

in her conduct to all, especially those who love the Master. The first duty is example.

The second duty is clear and unwavering protest. This, I take it, must be threefold and not entirely against the mother Church.

There is, first, the protest for morals, against the unrebuked evil in the old Church, against the bloody hands that receive the broken bread, the lips filled with revilings and foulness that are raised to His cup, the avarice that sells for gain the offices of God's Church, the unspeakable hypocrisy that uses holy things to cover schemes of lying beggary.

There is the protest against false doctrine, against sacerdotalism and sacramentarianism binding God's free grace to men and rites, against Rome with her great high-priest on earth. This protest is not against the old Church as much as her self-appointed guardians.

There is, finally, the protest against formalism. Some years ago a Christian, to escape punishment for a kinsman's crime, became a Moslem. Authority was obtained for him to return to his own faith. "How can I?" he exclaimed, "I have eaten the great fast." Fasting is to multitudes the chief evidence and exercise of Christianity. It must also be a protest against unintelligible worship and ignorant ministers.

The Reformed Church must be a Protestant church.

A third duty is that of national loyalty. The true inheritor of the missionary spirit that inspired the fathers of this people is the Evangelical Church. Her sons have been the pioneers of missionary labor in this age, and from her sons in large measure must be expected the evangelization of Persia. She is also the inheritor of the love and loyalty to God's Word shown by the Fathers. The best loyalty is devotion to the highest national ideal, and the past of this people is full of glorious aspirations. Herein lies a danger. Experience is showing us that breaking from old ties is too often the loosening of all ties, that the past is despised and not honored. There needs also to be a loyalty to the present duties and needs, a recognition of national unity and common sympathy. None have been more ready than our Protestant brethren to bear common burdens and to honor those who are in positions of honor. The patriarchal house in its civil functions has been frankly acknowledged and cheerfully honored by the Protestant Churchmen.

III. *The Missionaries from Abroad.*

The fundamental principle is that missionaries are sent to the whole people, not to the Evangelical Church alone; indeed, to all the peoples. While Christian equality seems best exemplified by our becoming members and ministers of the Evangelical Church, we must keep ourselves free from partisan animus. Neither our personal activities nor the missionary institutions must be confined to a section of the people. Our medical work is without any race or religious limitations whatever. Our educational work benefits many hundreds outside the Evangelical Church. Our literature is