

ligious inspiration mainly on French Switzerland. The Protestants of France have developed unusual energy in works of Christian charity. In all large cities there are Deaconess Institutes, and Houses of Refuge, and it is affirmed by Leroyt that the Protestants are increasing, while the Catholics are decreasing.

In general, the Union of State and Church in Protestant countries has made no progress except in England; independent churches have increased in number and power; Christian associations of various kinds have promoted the religious life among the people, and religious views have penetrated the public more. "The Church has been made secondary, Christianity primary." Not until this century did the individual obtain full freedom of faith or unbelief.

The Greek Church is declared to be growing in extent, while within petrification seems to prevail. In a political, ecclesiastical, and religious point of view it is of great significance. It is not only the Church of Greece and of the Greeks in the Turkish empire, but also of Russia, which is constantly extending its influence eastward. It is more than a State Church in Russia; it is a theocracy, the divine reign of "Holy Russia," with the aim to Slavonize the east and the west. The life of the Greek Church consists in its cultus. The religious ceremonies are regarded as the surest guarantee of grace and of religious unity; in a greater measure than in the Romish Church are they regarded as magical means for securing the assurance of salvation. The church of the Russian empire is regarded as one of the chief means of maintaining the unconditional supremacy of the Czar. It is governed by the Holy Synod; the Czar appoints the procurator who has the power of an absolute veto, and thus controls the assembly; the Czar himself is regarded as the head and "first born" son of the Church. Under Alexander I. there were Pietistic movements in the Church, but they were suppressed under Nicolas and strict unity of faith throughout the empire was made the aim. Freedom of religious thought does not prevail; the Church does not promote the education of the masses; and neither among the lower nor the higher clergy is there a high degree of culture. The weakening of Mohammedanism is one of the problems of the Russian empire.

In considering the progress of missions, the difference between the Protestant and Catholic method is emphasized. The Catholic Church regards missions as means for extending her power and organization over nations, whether they be heathen, schismatics or heretics; she aims to get possession of the world; hence her action is ecclesiastico-political, the conversion of

the individual being aimed at only to increase the size of the army of occupation. But the missions of Protestantism aim at the formation of congregations and the establishment of churches, separated from the heathen basis. They want to train the people, seek to Christianize the heathen nationalities, and do not preach ecclesiastical dogmas and controversial points, but the Gospel of the Bible. Therefore we find no Catholic statistics of missions in which the number of converted heathen is given as well as the number of baptisms. The Propaganda is but a section of the foreign politics of Rome; the work of Evangelical missions has nothing political. The Romish Church has hopes that if she prevails in the leading civilized countries, her dominion will also be extended over the others; therefore she regards the work of propagandism among heretics or schismatics as most important. She likes to enter fields in heathen lands where Protestants have prepared the way, and seeks to ruin Evangelical converts, as was the case in Sierra Leone, Capland, Basutoland, Madagascar, Birma, New Zealand, Fiji and Samoa Islands. While Catholic missions are systematically directed by the Propaganda, the Protestant ones seem to lack system and unity. It, however, looks now as if there was a tendency toward unity among Protestant missions. "All Protestant missionary societies recognize one another, that is, each admits that the others preach the Gospel. The narrow denominationalism at home seems to yield to Evangelical breadth in mission fields." The further organization of the congregations gathered in heathen lands is an important problem. The Anglican and German churches now do most for the organization of such congregations. But the question is still unanswered: What bond shall eventually unite the mission churches and the missionary societies?

The power of the Church in Christian lands is evident from the fact that socialism regards it as a serious barrier in the way of its plans, and therefore attacks the Church with so much bitterness. This hostility and the condition of the masses make most earnest demands upon home evangelization. Only by means of the Gospel can the socialistic frenzy be overcome, because it alone gives inner peace; and it is only that Gospel which has the power of giving permanence to the present civilization. To the great achievements of science and invention must be added a great hope, namely, a supermundane completion of things, for which the inventions and arts are but a preparation.

The substance of the entire discussion is given under the following heads:

1. The nineteenth century is the period in which inventions have promoted communi-