bold to do us harm. How then could we express sympathy at this time for Anwar and his friends ?

Besides, what is meant by the said 'independence ?' Is it the shameful aspect that appeared at its worst in the Capitulations between the natives and foreigners, or is it the spirit of inequality that permeated those relations ? Why then should we be sorry if such 'independence' was replaced by something better ? . . .

How can Anwar, Tala'at and Jamal rightly be called the defenders of Moslem independence while they throw themselves, and us with them, into the arms of the Germans who treat us as a man treats his goods and chattels. Nor do I understand how they can claim to be the real defenders of Mohammedan independence while the Germans are the absolute rulers of Turkey. These 'defenders' are driving our children and brothers and cousins into the jaws of death, not to restore something that has been lost, but to enlarge the boundaries of the German Empire and hoist its flag over every fortress and citadel ! Yes, how can they claim to be the defenders of this independence while, ever since they came into power, they have punished every one who has had the welfare of Islam at heart ? How can they, while they are fighting against the Quran and the language of the Quran ? Yea, what right have those braggarts to boast of the government of Anwar and Tala'at and Jamal as being the real defence of Moslem freedom while the Ottoman Empire has, owing to them, fallen to the lowest depths of misery ?

Those who wish to defend a nation's independence should be able to rule justly and should try to ameliorate the condition of the land and of the people, watching over the people's welfare, and setting up justice and equity. It is only then, and not till then, that they may claim to be the real defenders of the land and the true watchers over its interests . . . But could Anwar and his party claim this ? And if not, what then is this independence of Islam which some are lamenting ?

Truly, I am unable to understand what these persons mean by 'Moslem independence.' Do they mean a state of things similar to that created by Anwar, Tala'at and Jamal ? Do they mean that the government, at whose head these three stand, is a Mohammedan government, and that to maintain its political status quo is to defend the interests and independence of Islam ? If this is what they mean, then I must protest and tell them that *such* is *not* a government that can be attributed to true Islam. The Quran is full of verses that condemn such people, and surely Islam disowns such men, for their behaviour and actions are far from being characteristic of Islam. Nor are such people to be considered as Moslems, even though they repeat the Two Formulas (the Creed) ; for true religion demands actions, not words. And the best proof that the government of Anwar and his party is far from Islam, and that Islam is far from it, is the present state of ruin and oppression in which the Ottoman Empire finds itself. It must be remembered that Islam is a religion of edification and liberty and justice, and not a religion of destruction and tyranny and oppression.

And if by Moslem independence they mean watching over the precepts and tenets of Islam so that no one should trespass against Mohammedan rites or rights, then let them meditate a little and they will see that those precepts and rites have always been preserved and defended (by the British) in every time and place. Is not Moslem

Egypt enjoying to-day under the British flag a greater religious freedom than any province under Turkish rule? Is not Islam held in better respect than it ever dreams to be in Turkey? Nay, is not the Arabic language, which is the language of our sacred religion, enjoying far greater attention than is ever accorded to it in the Ottoman Empire? And what shall I say of Moslem movements and Moslem projects which meet with greater support here than in any Turkish province? Why then should we entertain the least doubt or fear as to the future condition of Islam when we know that our religion will be respected and our language and our projects aided all the way through?

It is desired by some to have an independent Moslem state, free of all European control. Indeed, this is both legitimate and patriotic. But this requires first to purge the nation of all fanaticism and superstition, and to allow reason full control over passions. Moreover, active and energetic men are wanted who would work wisely and sincerely and with true moral courage to realise these golden dreams. But before attempting this, we must win the confidence of a great Power like England so that she may help us to attain our desires; and such confidence is only possible if we can prove worthy of it. Let us work sincerely then if we wish to set up a truly independent Moslem empire, and let us remember that we are Arabs before anything else. Surely this is better than lamenting and fruitless grieving."

The pulse of Cairo quickly responds to the movements in Indian affairs. An instance of this occurred on February 9th, 1915, when *El-Moqattam* published in detail the address of the Viceroy on the occasion of the opening of the Legislative Council. The following are the most important passages:

"The Viceroy expressed his great regret at the action of Turkey in throwing in her lot with Germany. The heads of Islam had spared no effort to dissuade Turkey from joining in a war in which she had not the least chance of success. But the Turkish Government paid no heed to their advices. What is most wonderful to note is that while not a single Moslem is fighting under the German flag, hundreds and thousands of Mohammedans are fighting under British, Russian and French flags.

