

identified in the nursery, the school, the confessional, the pulpit, the courts, the halls of legislation, and even in the highest seat of government, and you can begin to conceive perhaps what it costs in Mexico to follow Jesus and antagonize Papal errors and abuses. As in Moslem lands, so in Roman Catholic countries, remove the terrible, repressive iron band of social ostracism and industrial boycotting and personal violence, and let the question be simply one of appeal to the rational and moral sense, and the multitudes would flock to the Gospel standard even as "doves to their windows."

Mere attendance upon evangelical worship will suffice to brand a man as *vendido*, that is, "sold," a term akin to our "traitor" and expressive of the very general sentiment among the people which identifies patriotism with Romanism, and considers a Protestant as an enemy of his country. Among a people so eminently patriotic as are the Mexicans, this term of reproach is felt most keenly, and no little moral courage is required to consent to be thus characterized and take the consequences.

Our evangelical converts are made to feel the iron heel of Romish intolerance through loss of employment, personal insults, injury to property, social ostracism and domestic alienation. If they have aught to sell they must take less for it than their neighbors, if they wish to buy they must pay more. They are discriminated against in the courts, and few can be found with enough of principle and courage to testify in their behalf. Very often it happens that the mere adoption of Protestant faith writes a man down as an outlaw and an exile from his family and his neighbors. He has no rights which they feel bound to respect.

Is it strange, then, that there should be many Nicodemuses in Mexico? And have we not cause for gratitude in the fact that very few of our native brethren have ever apostatized in the face of this tribulation and persecution? And ought we not to understand once for all that declared conversions and avowed discipleship in Papal lands mean essentially the same as under Mohammedan rule? It would be a great mistake in either case to measure the real progress of Gospel truth and the spread of evangelical influences by the additions to our church registers. We understand this in thinking of Syria and Persia. Let us also remember it in the case of Mexico. By the faithful example and labors of our devoted missionaries, by the purified and ennobled lives of our patiently suffering brethren, by the pure scriptural teachings of our pulpits and press, by the instruction and discipline of our schools, and by the contrast presented between a selfish, ignorant and debauched priesthood and a self-denying, intelligent and godly ministry, the walls of prejudice are being undermined, public sentiment is undergoing a transformation, and glorious triumphs are assured.—
Church at Home and Abroad.

There are 11 evangelical societies engaged in mission work in Mexico. The total number of foreign missionary laborers is 177, and