

ence may be advantageously used to direct aright and at the same time not check that normal natural growth, without which life has no genuine, permanent character? Such questions come up by the score in every mission station. The problem is not so much "How to reach the masses," but "How to guide them." The age of simple evangelism has passed; the era of growth is well under way, and the problems before a mission's annual meeting, whether in Egypt, Syria and Persia, or in Turkey, Bulgaria and Greece, are the same that perplex the learned convocations of scientists, philosophers, theologians and philanthropists in Europe and America.

Evangelical Christianity in its relations to Paganism furnishes a somewhat new problem for the Levant. It has been popularly understood that Christianity and Islamism had so permeated the whole region that paganism, pure and simple, had been crowded out. Later investigations, however, have shown among the mountains, south and west of Antioch, and along the Persian border, large communities which, while nominally Moslem, are really pagan. The Misairiyeh of Northern Syria are the lineal descendants in race and religion of the Canaanites who fled before Joshua, and the Yezidees of Kurdistan probably keep up the rites of the Carduchi that harassed Xenophon and the ten thousand. Both classes are as yet almost absolutely inaccessible to any Christian influence. Holding to their ancient faith with a pertinacity that is wonderful, yet compelled by a relentless oppression to cover their belief under the forms of a hated religion, they have developed a power of deceit and dissimulation that probably has no equal in the history of any race. Defying all investigation, punishing treachery or apostasy with instant death, they seem impregnable to approaches of any kind. There is something almost fascinating in their gloomy isolation, which has repelled all Christian workers except the sturdy Scotch Covenanters, who, with persistency not less dogged than their own, but a faith that lays hold on the power of the Highest, have commenced an attack. Their problem is simple, but not the less difficult. They drill, not through rock, but adamant.

None of these problems, however, are greater than that of infidelity. It is one of the strangest things in nature, that light and air, in themselves so essential to health, when brought in contact with what has been kept in darkness, so often bring not health, but fermentation and decay. The first result of exposing the errors in old beliefs is the shaking of all belief. The Moslem reads the Bible, loses his faith in the Koran, and is apt to doubt the validity of the Bible, too. To his mind, each disproves the other. What, then, shall he believe? Too often nothing. The Copt, Greek, Armenian, Bulgarian, finding that the Testament does not indorse the practices of a church hallowed by ages of implicit faith, jumps at the conclusion that the creed at the foundation of those practices must also be wrong, and casts overboard all