Anwar Pasha's party has driven Turkey into a most disastrous war. This is sacrificing Turkey as a service to Germany. It is in no wise a service to Islam. But no matter what the issue of this war may be, Moslem sacred places and shrines will remain intact, and Mohammedanism will ever remain a strong power in the world.

When the present war broke out rumours as to the possibility of Turkey's entering into the conflict began to spread, and many believed that the entire Moslem world would sympathise with Turkey as the representative Mohammedan power. But when the curtain was drawn aside and the latent factors became known, the Moslem world understood that the motive at heart was the interest of the German cause. All prejudices were cast aside, and Mohammedans rose as a man to show their genuine loyalty to the British Empire. It was evident that England was forced to take up the gauntlet thrown to her by Turkey.

The other Indian elements have been equally loyal to England.

From the beginning of the conflict India has stood unitedly for the Empire, and the Empire is not ungrateful for this glorious conduct."

A correspondent from Nigeria writes to the *Egyptian Mail* of the disastrous effects of widely circulated letters from German sources addressed to the Moslems of Nigeria. For example, a copy was discovered in a certain mosque, and shortly afterwards the messengers and policemen representing British rule were tortured and put to death.

Missionaries in the Lake Nyanza district state that the British have ordered the natives, both Mohammedan and pagan, to go out on the trail against German East Africa.

Thus on both sides intrigue and instigation are at work among the Moslems of Africa.

From Singapore the news comes through the Governor of the Straits Settlements that a deputation of the most influential Moslems passed a resolution on March 6th, at a mass meeting where over 3,000 were present, to be placed before His Majesty the King. The resolution reads: "We, the Moslems of Singapore, have from first to last been constant in our allegiance and in our loyalty to the Throne."

Similar assurances come from Sierra Leone.

It will be interesting to all who desire to know the Moslem mind of India to read the article by Mr. Syud Hosain in the February issue of the *Asiatic Review*, since published in the *Egyptian Gazette* (a British daily published in Cairo). A few sentences will give the main argument, and they may fitly close this article, for they express the sanest Moslem thought of Cairo as well as of Calcutta:

"The Government of India, shortly after the declaration of war between England and Turkey, made a most welcome announcement, which was published throughout India, that, as between the Ottoman Empire and Great Britain 'no religious question is involved.' Further, the categorical denial given to the reports of British designs on the holy places of Arabia and Mesopotamia, which had been sedulously set in circulation, proved most grateful to the Mohammedan community of India.

"The sources from which the Ottoman Caliphate derives its authority may be briefly set forth. It rests primarily, of course, on the 'impressive fact,' to borrow Sir George Birdwood's phrase, of the guardianship of Mecca and Medina—the holy cities of Islam. More-

over, ever since Selim I. obtained (1515-1517) a cession of the sacred office from the last Abbaside Caliph, Mutawakkil III., the visible tokens of the Caliphate—the Prophet's cloak (*chirgah*), his ensign (*sanjaq*), his staff, sabre, and bow, the 'sword of Omar,' and of the first two Caliphs—have remained hereditary in the house of Othman to this day. So that there is nothing nebulous in the sanction which the Ottoman Caliphate commands. The tangible reality of the institution may, conceivably, be wrested by conquest or secured by cession, when doubtless, the Islamic world would proceed, as in the past, to readjust its focus—and its faith. But those who contemplate this contingency should bear in mind that the Caliph must be a Moslem, and the Caliphate vested in an independent Moslem State, or Islamic sentiment would withhold its allegiance. Nothing but good can result from an appreciation by the British Government and public of these facts, and of the real feelings of the Mohammedan community, which is loyal to the core."

STEPHEN VAN RENSSELAER TROWBRIDGE.

SELIM EFFENDI ABD-UL-AHAD.

Cairo.

NOTES ON CURRENT TOPICS

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Reference Bible Now Completed in Arabic.

The Rev. Franklin E. Hoskins, D.D., of the Presbyterian Board of Foreign Missions at Beirut, Syria, announces the completion of the Reference Bible in Arabic. The task has included the adaptation of a new set of references to the Arabic text and the putting the whole First Font Reference Bible into electroplates. The preparation of the MSS. has occupied exactly seven years. The making of the plates will be completed in six years.

