

against the infidels, he has right to paradise. His creed combines also five elements: Theism, Ritualism, Sensualism, Fatalism, and Iconoclasm.

A pig entered the mosque of Omar, and ran around and through it. Whereupon the wise men assembled to discuss as to how the defilement should be purged. The mosque was hopelessly desecrated. One wise man, however, ventured a solution: *While in the sanctified place the pig was changed to a lamb, though entering and emerging a pig.*

There is a Moslem University at Cairo with 10,000 students.

A Dispensation of the Gospel, etc.—1 Cor. ix: 17. Dr. W. M. Taylor, of New York, in a powerful speech before the American Board, pictured Paul the apostle crying, "I am a debtor both to the Greeks and to the barbarians," and feeling, whenever he looked into the face of a human being, "I owe that man the gospel." A quickening thought for all ministers of Christ.

When application was made to the Legislature to charter the American Board, it was objected on the floor of the Senate of Massachusetts (probably by Benj. W. Crowninshield, who led the opposition), that to incorporate the Board was to afford the means of *exporting religion, whereas there was none to spare from among ourselves*; to which Mr. White truly and pleasantly rejoined, that religion is a commodity of which the *more we export, the more we have remaining.*

Phillips Brooks, in one of his missionary discourses, forcibly remarks: "Some of you are saying in your hearts, 'There are heathen enough at home: let us convert them before we go to China.' That plea we all know, and I think it sounds more cheap and shameful every year to make the imperfection of our Christianity at home an excuse for not doing our work abroad! It is as shameless as it is shameful. It pleads for exemption and indulgence on the ground of its own neglect and sin. It is like the murderer of his father asking the judge to have pity on his orphanhood. Even those who make such

a plea feel, I think, how unheroic it is."

People see what they want to see. A lady spent 18 months in Kobe and opposite a chapel where there was preaching every Sunday. She reported that she had never seen *one native* enter that chapel, and that missions were accomplishing nothing for the evangelization of Japan. It was a chapel *expressly for foreign residents*, and had nothing to do with the missions, whose premises were in another part of the city. (Compare "Ely Volume," Introduction, page vii., for a similar instance in Syria).

In Egypt, Syria, and throughout the East, Christian missionaries direct their energies chiefly to the young. Experience shows very little progress in dealing with adults. Teaching has to a large extent taken the place of preaching, and the school, that of the church. The schools are well attended, and large numbers of Moslem youth indoctrinated with Christianity. The Mohammedan leaders, in order to prevent Moslem children from attending the mission schools, have decreed that no Moslem shall be considered his own master until he is twenty years of age.

Training for missions begins in the family. At the family altar Judge Jessup's sons first learned the principle and imbibed the spirit of missions. So Samuel J. Mills and a host of others. It is the old story, "Virtue is gone out of me;" personal contact with consecrated souls kindles similar devotion.

How grand the opportunity! A world now open to Christian effort. How awful the responsibility: unto whom much is given, of them much will be required. How great the danger of being neglectful and unfaithful.

"Never shows the choice momentous,  
Till the Judgment hath passed by."

Every pastor must be a missionary. He must correct ignorance and misconception by the facts, organize mission bands, give heed to make the missionary concert interesting and inspiring, utilize the consecrated women, begin training the children, and every sermon