

rative that first set Carey's soul on fire with holy zeal, and his original purpose was to proclaim Christ to the heathen in Tahiti. And, moreover, the London Missionary Society, at whose organization such a remarkable wave of religious zeal arose and spread all over Britain, was formed expressly to carry the cross to the South Seas, and in Tahiti its earliest representatives first touched land and opened their work.

A final step remained in preparing the way for successful attempts to turn the heathen from their idols to worship the living God. A mighty and widespread outpouring of the Spirit of the Most High had long been the chief desideratum. From various causes in conjunction during the latter part of the seventeenth and extending far into the eighteenth, a sad and dark eclipse of faith had befallen the reformed churches throughout both Europe and America, a serious decline of vital piety, a lapse into frigid formalism and rank rationalism. The only zeal left was for an orthodoxy which was stone dead. After the Restoration in England had ensued a woful reaction, a descent into infidelity and immorality. "Never has there been a century in England so void of faith as that which began with Queen Anne and ended with George II., when the Puritans were buried and the Methodists were not born." In 1732, when the Moravian Church came into being, cheering evidence began to appear that the Lord's grace and mercy were not clean gone forever from his apostate people. And a little later began to descend those refreshing showers of divine blessing through the fervid and tireless labors of the Wesleys, Whitefield, and our own Edwards, whereby were supplied to hundreds and thousands a spirit truly apostolic, a zeal fiery and vehement, a faith hardy and venturesome, like that which inspired the church in the pentecostal age. Without this almost unparalleled anointing from on high modern missions could never have begun to be, but now it was possible for the kingdoms of this world to become the kingdoms of our Lord and of his Christ.

Closely akin to what has just been mentioned, and in great part as a result of the operation of the same spiritual forces, the heart of Christendom began to be strangely touched, and melted, and filled with compassion for the millions who were perishing—that is, the spirit of humanity, of philanthropy, of the Good Samaritan, which is inherent in the Gospel, was everywhere active in the early days, but had long since been almost quenched, was wondrously revived. Even Christian souls were in an unfeeling, an inhuman frame, reflecting thus the old pagan and barbarous times. Sorrow and woe found slight sympathy. When the general case was so forlorn little heed was given to the misery of others, especially if of a different nation, out of sight, at a distance. But a marked change in this regard was at the door. Howard had started upon his painful journeys to mitigate the grievous wrongs inflicted upon prisoners; the voice of Wilberforce was lifted up in denunciation of the sin of African slavery, and Raikes had opened his first ragged school. And all this was but the feeble beginning of an era of reforms which constitute one of the most striking characteristics