"It was the ninety-ninth anniversary of the founding of the American Bible Society, which brought to me the great joy and privilege of correcting the last proof page of the Reference Bible in Arabic, a task which has taxed eyes and nerves for nearly eight years, and which has consumed one-fourth of the best part of my life as a missionary," writes Dr. Hoskins. "It may not be a large event in the history of this big, busy world, but for me personally it means much, and with God's blessing the completed task will mean more for all who reverence and study the Word of God in Arabic for decades to come.

"The mission vote recommending the undertaking was taken in December, 1905. The actual writing of the manuscripts for the references began in February, 1908, and was completed exactly seven years later, in February, 1915. The first of the 1,424 electroplates was made in September, 1909, and the last will be ready in another month and the printing of the new IV. Edition ready by September, 1915.

"In close connection with this work and forming an extension of it has been the careful correction of all the plates of the various electroplate editions in Arabic of the Bible and parts of it.

"One need not remind the careful student of missions that this is only one of the big tasks in connection with the Arabic Bible, whose history extends from 1844 to the present hour. The fiftieth anniversary of the completed translation and publication of the first edition of the Arabic Bible was due on May 10th, 1915, but was unnoticed in any public way because of war conditions and in anticipation of the 100th anniversary of the founding of the American Bible Society, which will take place in 1916, when the work of Dr. Eli Smith and Dr. Cornelius Van Dyck will come up for special review in that connection.

"There is a special providence in the fact that this task has been brought to a close at this particular time when there is every probability of great changes within the Turkish Empire. If a period of reconstruction is about to begin, we are sure that the whole matter of religious freedom will find a large place in the new era."—*The New York Post*.

The American Christian Literature Society for Moslems.

A few years ago an American auxiliary Committee was formed to co-operate with the Nile Mission Press at Cairo. This Committee, with the co-operation of other American friends, has helped substantially to provide the new building for the Press in Cairo and to extend its usefulness by establishing prayer circles, disseminating information, and providing financial support. The interest in this work for Moslems has increased rapidly among Christians in America, so that the New York Committee has found growing opportunities for service. Prayer circles have been organised in several cities, and there is one auxiliary committee in Pittsburgh.

As the work of the New York Committee has increased, however, several practical difficulties have been encountered, among others the following :—

- (1) The name, The Nile Mission Press, is not clearly descriptive of the purpose of the organisation.
- (2) The Executive Committee of the Press is located in London, so that it has been impossible for members of the New York Committee to meet with them for the consideration of the plans and policies which regulate this work.
- (3) While the Nile Press has distributed its literature over a large area, there are other agencies also engaged in the preparation of literature for Moslems and other lands that are not served by the Nile Press. In some of these agencies and lands the American constituency is deeply interested.

Therefore, after mature deliberation, the Committee in America have decided that the interests of this work for Mohammedans may best be served by the formation of a society known as "The American Christian Literature Society for Moslems," and the same was inaugurated on January 29th, 1915, by the adoption of a constitution and the election of a Board of Managers. Through such a society the sympathy and support of the American friends can be more readily enlisted for the Nile Press in Cairo, and the work of Dr. Zwemer, now serving as the Chairman of the Local Committee, may be made more effective and far-reaching, and at the same time help can be extended, as resources permit, for the distribution of Christian literature for Moslems in other parts of the world, such as Turkey, Persia, India, China and the Philippines.

The purpose of the organisers is not to form a new Missionary Society to send out missionaries or to conduct an independent work, but to act as a channel through which contributions may be made to existing agencies. The Society is composed of active workers in various denominations, and its charter will enable it to receive legacies and other gifts and to co-operate most effectively with all the Boards having work among Moslems. Several of these denominational Boards are officially represented on the Board of Managers of the Society.

These would ask our readers to pray for God's guidance and blessing on the Society and on the printed messages which are being scattered to carry the Gospel of Christ to Mohammedans. Plans have been made to extend the work and influence of the Society through auxiliaries and prayer circles in other cities, towns, and villages, for it is our desire to unite together in this simple way many Christians interested in this great international and interdenominational work.

Free Copies of "Mizan-ul-Haqq."

"The Religious Tract Society of London have added to the debt all engaged in missionary work among Mohammedans owe to them for the publication in Persian Urdu of the revised Mizan-ul-Haqq, by offering a free copy to all mission workers actually engaged in evangelistic effort among the followers of Islam. The conditions of this useful gift to those unable to purchase a copy for themselves are, that the recipients are workers in connection with a Mission and are recommended for the grant by their superintending missionary."—*The Punjab Mission News*, July, 1915.

Muslim Propaganda in Bengal.

