

same thing. He who left the Church left the nation, and every heretic was so far forth a traitor. To understand this fully and give no undue blame to the opponents of Protestant missions, it is essential to study the history and organization of the Eastern churches. It will then appear that our great problem has been to show that a man could be an evangelical Christian and still remain an American historian, Greek, Copt or Bulgarian. Here came the sharpest contest. There are few more interesting studies in the history of missions than those that show the growth of peace through strife. Over and over again have the Saviour's words been proven true, "I came not to bring peace, but a sword," and yet by the sword has peace been established. The first missionaries said to the native churches: "We have come not to establish a new church, simply to help you in your own church life." They soon found that impossible. In the face of persecution and excommunication they were compelled to form a new church, organize a Protestant Christianity. The immediate problem was thus changed. This must first be put on a sure footing, establish its distinctive character. The gospel preached was largely, of necessity, a gospel of separation. Now again there is a change coming. The Protestant Church is recognized as a distinct power in the land. Still very inferior in numbers, its influence is out of all proportion to its size. Its opponents cannot fail to recognize this, and many are already calling a halt, considering whether alliance is not better than war. In this there is both hope and danger. Dividing partitions are breaking down, and many hitherto unapproachable are coming within the reach of evangelical ideas. On the other hand, pure Christianity has ever suffered more from diplomacy than from persecution. It is well to say, as is being said again, "we have no interest in a *Protestant Church* as such; our effort is for a *Christian life*, by whatever name that life may be called." But is a true, *enlightened* Christian life possible in connection with the old communions? An *ignorant* Christian life is undoubtedly possible, but can the same be said of an *enlightened* Christian life? Are the old churches capable of reformation, or have they become so affected by the dry rot of an ignorant ecclesiasticism that the only thing possible is to tear down, gently if possible, lest the dust of ages rise in such clouds as to choke the workers and build up an entirely new edifice? If so, what shall the edifice be? How far shall Western wine be put into Eastern bottles? Will the true evangelical American be an American still, with his old national traits the same, only purified? or will he be something as different from his old self as the American is from his English, Irish or German ancestor of a few generations since?

Then, again, there are all the problems of social life. What are the relations that should exist between evangelical Christianity and the existing social customs of the people? How far should each community be left to work out its own problems? How much guidance and influ-