

their recent and past history shows, will never respect any obligations, and the time must soon come when we shall be forced to annex Egypt in order to preserve British communications with the East." Written before the death of Zaghlul.

## VII. MISSIONS TO MOHAMMEDANS.

ENGLAND AND ISLAM IN THE SUDAN. Edmund Lloyd. (In *The Laymen's Bulletin*, London, October, 1927, pp. 830-836.)

Discusses the three questions: What does Islam mean to the Sudanese? What effect on Islam in the Sudan is being produced by British administration? What is the effect of the missionary work of the Church on Islam in the Sudan?

ISLAM IN THE MODERN WORLD. W. Wilson Cash. (In *The Laymen's Bulletin*, London, October, 1927, pp. 820-824.)

After a brief comment on a recent definition of Islam published in *The Islamic Review*, note is made of the revolutionary impact of the West on Islam, and what is involved in this as an opportunity for Christian missions.

A MISSION TO ABYSSINIA'S UNKNOWN FRONTIERS. T. A. Lambie. (In *World Dominion*, London, October, 1927, pp. 326-334.)

A survey of the little known western and southern parts of Abyssinia, a description of the work which the Abyssinian Frontiers Mission expects to undertake, together with an appeal for support in answering the challenge of one of the last frontiers in the world today.

MISSION TO MOSLEMS. Robert B. Coleman. (In *The Laymen's Bulletin*, London, October, 1927, pp. 825-830.)

A comment, pointed by illustrations of personal experience in medical work at Cairo, on the two usual objections to missionary work among Moslems—that it is unnecessary; and that it is a waste of time, as it is impossible for a Moslem to be truly converted to Christianity.

MISSIONARY PROBLEMS IN TURKEY. James L. Barton. (In *The International Review of Missions*, London, October, 1927, pp. 481-494.)

Deals chiefly with the Republic of Turkey, showing some of the liberalizing reforms, the real needs of the country, and some of the unprecedented opportunities for bearing witness to Christ.

MOSLEM LIFE IN RUMANIA AND BULGARIA. Samuel M. Zwemer. (In *The Missionary Review of the World*, New York, October, 1927, pp. 725-731.)

Informal notes of a short trip spent in visiting Moslem communities in Southeastern Europe,

THE MOSLEMS OF SOUTHEASTERN EUROPE. S. M. Zwemer.  
(In the *International Review of Missions*, London, October,  
1927, pp. 495-510.)

A survey, country by country, of the situation in the Balkans where alone can now be found the true old-fashioned Mohammedan, and where the problem is often not so much winning them over as winning them back to Christianity.

A NATION'S STRUGGLES—EGYPT TODAY. A. T. Upson. (In  
*World Dominion*, London, October, 1927, pp. 312-318.)

The Director of the Nile Mission Press points out some of the difficulties in the path to nationhood of Egypt, and indicates ways in which the printed page is aiding the process of purification and self-culture.

LA QUESTION BERBERE, LA FRANCE ET LA CATHOLICISME. L. de Jurguet de la Salle. (In the *Revue d'Histoire des Missions*, Paris, September, 1927, pp. 322-333.)

After pointing out the deep-seated antagonism between the Arabs and the Berbers, despite the fact that both call themselves Mohammedans, discusses the great value of Catholic mission work among the latter, not only from the point of religion, but also from that of civilization and of patriotism.

LA RELIGION CHRETIENNE EN PERSE ET LA MISSION DU P. DE LA MAZE, S. J. (1625-1709.) Martial de Pradel de Lamase.  
(In the *Revue d'Histoire des Missions*, Paris, June, 1927, pp. 251-260.)

Not a connected biography, but picks out the high lights in the life of the great Jesuit by means of quotations from various documents, chiefly contemporary.

SEVENTEEN YEARS IN THE PERSIAN GULF. C. S. G. Mylrea.  
(In *The Missionary Review of the World*, New York, October, 1927, pp. 743-746.)

A history of the progress of Christianity as preached by the American Mission at Koweit.

*The Char Minar of Hyderabad (Deccan) the Capital of the Nizam's Territory.* It is a rectangular building with four minarets (hence the name) 186 ft. high and 100 ft. wide on each side; built in 1591; it was formerly a College and occupies the central position in the city where the four main roads meet. Close to the Char Minar to the left a narrow lane leads to the *Jamia Masjid* erected in 1598 by Sultan Mohammed Kuli, the oldest in the city.