

stead of consuming their energies and resources in mutual altercations they are drawing nearer one another on the basis of common truth, and turning their united power in the direction of saving the heathen at home and abroad, and of repelling secret and open attacks upon the central citadels of Christianity. Let this go on and increase an hundred fold, and it will do much to solve the labour question.

Nor do I view with despondency, but rather with cheerful hope, the decidedly critical spirit which has laid hold of the labour question and of all other social movements of the age. There is a determination abroad to test, in the severest practical manner possible, all schemes proposed for the good of our race. Speaking generally the attitude of the Church towards the trend of the age in this respect should be one of judicious and manly support. It is widely different from the carping sneering spirit of unbelief. If regulated by Christian wisdom nothing but good can come out of it. Through its influence do we not see old hooks, laws, institutions and methods of education no longer held sacred unless they can prove themselves good and useful in the eyes of the thinking millions. Do we not see the science of the past, the subjective dreams of philosophers, and the pretentious broodings of ambitious visionaries mercilessly discarded by the experimental spirit of the

age and the fearless onward march of investigation into the facts and laws of mind and of the physical universe? The theology of authority, which used to be enforced not by Scripture and common sense but by ecclesiastical anathemas, is to-day laughed to scorn, and justly so. There is also an impatience, begotten of the same critical spirit, with many pompous methods of manifesting benevolence. Labouring people are no longer content to give their services for half their real worth and then sing the praises of the benevolence of those who build poor houses for them with the other half. It is felt that the bestowal of great sums after this fashion, or for the shipping of hordes of paupers from the Old World to the New, or even for the employment of Bible Women and city missionaries does not constitute a full discharge of Christian duty in behalf of working people. It is easy to do missionary work by proxy, or by giving a few superfluous coins from plethoric purses. Far more than this is needed to solve our problem. The relations of masters and servants are profoundly influenced by the nature of education in our day. And the Church should assume a determined attitude to modify its intensely secular character by claiming for the moral and spiritual factors in the work their proper place. The time and energy now devoted in thousands of schools and higher