

to endure what they cannot approve.
—*The Watchman.*

The American Board of Foreign Missions were the first to send missionaries to Turkey; Rev. Pliny Fish and Rev. Levi Parsons being appointed in 1818 and arriving in Smyrna in 1820. They were followed by Rev. Messrs. William Goodell and Isaac Bird, who began the Syrian Mission at Beirut in 1823. In 1841 Rev. Cyrus Hamlin opened a school at Rebek, near Constantinople, which was the beginning of what is now Robert College.

The wretched marriage laws of the State of Maryland are attracting attention. They have been so poorly framed by the State Legislature that, if put to the test in a court, hardly any of them would be found legally binding. Persons marrying even as the law directs are married or not as long as they choose to consider themselves so; not even mutual consent is necessary for its dissolution. Boys and girls of twelve can marry, without the consent of their parents, and the law recognizes the ties as legal and binding, while relationship need not be considered an insurmountable object to wedlock.

THE COMING ISSUE.—It is well for the politicians to understand that the alcoholic issue is coming, and that they will have to meet it. The pecuniary, material prosperity of this country, not to speak of morals, is as truly involved in the alcoholic traffic, as it is in the tariff or bank questions. We might safely affirm that the wealth or poverty of more people is concerned in the temperance question than in any other. Statesmen must consider this fact. It is madness to ignore it, or to oppose inquiry that tends to its intelligent consideration.
—*The Observer.*

The church in Insburi, Japan, Mr. Ise pastor, begun about four years ago with seven members, now has two hundred. Mr. Ise is the only son of a man of high rank (killed fighting for his sovereign in Kioto fifteen years ago), and was one of the first class graduated from the training school. Though inheriting his father's rank, he went down to this little handful of Christians on Shikoku, who could give him but three or four dollars a month, took what they could give him, cooked his own rice, washed his own clothes, and now, after four and a half years, has a church of two hundred members.

A Dangerous Cry.

A very common habit with some persons is to cry "Peace, peace," when there is no peace. They seem instinctively to shrink from war or any thing like conflict, and consequently often persuade themselves that everything is lovely when in reality the very contrary is true. This tendency shows itself specially with regard to religious controversy. The first sign of this almost shocks the sensitive piety of these timid peace-at-any-price shriekers. They fairly tremble the very moment some one criticises the religious position which they occupy. They do not wish to be disturbed in their imagined security, and though the house is on fire in which they are residing, they do not seem to wish to know the danger to which they are exposed, and especially if this knowledge has to come by means of the smashing of bolts and bars, so that an entrance can be made to where the inmates are dreaming that all with them is safe. And yet it is madness itself to cry peace when there is no peace. Fancied security has been the rock on which millions have been wrecked. When our sentinels are well posted and wide awake there is not much probability that we shall be surprised and captured before we are aware of our danger. But when we take it for granted that no harm can come to us, it is just then that we become an easy prey to our enemies. Hence we should ever be willing to frequently go round our Zion, honestly examining her bulwarks, faithfully testing her at every point where there is likely to be made a breach. And this plan cordially invites earnest investigation. Unquestionably, controversy for the sake of controversy should be avoided, but truth has nothing to fear from subjecting its claims to the most rigid investigation. And surely Christians at least should not wish to hold to anything that will not bear the searching light of God's Word. We are to be finally judged by that Word, and it seems to us that it is in every respect the part of wisdom to prepare for that judgment by living in conformity to that Word during the present life.

But why should there be any sensitiveness as regards the investigation of our respective religious systems? Can it be truthfully said that any of these systems are, in every respect, infallible right? Is there no place for improvement in the

Established Church, among the Wesleyans, Independents, or Baptists? Have the Plymouth Brethren reached perfection in doctrine, and has the Salvation Army nothing more to learn from the Holy Scriptures? We unhesitatingly say that we heartily rejoice in the truth which each one of these holds, but we think we are neither untruthful nor uncharitable when we say that no one of them has learned all there is to learn out of the Book of God. Each one of these religious bodies represents a certain stage of development, and in so far as this fact goes each one of them must be regarded as an important movement in the work of restoring the Christianity of the New Testament. But we must never forget that, *historically* considered, the Christianity of the present day is a development from mediæval Christianity rather than from the Primitive Church. The great Apostacy, dark and soul-ruinous, lies between the apostolic days and the beginning of the Lutheran Reformation. That Reformation was the first successful movement which had for its aim a return to inspired teaching. But no one would now seriously contend that Luther accomplished everything that needs be done. He did much, but the Apostacy was a fearful thing with which to deal. Its spell was a difficult thing to break, and its dire influence was not to be arrested by a single movement, or in a short space of time. Notwithstanding all the movements which have followed the Lutheran Reformation, it is still true that there is much yet to be done before Christianity can be restored in faith and practice, as we find it taught and exemplified by the Apostles of our Divine Lord. After all the efforts of four centuries it is simply certain that the Apostacy still "works." And we think it highly probable that there are very few Christians at present who have any just conception of the fearful influence which it exerts on the present state of religious society. Christendom is still honeycombed with the dangerous expedients of Romanism, and we do not hesitate to say that there is not a single creed among all the religious parties of the present time which does not contain germs of the man of sin.

Now, this fact is not so discouraging after all, if we only understand it rightly and use the lesson which it suggests in helping us to overcome the evil. First of all, it

is not wisdom to utterly ignore the facts and raise the cry that all is well, when every earnest student of the Word of God knows that such is not the case. All is not well. The work of saving souls is hindered; the Gospel moves very slowly on in its conquest of the nations; most of the churches and chapels are thinly attended, while infidelity is boldly proclaiming its triumphs in our streets. We do not believe in all the evil prophecies which are hard on every side. We feel confident that substantial progress is being made. We believe that Episcopalians, Methodists, Baptists, Congregationalists, Presbyterians, Plymouth Brethren, and, indeed, all the other religious bodies, are accomplishing something; but no one, except he be an enthusiast without any knowledge of the real condition of things, would contend that either of these, or all of them together, will likely be able to carry forward the work of God in a manner commensurate with the earnest demands of the case. What, then, is the use of crying peace, when there is no peace? Why should there be any sensitiveness when our religious position are subjected to the searching test of truth? It is simple certain that to get entirely out of the Babylon, in which the religious world has been so long imprisoned, much more will be required than the namby-pambyism which utterly refuses to open the Word of God and honestly examine just what the Lord has spoken. We know how difficult it is for most persons to be even earnest with themselves in a matter like this. They have accepted their religious creed without investigation, and they continue to hold to it on precisely the same principle. They do not wish to be convinced that in anything they are wrong. Hence they rest in their false security, and ever after regard a note of warning as a piece of impertinence on the part of him who may give it. They still echo the old cry of the Scribes and Pharisees, viz. "Have we not Abraham to our Father?" Of course this settles the question in most cases. With such persons any new discovery of truth is impossible. They cling to that which is traditional and persistently refuse to have their present faith shaken in old interpretations of the Word, no matter how certainly those interpretations may have been wrong. They seem to forget that the further back we go towards the 15th