

tion, and mining and manufacturing companies are getting under way. For the time progress is in the air, and the Shah is the most progressive man in the empire. He and many Persian rulers desire to grant religious toleration and to curb the ecclesiastics. With these coming changes there must arise new difficulties and missionaries need new wisdom and zeal to embrace the opportunities, and as the way opens to carry the gospel to every creature. These missionaries must be not only American or European, but native Persian. Looking back over a series of years we can

truly say "What hath God wrought!" Every time of difficulty has been followed by greater blessing of the Holy Spirit. I have never felt the difficulties of the work so strongly as now, when entering again into the field, and I am sure also that my faith was never stronger in the gospel and the power of Him "whose I am and whom I serve."

With Christian salutations to all who were present last year and to all who love the Lord Jesus Christ.

Most truly yours,

J. H. SHEDD.

V.—THE MONTHLY CONCERT OF MISSIONS.

BY SECRETARY F. F. ELLINWOOD, D.D.

Missions in Papal Europe.

The very caption seems strange. It would have been natural enough when the "man of Macedonia" appeared to Paul, for Europe was then a heathen country. But the late Professor Christlieb, though entirely in favor of aiding the Protestant churches of France, Spain or Italy, entered a mild protest against placing any part of Europe in the same category as Africa or China by calling it a foreign missionary field. All enlightened minds aim to make proper discriminations, though this is not always easy. No one who knows anything of the dead Christian sects of the Levant has any doubt that missionaries should be sent to Persia or the Turkish Empire, unless it be the Archbishop of Canterbury, who seems to think that the venerable Greek and Nestorian Churches should be protected against Protestant invasion. There is, in our day, every variety of opinion as to the question, What is legitimate and necessary to missionary work, and what is to be regarded as mere proselyting and unwarrantable interference? The time has come when a discriminating judgment should be applied in all missionary enterprises:

1. Even work among the heathen should be carried on intelligently. Heathen systems should be thoroughly understood, and should be approached in such a way as to win success and not to block the way against it.

2. The dead sects of the East should be looked upon in a different light from that in which we place Mohammedans—though even the latter should be approached as those who profess to worship the God of Abraham, Isaac and Jacob. But with Nestorians and Greeks there is an appeal to Christ and to the early historic Christianity. And the same is true of Papists. However the "Light of the World" may be obscured by the worship of Mary or of saints and images, that true Light furnishes the point of hopeful approach.

2. There should be a broad discrimination between work in Papal countries and that of the heathen world as to their comparative claim. The first and paramount duty of the Christian churches of this age, whatever be their name, is to proclaim the gospel to the nations who have never heard of Christ. In this duty Protestants and Catholics should stand upon common ground. It is the reproach of both that they have monopolized the great salvation for nineteen centuries while the majority of mankind have remained in total ignorance of the gospel.

4. American Christians at least should draw a distinction between the claims of Papal Europe and those of the Spanish American States. In the first place there is a geographical consideration. Mexico and Central America are at our door, and South America not only belongs to our hemisphere but is in close sympathy with