To be forewarned is to be forearmed. To know the enemy's plan of campaign is one of the essentials of successful strategy. To push an objectless attack, irrespective of the enemy's dispositions, is to court failure, or at least to depreciate the value of one's efforts. In the farflung battle-line of Bengal, Christian workers ought to know what Islam is doing. They ought to have some acquaintance with the plans Islam is making, and should be familiar with the weapons Islam is using.

Not every missionary in Bengal knows of the "Muslim Mission," which is financed and directed by the "Society of Learned Men of Bengal." This Mission, which represents and controls the aggressive propaganda of militant Islam in the Province of Bengal, has recently shown renewed activity in the direct preaching of Islam. A substantial donation of Rs. 25,000 has heartened its leaders, and a steady stream of smaller donations week by week has suggested to them the launching of a vigorous crusade. In a recent number of the *Muhammadi*, a Bengali weekly, thirty preachers are asked for, and salaries ranging from Rs. 15 to Rs. 75 offered. A leading feature of the new movement is its appreciation of the value of the press. A new illustrated monthly magazine called *All Islam* is to be started, one of the main objects of which is to answer "the misrepresentations and calumnies of Christian Missionaries." A series of booklets is also to be published in the Bengali language, dealing largely with controversial matters. In these latter, again, Christianity is marked for special attack. The first two of the series, recently published, lie before me. One is entitled, "The preaching of Islam in India," and the other "Was Jesus Sinless?" The first undertakes to prove that at no time was Islam spread by force in India. The allegations to the contrary by "deceitful Christian authors" are proved, to the satisfaction of the author, to be "vain and baseless assumptions."

The second of the booklets mentioned is a blasphemous attack on the character and person of our Blessed Lord, and reveals in the author, Maulana Muhammad Akram Khan, a callous disregard for the very decencies of religious controversy. Indeed, the very bitterness of the author's tone seems to indicate that recent attacks upon the character of Mohammed have struck home. This booklet has little in it that we have not seen before. The usual objections to the doctrine of Christ's sinlessness are raised, such as His "inherited sinfulness from Adam," His "abuse" of the Scribes and Pharisees, His "disrespect" shown to his Mother, His "habitual use of wine," His "wanton destruction of the property (i.e., the swine) of some poor people," His petulant "want of self-control" as shown in the destruction of the fig-tree, etc. The author closes his venomous attack with the remark

that he has hoisted the Christian Padris with their own petard, and proved from their own fictitious scriptures that as one sinner cannot save another sinner, so Jesus "who is sometimes man, and sometimes God," cannot be a Saviour. He then goes on to say that good Mohammedans believe in the sinlessness of all the Prophets, Jesus included. The latter, however, was not the chimerical and imaginary being described in the book which Christians have written and called the Bible.

Another Muslim anti-Christian publication at present being circulated in Bengal is a scurrilous pamphlet entitled "The destroyer of the Trinity." This book is even more offensive in tone than the one just described. Its blasphemous ridiculing of the Holy Trinity, and its coarse jests about the limitless God being contained in the womb of the Virgin Mary, make painful reading for the Christian. Books such as we have been describing have a baneful influence upon half-educated people, and are even being used to try and unsettle Christian converts. One could wish all students for the Christian Ministry in our theological colleges in India could be taken carefully through such books, so that when they are called upon to meet these objections, often thrown at them in the midst of a bazaar address, they may be prepared to demonstrate the shallowness of the arguments used. Too often they hear them for the first time, not in the judicial atmosphere of the College class, but in the heat of the bazaar argument, and are, consequently, at a loss for the right reply.

This new movement in Bengal constitutes a call to renewed efforts upon our part to supply Christian literature for the people. It also furnishes an insistent reason for the more careful study of Islam.

WILLIAM GOLDSACK.

Present Inactivity of the Moslem League.

In view of the above note, the following extracts from the Bengal press are of special interest. They testify to the dissatisfaction with their own institutions which is abroad among the Moslem leaders in Bengal.

