

The old church alone cannot withstand this evil influence. In the conflict with Rome the higher ecclesiastics have again and again proved traitors ; and the ignorant and superstitious people have been the conservative force. The archbishop's mission will do something to preserve the fabric of the Church, and most effectively in so far as it is a purifying power. Theirs is a helping hand held out to this tottering, falling sister church, and may God guide their efforts. They are necessarily and in loyalty to their principles under manifest limitations.

1. Moral reform is subordinated to ecclesiastical reform. If the Church's life is its legitimacy, like a decrepit dynasty, this is right ; but if the Church's charter is its life, it is wrong. The Anglican mission must either reform the bishops or effect moral reform under immoral bishops. A distinction is made between spiritual authority and spiritual character which is destructive of righteousness.

2. Emphasis is placed on conservatism. The life, the faithful endurance, the bold testimony, the zealous evangelizing, these are the glory of the old Nestorian nation—and these are lost. The old rituals are doubtless full of spiritual truth, but the archbishop's mission prefer, in their zeal for the old forms, to hide the truth in an unknown tongue rather than print them in the vernacular.

3. The doctrinal reform cannot be more evangelical than the mission. This is a truism, but implies much. Loyalty to their conception of Christianity will compel a doctrinal reform. Nestorianism must be obliterated, and St. Cyril substituted for St. Nestorius. That old controversy is dead, and the name signifies little. More than this, the doctrinal reform means impressing on the old Church in fixed form the doctrines of sacramentalism and sacerdotalism. Much can doubtless be found in Nestorian practice and teaching to support these errors, but they have been tendencies rather than dogmas. To impress this old Church with nineteenth-century High Church Anglicanism is a perversion of her doctrines, a narrowing of her historic catholicity, and leads her to the schism of cutting herself off from other members of Christ's body. When a bishop of the old Church, a man of pure character, at his own request communed with Protestants, he was said by an Anglican priest to have taken part in "a blasphemous mockery." The past few years have been marked in Oroomiah by a revival of masses for the dead, a practice of late years fallen into discredit.

From such a source can we hope for reform, or must we expect the entrenchment of error ?

II. *The Reformed Church.*

The first duty of the Reformed Church is to exemplify the Gospel of Christ. A strong, pure, loving Church of Christ will do more to bring about a reform in the old Church than any other power. Let us emphasize the adjectives, *strong* in loyalty to truth and in its proclamation ; *pure* in that life which is the characteristic of the kingdom of heaven ; *loving*