

ourselves with disagreeable things, no doubt God will make up to us and to the heathen for our failure. To be sure, this contradicts the Bible, but we must not be "Bibliolaters," we must modify our views of the inspiration and authority of the Bible so as to fit our flabby theology, and to suit the "new conditions" about us. This rocking-chair Father will not deal strictly with us, and His holiness, justice, and truth must not be allowed to stand in the way of the pleasure of His creatures. Such are the views that follow minimizing sin, and those who hold such views can be persuaded to give to missions only by harrowing stories of suffering, or by appeals to their vanity, their covetousness, or their palates.

Back to the Bible, therefore, back to the Bible! Along this one line lie all the promises of God. Along this line all the triumphs of the faith have been won. When we obey God we are guided by infinite wisdom, when we go our own way, following our "Christian consciousness," we are guided by our own folly. Infinite wisdom has made no mistake and no omission. The Bible is the one infallible and all-sufficient rule of faith practice. Its one purpose is to turn men to righteousness, and it will not do to say its teachings are inadequate for this purpose, and other motives and methods must be used.

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### THE MALABAR SYRIANS—A FORGOTTEN CHAPTER IN INDIAN MISSIONS.

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We find traces of the working of God's hand where we little expect it. In Central China the Nestorians had their missions, which for a time were largely successful; and the Malabar coast has to this day its settlements of natives belonging to the Syrian Church, or, as they often call themselves, the Christians of St. Thomas. God's providence has watched over them, or they would certainly have succumbed to their difficulties; for they have been hemmed in by heathenism and under subjection in civil affairs to none but pagan rulers. Had there been no guiding Divine hand, the Syrian Church in India could never have been preserved throughout so many centuries.

The earliest Christian settlements in South India are probably the seven churches which are traditionally said to have been founded by the apostle Thomas.

When they first came in contact with European voyagers they were Nestorian in doctrine, and had been so for a thousand years or more. It was only in 1665, when the Romanists prevented their communicating with the Nestorian patriarch, that they became subject to the patriarch of Antioch, who is monophysite in doctrine.

In 1502 Vasco de Gama, the discoverer of the sea route to India, was a second time sent out by the King of Portugal. On his arrival a deputation of native Christians from Cranganore went to meet him with gifts.