

missionary or his English colleague, unless possibly it is a very recent addition. The natives of India are said to look upon Englishmen as "very uncomfortable works of God." We suspect the Moslem officials of Turkey, were they to speak their minds freely, would pronounce the missionary to be a painful eccentricity of Providence by which their customary spirit of resignation to the dispensations of divine sovereignty is sorely taxed. Let us distinguish here sharply between the views of Moslem officials and the Christian (and to some extent even the Mohammedan) populations of Turkey, for among the latter the missionary has had a warm and beautiful welcome. It is in both Moslem and Christian circles the hierarchy rather than the people who oppose him.

Sixty years ago and all was going on well. The Turkish authorities ruled in church and state with unquestioned supremacy; the Moslem was in his lofty position of religious, social, intellectual, and political dignity, and the Christian was in his rightful and proper condition of humiliation. It was the Moslem's duty to tolerate and endure. It was the Christian's privilege to exist, and his only safety was to bear with abject submission whatever injury or indignity the Moslem chose to inflict upon him. Christian communities were permitted to live unmolested provided they paid tribute and kept within bounds, and merely attended to their own affairs. They were not to make any effort to get on, or improve their condition, or assert their existence; much less to enter into any competition with the Moslem in any sphere of life. The idea of any effort on the part of the Christian to convert the Moslem or even argue the matter of religion with him, was too dangerous and absurd to be thought of. To this day no Oriental Christian is attracted by this project, and is disposed to pray with the devout Anglican: "O Lord, give us peace in our time."

The advent of the Protestant missionary has brought remarkable changes in many directions. His influence at first was not discovered. He was at work many years before the Turk realized he was there. He established his schools, made the acquaintance of the people, gathered his congregations, translated his Bibles, trained his native helpers, prepared religious and educational books, circulated his tracts, stimulated thought, awakened inquiry, carried conviction to many hearts, and sent the thrill of a new life through the stagnant East, and it was not until his work had assumed large proportions, with permanent buildings, and rapidly growing apparatus, and far reaching influence, that the Turk became aroused and restless. He has awakened slowly, and rubbed his eyes lazily, and even taken fragmentary naps in the process, while now and then he has hurled his arms wildly about as if determined to hurt somebody or break something, until in the year 1889 he seems to have his eyes fairly open, and what does he see?