(1) Under the title "Our Moribund Organisations," a Moslem Patriot writes: "The *Mussalman* of Calcutta laments over the inactivities of the Moslem League and the Bengal Presidency Mohammedan Educational Conference. The two organisations were re-organised at Dacca a year ago, when the Hon'ble Moulvi A. K. Fazlul Haq and the Hon'ble Nawab Syed Ali Chowdhury became secretaries respectively. There was a promising outlook in the beginning, but sad to state their activities did not continue long. Our contemporary says that the League is not only moribund but it is grossly mismanaged. There are several questions affecting the welfare of the community to which no attention is paid by the League. When any resolutions are carried at the meetings of the council of the League, often they are not given effect to. Is it not a pity that our people should have become so selfish that they do not care what becomes of the interests of others? When one writes on such an unpleasant topic as this, it is easy to blame the secretaries, but what of the council members and other office-bearers who co-operate with the former less than the public is aware of? Do they whip the secretary into activity? I fear not. Why then blame the secretaries alone when organisations get into a moribund condition? The fact is that the so-called civilisation.

and the so-called higher and collegiate education are made instruments for our own selfish purposes to become famous or rich—and not as stimulants to serve others. The spirit of service should be awakened in us. I am not sure whether even the highest University education has that element in it which will shake us to our very foundation and help us to direct our activities in the service of our brethren.”

(2) At the annual meeting of the District Moslem League, held at Magrahat, Bengal, in June, Maulavi Abdul Karim began his address as follows :—

“Gentlemen,—It pains me very much to have to say that Islam with all its high ideals of morality and its ennobling ethics, seems to have failed to produce any very appreciable effect on the character of the Musalmans of Bengal. Barring honourable exceptions, as a body I am afraid they cannot claim to have been as pious as Islam would enjoin them to be. The very thought of the severest forms of punishment prescribed in the Koran for lying, robbery, rape and other sinful acts, makes one's hair stand on end, and yet some of those who call themselves Musalmans do not hesitate to commit such crimes. It is perhaps not a quite unfamiliar sight to see in a court that a man who goes there with a long string of beads in his hand and says his midday prayers there, has no other business to attend the court than to give false evidence in a case in which he is interested. I hope this lamentable state of things is not so prevalent elsewhere as here. If this is the case, why has Islam failed to produce the same effect upon the Musalmans of Bengal as upon those of other countries? It is difficult to give a ready answer to this question. If I mistake not, the cause is to be found in the fact that Islam fails to touch the heart of the bulk of the Musalmans of Bengal, who do not know Arabic or even Urdu. The inspiring sermons that should have stirred their hearst, fall flat upon their ears, and the noble words sound as gibberish and mummeries simply because they are couched in a language that is not comprehensible to the hearers.”

The Village Mohammedan of India.

In a recent number of *The Foreign Field*, Rev. F. Colyer Sackett has an interesting account of the village Mohammedan in North India, and shows that the way to win him is by mercy and kindness, not by running roughshod over his beliefs, but by showing one's Christianity in brotherliness.

“The Muhammadan is the hardest nut we have to crack, our most difficult problem, and though we are busy leading others into the fold, there always lurks in the background of our minds the sorrow at seeing these without, not accepting the call nor asking for admittance.

“It is not wise to have too many irons in the fire at once, and were the opportunity offered to us to make a definite attempt to win the Muhammadan as well as the outcast Hindu, we could not take advantage of it without doubling our agencies for Christian work. Here is a new language, a people with a different outlook upon life and a different religion—an occasion making new demands. *Now if we do not face the problem of the village Muhammadan, the state of our village Christianity in his neighbourhood will remain uncertain and impure, for by the vicious sanctions of his belief he becomes the bane of its lowly life and the blight to all its growth.* What are we to do?

“It seems a worthless task watering a plant when there is a grub at the root. Query: Why not deal with the grub?”

Among the Mapillas of Travancore.

Rev. W. J. Richards, D.D., who has worked for thirty-five years in Travancore, records some of his experiences in bringing the Gospel to the Mohammedans. He says that generally they are a thrifty, pushing race, and can be distinguished from the rest of the population by their white skull-cap; and that from the time a man wears this distinctive garb, "he is a brother of a sturdy clan standing together for offence and defence against all comers." They call themselves the "People of the Fourth Religion," and assert: "First came the Law, the revelation to Moses; second the Psalms, to David; third the *Injil* or Gospel, to Jesus; and fourth and last, the Koran to Mohammed." This, in their opinion, supersedes all the others, and is the crown and perfection of God's revelation and will, and is inspired, not only every word and syllable, but even the tone in which it must be pronounced. You can imagine with what firmness people ignorant of history and brought up in this belief despise all other religions . . .

"For some years the Moslems have taken to attacking Christianity in their turn, and preaching in the streets. They even publish tracts and handbills against Christ and the Gospel, being sometimes exceedingly obscene in their remarks, sometimes full of an ignorant zeal, charging us with irreverence because we do not observe washings of the body at prayer time. No doubt it is a good thing when Moslems begin to meet Christianity with their own weapons of argument and preaching, instead of violence."

