

country by the "Christian" rulers of the land, because in the nature of the case they were compelled to antagonize the claims, tenets, and teachings of the national Church. It will be remembered that the English campaign under Lord Napier in 1855 was to rescue the missionaries which had been imprisoned by that barbaric genius, King Theodoros II. The beginnings of Protestant work both among the Christian Abyssinians and among the Falashas dated from 1830, when the British Society sent out Samuel Gobat, who afterward became the famous Anglo-Prussian Bishop of Jerusalem, to labor in that historic land of Abyssinia. He was followed by Krapf and Isenberg, who did much to secure for Abyssinia an evangelical literature, disposing of more than eight thousand Bibles among the people. These three are the leading names among the Protestant pioneers in this land, while others, such as Sterns, have ably assisted, the last-mentioned laboring almost exclusively among the Black Jews. The most successful among the succession of this first generation of Protestant missionaries was Martin Flad, who has been several times banished, and now, in his extreme old age, lives in Würtemberg, in Germany, still directing from there as much as possible the mission work among the native Falashas. Swedish gospel messengers have in recent years been admitted to this field by King Menelik under certain restrictions, but as yet they have not been able to report great progress. Several hundred Falasha converts have proved faithful to the Gospel preached to them by Flad and others, and now and then letters come to this venerable worker from the native helpers showing that in spite of persecutions they are still faithful to the Gospel they have learned to love. Within the last few years two most interesting and touching letters of this kind from the native helper, Michael Argavi, have been published in various mission journals, in which instances of fidelity to the faith once delivered to the saints are recorded that well-nigh equal those narrated in the books of the Maccabees.

Certainly people and prospects like these should prove peculiarly attractive to zealous mission workers. To rebuild on historic Christian ground the Church of God is an enterprise well worth the prayer and energy of evangelical Christendom. The Abyssinians are a noble people even in their present low religious and spiritual condition; but with a revived and life-giving Christianity they could become a power in the Dark Continent for the Gospel cause and a truly evangelical Christian Abyssinia, and become possibly the best basis of operation for the hosts of Christian workers going out conquering and to conquer throughout the length and breadth of Africa.

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Dr. George E. Post suggests a providential purpose in the existence of the Coptic, Armenian, Nestorian, Abyssinian churches. Mohammedanism, like a vast arch, stretches from eastern China to western Africa; and the location of these remnants of ancient Oriental churches hints a Divine plan: that, revived by the Holy Spirit, they shall help to permeate surrounding peoples with the gospel.—A. T. P.