

their philosophy to the winds. We destroyed, and, therefore, we could not leave them alone, unless we could persuade Europeans to stop away. Our Empire was everywhere a destructive agency. How should we stand before the bar of God? Should we not be guilty, beyond all guilt, if we allowed this to be the record of our Empire? How could we put a new heart into a country? Justice of administration always followed our Empire, but it would not create a new conscience. Magistrates and policemen were excellent things, but they scarcely warmed your heart. If we destroyed, what were we going to put in the place of what we destroyed?

3. It was said, "Missions do very little." Let them read Mr. Eugene Stock's history of a hundred year's work, and they would find it to be the record of as fine a piece of British effort as anything that had been done amongst our Empire builders. It was, of course, a slow work. We ourselves took a long time to become converted. Let them think of one conversion at home, and all it meant. To convert an Englishman was a serious work. Conversion meant a change of heart a new point of view, a new character. It was necessarily slow. And to convert a heathen did not mean to put on a veneer of Christianity, it meant a great change of the man. There was no escape from the argument, if you destroyed, you must build.

Lastly, the speaker showed how we had the power to replace where we destroy. We had the power because we had these twin truths — (a) The Brotherhood of Humanity. God had made "of one blood all the nations of the earth." We were

one race, one blood, and the fundamental religious wants of all men were one. (b) The Unity of Truth. Men must be brought into unity under the "One Name,"—the One Name which would bring them out of the darkness and twilight into the light of truth.

#### ~~~~~ WELCOMING "KICKERS." ~~~~~

Be very careful about receiving "kickers" from other denominations. Some clergymen and church official welcome such people with open arms, and give them the chief seats in the synagogue, and not infrequently press them to become office holders. You cannot do a more injudicious and dangerous thing. Such people are as often as not dear at any price, and ridiculously and monstrosly dear at their own. They have left their own denomination because they could not get their way in everything, and their departure has been a gain rather than a loss. Their former co-religionists have felt like saying, "only stay away and everything will be forgiven." If they come to you keep them in their proper place. Don't let them imagine that you have been pining for their patronage, and that their advent is going to give the Church a new lease of life.

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A RECENT writer has said "A society with no ideal but self preservation is doomed to dissolution." How perfectly this sentence "hits off" a church that has lost the missionary spirit.