



OLD ST. PAUL'S, LONDON, AND RECTORY.

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winning them for brotherhood in Christ inspired the adventurous hearts of our forefathers.

When, in 1497, Cabot discovered North America, he claimed it for England's Church as well as for England's king. Through the troubled years, down to Elizabeth's reign, it was impossible to take possession of the land, and no effort could be made to evangelize the Indians; yet the hope was never abandoned.

In 1659, Sir Humphrey Gilbert, Christian and mariner, set sail to carry God's Word into these "mighty and vast countries."

Sir Richard Grenville's expedition had on board a clergyman, who lost no opportunity of "bearing witness to the true God and Jesus Christ, His only Son," in the native villages which he was permitted to enter.

The charters of the first settlements required that the Word of God be preached, not only to the colonists, but among the savages bordering on them, according to the rites and doctrines of the Church of England.

The names of Eliot and Moore, in the past; of Givins, and O'Meara, and Horden, in the recent past; and of Bompas, and Young, and Reeve, in the present time, tell us of noble lives consecrated to the conversion of the Indians, devoted to their training in the ways and truths of Christianity, on their own hunting grounds, in the dark forest, and in their tents and tepees.

Moreover, we have forced ourselves into the Indian's territory, once their undivided possession. We have obliged them to share with us its resources and its undeveloped wealth. Surely we are bound by every obligation recognized among men to make them partakers with us in the unsearchable riches of Christ. If they have surrendered to us their temporal wealth, is it a great matter if we should bestow upon them spiritual blessings?

There is, we know, a charity that would let them live and die Christless. "They are happy enough," it is said; "leave them to their simple life and simpler faith. Why disturb them? Why teach them to doubt what they once believed, and were content in believing?" But

they are not satisfied—their whole being is dissatisfied—it is restless—it can find no rest—they are not happy, whether they be our own Indians, or the savages of the Dark Continent, or the cultured professors of Buddhism or Brahmanism, or the followers of Mahomet—they are not happy. Their own writings tell of their mental distress, their weariness, their hopelessness.

They are not happy. How could they be, seeing that they have been made in the image of God, and their souls can find no rest except in Him?

Moreover, the argument has a bad history: it was the great argument used by the slaveholders; it is the argument still used by those who would keep education from the people:—"They are happy enough as they are." Is any such happiness as they may have suited for men who have been made in the image of God? Is it not pitiful that Christians should consider any whom God loves and for whom Christ died as happy in a life without God and without hope?

It is urged, again, that there is a germ of truth in every form of religion, and that we Christians have outgrown the superstition that to be a heathen is to be lost.

It is, indeed, most true that the load which once crushed the hearts of Christians has been thrown off.

None now misread the truth of God by teaching that they to whom the Gospel is not preached must perish everlastingly; but how can God's mercy to the ignorant afford any ground to us for withholding from the ignorant the glad tidings of the mercy of God?

If they have some part of the truth, do they thereby forfeit their right to have the whole of it from those to whom God has entrusted it for the benefit of all?

The statement that "there is truth in all religions" we gladly admit, but the inference that we should leave the follower of these religions alone we can not accept. That is not the true inference. The true inference is this: Since they have a little truth, let us add to it; let us show them that the truth they have is only preparatory for the fuller truth which God has revealed to us for the very purpose that we should spread it throughout the world.

The fact that Christ died for all men is sufficient to establish the right of all men to know it, and it is the duty of all who believe the fact to propagate the knowledge of it. "If a great inheritance is left to a man, is it not a matter of common honesty for those who know to tell him?" and since it is God's pleasure that men should know the love of Christ, not by direct revelation, but through the ministry of their fellow-men, our duty is clear.

Our own annals in recent times afford touching illustrations of the conscious unhappiness