

are, as a religious people, timid and terrified like the startled hare of the forest. We are closing our ears to the new revelation, as the old world closed its ears to the revelation which God made by the mouth of Luther, and Zuingli and Calvin.

But still, in spite of us, the majestic wave of progress moves on, submerging the worn-out beliefs and crumbling superstitions of the past. Strong and irresistible as the rolling tides of the sea come the new impulses, and we may not stay them. We deem them wild and lying spirits; they care not, they pass us by, they are full of holy scorn; they speak to their own and their own receive them, and we may go hence and mutter our threats, and tremble in the darkness and spiritual gloom of our empty churches; but outside our churches the bright light is shining, and the blessed winds of heaven are full of songs from the open gates of paradise, and men hear them and rejoice. How many are there, religious people, who never go to church, who despise Christianity, because they have only known it in connection with the forms of a barren worship, who despise Christianity, and yet are living high Christian lives. Thus we begin to see that although man has tried to imprison this glorious and free spirit in his Creeds and Articles, yet he cannot do it. There is a Christian spirit—be it said to our shame—working outside the Christian Church, an unacknowledged and anathematized Christianity still going on its triumphant way, leaving us alone in our orthodox sepulchres with the bones and ashes of bigotry and formalism.

But whose is still the figure that inspires all that is best and wisest in modern philanthropy and modern faith? The ideal form of the Christ still moves before us, and still we struggle after the forever attainable yet unattained. His life doctrine of the universal brotherhood of man is still the latest cry. Have we not but just now (1871) had a hideous parody of it in the Communism of the late revolution in Paris? Do not our own legislators begin to feel that peace and good-will can only be established between workmen and masters, between rich and poor, between learned and ignorant, by caring for all alike, by rescuing class from the oppression of class and ther binding all classes together by common interests as members of a sacred polity of justice and mercy? What is

the most characteristic form of the religious spirit in the present age? If I look at the bright side I should say it is Philanthropy; and where do we get this word "Philanthropy?" Men used to care for themselves, their own family, their own society, and their own nation, but Jesus Christ revealed a moral tie and a spiritual communion which was superior even to the bond which bound together the members of one family. He told us that there were no bars between nations, that we were all of one blood, and one in the sight of God. Every philanthropic movement, every hospital that rises, every church erected in this great and populous city, has its roots deep down in the principle, announced by Jesus Christ, of the constraining love of our brother men. That philanthropy is the great principle upon which the Church of Jesus Christ is founded; we can say literally, with regard to all deeds of mercy, love, self-sacrifice, "the love of Christ constraineth us." This survives, the spirit of a Divine life is still operative.

Christianity has survived many shocks. Let me once more remind you how many. It has survived the metaphysical speculations of the Alexandrine school and the subtleties of a mongrel Greek and Asian philosophy,—those speculations which were so true to their authors, and which are so unintelligible to us; it has survived the winking of saints, and the mediæval Mariolatry, and the handkerchiefs of St. Veronica, and all kinds of silly visions and foolish revelations; it has survived historical criticism, and it will survive what are called the attacks of modern science. It will go on still as it has gone on; you never can annihilate the principles upon which the Christian Church is founded. Reduced to their simplest terms, stripped of casuistry, priestcraft, and superstition, they are seen to be the ultimate principles upon which human society depends for its happiness, I had almost said for its prolonged existence. Therefore, He who is Himself the incarnation of these principles, He who loved His fellow-man as never man loved another, He who spake as never man spake, He who was at one with God as man has never been since, He is still the Way, the Life, and the Truth to us; "Jesus Christ, the same yesterday, to-day, and for ever."

And, lastly, I come to trace the Law of Pro-