

personality and will, and so rests the new movement where alone it can stably rest, upon the redeemed character of persons. "The mightiest civilising agencies," says Dr. Fairbairn, "are persons. The mightiest civilising persons are Christian men." And it appeals through the mind and heart of the individual to the reason of the world. "If our people are ever to be moved," says Mr. Dickinson's Chinese official, "their reason and their heart must be convinced."—("Letters from a Chinese Official," p. 42.) That is true of all the peoples, and that is the method, and the only method of the missionary enterprise. It is speaking to the reason and the heart of nations. By the purely persuasive agencies which it uses, the voice of the friend, the steady upheaving transformation of the school, the tenderness of sympathy in suffering, by dissolving prejudice and incarnating the truth of human oneness, it is convincing the world's reason, even when it is unaware, and has already penetrated every nation and permeated some with the principles by which the people are to fulfil their separate destinies and attain their heavenly ordered unity at the last.

5. Yet once more, the missionary work of Christianity is essential and effective because it provides the adequate moral basis which is necessary for the life and institutions of the peoples. All the non-Christian peoples have lacked the moral basis of a national life. The Chinese have come nearest to possessing it, and what was strong in China's neighbouring nations was borrowed from the Chinese, but even there the want of what is elementary in Christianity deprived the Chinese people of the central power of a great nationality. As the foreigner wrote, who knew the nation as well as any foreigner has ever known it:

Even among a people like the Chinese, who are possessed of the conveniences of life and held together by an organised government founded on the consent of all classes, the want of truth and integrity weakens every part of the social fabric. Moral ethics, enforcing the social relations, the rights and duties of the rulers and ruled, and the inculcation of the five constant virtues have been taught in China for twenty-five centuries, and yet