The Rev. Canon E. Sell.

All missionary workers in the Moslem world and all students of Islam know how much we owe to Canon E. Sell for his literary labours. He has recently returned to England, and it will interest all his friends to learn that Moslems and Hindus also admire this soldier of the Cross, who has not only forged and used strong weapons but has made hearts captive for Christ. In *United India and Native States*, a Christian Hindu writes:

"Canon Sell, besides being a missionary of the enlightened type, is an educationist, scholar, author, and a sincere well-wisher of Indian Mussalmans. He repeatedly drew the attention of the authorities to the deplorable condition of the general majority of the Mohamedans of the Presidency, and much of their progress is undoubtedly the result of his efforts to improve their lot. Under these circumstances, it is not to be wondered that the Mohamedans regard him, notwithstanding the fact of his being a Christian missionary, with something of the love and affection felt towards the late Mr. Justice Boddam. His 'Faith of Islam' has long been recognised as a standard work on the subject, comparable in some respects to Mr. Ameer Ali's monumental work on the same subject. Another well-known work from his pen is the 'Life of Mohamed.' He was also the author of numerous other works, which bear testimony to his scholarship and versatility."

Exaggerated Statistics.

Among ignorant Moslems one is not surprised to find exaggerated ideas of the strength of the world of Islam in numbers and in prestige. It is time, however, that educated Moslems should cease deceiving themselves and others by statistics that rest on the imagination only. We were surprised to read in an article on "the Caliphate" in the June number of the *Contemporary Review*, by Ameer Ali, that "the number

of Moslems inhabiting the globe is variously estimated at 350 to 400 millions ! " And although no one, except the Emperor of Germany in his famous address at Damascus, ever put the total population of the Moslem world as high as 300 millions, Ameer Ali says, " assuming the lowest estimate of 300 millions to be nearer the mark, etc." It is easy to see how so large a total is obtained when, in spite of the recent carefully corrected estimates for China, this writer speaks of its thirty-five million Moslems ! The Shiah sect, which scarcely has ten million adherents, he puts at " thirty millions," and in French African possessions he finds " thirty or forty millions " who are Moslems.

Moslem Unrest at Delhi.

In *The Delhi Mission News* for July, the Rev. G. Hibbert-Ware writes : " Affairs have been more critical in this part of India than the public at home is aware. The conspiracy trials, which are now going on, are letting out to the world how widespread and unscrupulous was the conspiracy to take advantage of the war to overthrow British rule in India. Fortunately the Government was exceedingly wide awake to the possibilities of the situation. Warned by the riot which followed the return of the Komagatu Maru from Canada to India, and by the discovery that this seemingly innocent batch of emigrants seeking a new home contained a considerable proportion of desperate criminals, the Government has everywhere taken precautions which at any other time might appear absurdly excessive.

Two personal incidents, perhaps only interesting because they are personal, may illustrate what I mean by these precautions. I was engaged to give a lecture on February 22nd to the Territorials in Delhi. A couple of hours before the time appointed I received a message that at about two o'clock the previous day, all the British troops had been suddenly roused, ammunition cases opened, and a large quantity of rounds served out ; and the men had been under arms all night. They were to be under arms all the next night, and consequently there was to be no audience and no lecture. We now know that the mutiny had first been arranged to break out on that very date, that the date had been changed, and that the conspirators had failed to keep their engagements with one another.

The other incident was at Ferozepore. I was preaching for the Mission at the parade service, and observed with surprise that every door of the church was guarded by two British soldiers, fully armed. The chaplain told me my surprise was not so great as it would have been on several previous Sundays, when the whole church had been surrounded by armed troops. It has transpired that Ferozepore was one of the three arsenals of the Panjab, which it was designed by the conspirators to seize by treachery."

In Syria and Palestine.

The Turkish authorities have seized and confiscated the training college of the British Syrian Mission at Beirut, also buildings at Baalbec and Damascus. The Edinburgh Medical Missionary Society's hospital at Damascus, which was under Dr. F. Mackinnon, has also been seized.

The *Missionary Herald* states that a building of the A.B.C.F.M. in Asia Minor was seized, the cross upon it taken down and a crescent substituted, and the building renamed the " Patience Mosque," in recognition of the patience the Turks have so long shown in hearing the bell call to Christian worship !