Department.

The annual report of the Woman's Missionary Society of the General Synod of the Evangelical Lutheran Society shows that $7,967.08 was received last year for missions. The Society has 6 schools in India, in charge of Mrs. Rowe and Mrs. Uhlig. Mrs. P. Lucy, a native Christian woman, has been employed in Zanana work in India. Miss Kate Yogas, of Zanesville, Ohio, went out as a missionary to India last November.

The American Board has issued a map of Southern Japan, 4 ft. 7 in. by 2 ft. 9 in., on fine map paper, 40 cents; cloth, 70 cents. Address orders to C. N. Chapin, 1 Somerset street, Boston, Mass.
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