

sanction to a bill establishing freedom of worship for Protestants, Jews, and all.

—But in Bohemia there is a step backward toward the Dark Ages. The Free Reformed Church has for some years enjoyed a limited toleration—"house worship with invited guests." But now there is a different interpretation of the privileges of this religious body. All guests, even special friends of the members, and members of other evangelical denominations, must be strictly excluded. For not enforcing this rule to the very letter, one preacher has been imprisoned, and afterward fined. A second preacher has been fined twice by the same official. At Husinetz, Southern Bohemia, Paul Zelinka, the Free Church preacher, and the members there, are persecuted by bigoted officials. Prayer and Bible study are dangerous and criminal.

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Islam.—It is enough to exhaust the faith and patience of the saintliest the way the Grand Turk and his under-officials have of procrastinating and contriving hindrances to block all progress. The tale is amazing which Rev. H. O. Dwight tells in the *Independent*, of how in 1880 a lot was purchased in Constantinople for a church, and in spite of most persistent efforts *fifteen years* have passed, and no permit has been given to build. And this though the old chapel long since became uninhabitable, and last July by the earthquake the congregation was driven from hired premises and "turned into the street."

—According to the Church of Scotland *Mission Record*, this is the Hebrew of it in Beirut: "On Saturday, December 5th, an anathema extraordinary was ordered to be read in the various synagogues, cursing with curses positive and negative all Jews found guilty of the following misdemeanors:

"1. Parents sending their children to the Scotch Mission schools.

"2. Jewish teachers giving Hebrew lessons in such schools.

"3. Jewish women attending mothers' meetings.

"4. Jewish women going out without white sheets or *izars* over them, and married women omitting to wear the regulation wig."

—Since the return of Dr. Mackinnon to Damascus in April, 1893, until the middle of June, 1894, upward of 3140 out-patients were treated at the dispensary, besides close on 500 in Bludan (the mountain station of the mission). Allowing an average of 3 visits for each of these, a total of upward of 10,900 sick folk were seen and treated during this period. Of these 89 per cent were Moslems, 37 per cent Greeks, 10 per cent Greek Catholics, 6 per cent Protestants, etc. In addition, upward of 200 surgical operations were performed during the same period, and about 40 in-patients resided for a longer or shorter time in the dispensary premises.

—The report of the British Syrian Schools shows that £433 was received in England toward their support during the year ending last midsummer. The fees and other contributions received on the spot, more particularly at Damascus, raised the total income to £502. The mission has 3 male and 20 female European workers at Beirut, Damascus, and Hasbeiya, Lebanon, Baalbec, Tyre, and among the Bedouin. These are assisted by 95 teachers. There are 20 schools, with an aggregate attendance of 2809 scholars, 5 preaching stations, with an average of 217, and 1341 patients in the Medical Mission.

—Well may the *Gleaner* (Church Missionary Society) exclaim: "Surely one of the most notable facts in modern missionary history is this, that last August 30 *missionaries* (belonging to various missions) met at Hebron—of all places in the world, except Mecca, perhaps the most jealously guarded by the Mohammedans—and held a kind of convention, for prayer and study of the Word of God. The possibility of such