

oping a Christianity which is far more natural, and will prove far more permanent, than could be the case were the missionary the sole bearer of the gospel message. Of not less importance is the method adopted by these preachers. Its principle is entirely in accord with that underlying the work of Bible Distribution. It is not polemical. There are times when denunciation is needed, and then they do not fear to expose fearlessly the deceit and fraud by which ecclesiastical powers would blind the eyes of an ignorant people, and hold them in subservience to their own ends. This, however, is the exception, not the rule. The Moslem, drawn by curiosity or interest to attend an evangelical service, will not turn away repelled by what are to him harsh attacks upon the faith in which he has been nurtured. The Armenian or Copt will hear no harangue against those who have hidden from him the Word of Life and held him fast in bonds woven in the cells of monk and anchorite. It is the want and duty of every day life, the consciousness of sin, the need of forgiveness and help, alone possible through a Redeemer; the hope of a blessed immortality. These are the topics of the preacher, by the earnest personal presentation of which he seeks to emphasize men's personal relations to God, develop the sense of personal responsibility, and secure the growth of personal character.

CHURCH ORGANIZATION.

The adoption of this as a distinct method of missionary work in the Levant, except in regard to the Moslem converts, was not a part of the original plan of missions, and is not now pressed to the forefront. The aim has been, so far as members of the Oriental churches were concerned, to help them to a Christian life, whatever their church connection might be. As a matter of fact, those who were thus influenced were unwilling to remain in the old communions, and the priesthood were unwilling that they should, using the sharpest means of excommunication to drive them out. The formation of evangelical churches became thus a necessity, and has proved a most valuable method, not only of stimulating individual Christian life among their members, but of illustrating the broader relations that the Christian must sustain to the community and nation.

Under Moslem rule, church and civil life are identical. He who leaves his church leaves his nation, and heresy is treason. How to overcome this, and show that national life is properly independent of religious rites and ceremonies, has been a great problem, and the evangelical church organizations, by keeping distinctly aloof from political entanglements, have sought to show the true position of the Christian as a citizen. The formation of evangelical churches has served also as a method for developing that self-reliance which is essential to the permanence of the work commenced by the missionary and carried on by the native preacher. It has been the constant effort of