

adherents. It was, however, only after a lengthy and severe struggle that the adherents to the Christian faith secured their rights of property and of conscience. A brighter day is now dawning. This mission may prove the door to an extensive district occupied by the Nusaireyeh, a sect until recently little known. They number 200,000, and are perhaps descendants of the Canaanites. The initiatory operations on the south are already seconded by our Presbyterian mission at Latakiah on the west.

The Persian Mission.

The attention of the mission has heretofore been directed mainly to the Nestorians; but the time has now come when new and vigorous measures should be put forth for the Armenians and Mohammedans of that country. A spirit of inquiry is awakening among these, and opportunities for reaching them with the truth are increasing. Two important centres need to be occupied—Tabreez and Hamadan—but to do this in the best and most efficient manner, new laborers must go forth next year (in addition to the reinforcement now on the way), and the mission be placed on such a footing as to take advantage of every opening for the Gospel. The Church is able to do this, and should do it. The Lord is going before and preparing the way.

Northern India.

The Rev. C. W. Foreman writes of "Baptisms and Persecutions," closing his letter with the following striking incident illustrative of the influence of Mission Schools: A few weeks ago I was spending an evening with an English friend, who told me the following story: He said he was riding with one of my old pupils, and suddenly said to him, "Nihal Chuna, you surely do not believe all the absurdities of Hindooism, do you?" "No sir," he replied, "nor does any other Hindoo who goes through the mission school." He adds: "We have fifteen hundred pupils in our schools at Lahore alone, besides numbers at other places. Won't you beg our brethren at home to pray for them? I know you have to say much to them about money, but if you can once get their earnest, hearty prayers, the money will surely come."

Siam.

The Rev. J. W. Van Dyke writes from Petchabun of his interviews with Buddhist priests during a late tour of a fortnight's duration. The Siamese are very fond of parables and comparisons, and the teach-

ing of Christ in that form have for them great attractions. Two or three times on passing by a watt where we had distributed books, we found the head priest reading from one of the books, and a number of priests sitting around listening. After the head priest had read a few passages he would then stop, and they would all consult together as to what was taught. Sometimes, and we may say generally, their conclusions were correct, and their deductions and inferences pertinent. Sometimes, however, they were very wide of the mark on account of their interpreting according to the Buddhist religion, and the ideas which they had gathered from the same source. The insufficiency of Buddhism is more and felt, and it is very apparent that before many generations Siam will change the form of her religion. Those in authority cling to the old form because it gives them power; but the common people, and the priests, have about lost all respect for it. But what form of religion will they be likely to adopt? There are now but two forms before them from which to choose, namely, the Roman Catholic and the Protestant faith. The Roman Catholics are working very earnestly, and have many stations and many followers. They have many followers because on receiving them no change of heart or change of practice is required. All that they ask is adherence to the forms and faith of the Church. The fall of France has been a great blow to the Roman Catholics in this country, and has changed their tone considerably. They are not now quite so bold or quite so insolent, and cannot oppress the Siamese as formerly, yet their hold is a strong one.

Syria.

Rev. S. Jessup writes further in this number of the *Missionary* of the religious movement in Kisla and Kieferloo. During a recent tour he examined for church membership two candidates at Berbara, two at Cherzooz, four at Hums, and two at Safita. Mr. Jessup has also just sent a teacher to Berbara for the first time—the third new place occupied within a few months.

From Beirut Dr. H. H. Jessup writes a full and most interesting account of the trials and triumph of Hassan, the first Moslem convert in Beirut. The case has caused a great commotion among the people and their rulers, and is an important one in every aspect. As a precedent, it is of great importance to the growth and maintenance of principles of rational liberty in that land of cruel despotisms. Its bearing on the vital question of religious toleration, is obvious. The missionaries have acted with boldness and discretion,