

of India and to the character which the Indian administration ought to assume in that country. Let anybody compare the Indian administration of one hundred years ago with the Indian administration of to-day, and then let him say how much one single man had to do with the change—let him say how much the persistent labour, the earnest remonstrances, the great intelligence and great and zealous study of Clarkson Duff had to do with that change, and then I think you will appreciate what I mean when I say that the courageous application of the principles of the Bible is a sufficient remedy for the evils of our time.

Let me state another case. Over here, as I was coming along, your Secretary pointed me to Shaftesbury Hall. The Duke of Argyle spoke of that remarkable man, after whom that Hall is named, saying: "My Lords, not to any party in England, but to the persistent energy and courage of one man is due the moral progress of these latter times, and that one man is the Earl of Shaftesbury." Ah! But he had to apply his principles courageously. He was opposed. Sir James Graham opposed him. Sir Robert Peel opposed him. John Bright opposed him. Even large-brained large-hearted Richard Cobden opposed him, but he had the courage to apply his principles—the boy, the noble boy who had learned at the knees of his nurse the story of Jesus Christ, had in his soul some of the courage of Jesus Christ, and so though Lord Ashley was denounced, though he was misunderstood, though he was misrepresented, though he was opposed, though he was scoffed at, though he was hooted at, he lived to triumph. Thank God, he lived to incorporate into English Law what one celebrated writer says is the finest factory legislation of mankind. He lived to have even the men who opposed him stand up in the House of Commons and say they were wrong, and that same Sir James Graham, who shouted it out so long in opposition to him, with that manliness which is the characteristic, and the noblest characteristic of a great English Statesman, arose in the House of Commons and said in plain blunt words, "Lord Ashley was right and I was wrong in this matter." And now, I say, that is what it means courageously to apply the principles of the Bible—the principles of the New Testament, to the problems and to the evils that we see around us. No, we shall not by shaking the Bible, simply, over our desks, change these things, but when we go into society with the Bible in our hearts and the Bible in our brain, applying a sanctified intelligence to the remedy of the evils that we see around us, then we shall see them vanish as the fogs vanish often before the strong north-west wind.

And now, finally, in the Bible I insist you find the keys to the problems that vex us, the problems that confront us and demand a solution at our hands. These problems spring up in our track, and the question of our time is this question that we have individually to face. Can we have free thought and a stable Church? Can we have free and individual life and a stable government? Is there such a thing as unity amid diversity? Is there such a thing as coöperation, with individuality? All the problems of our time culminate it seems to me in that one question. Well, what has the Bible to offer us upon that subject? Here we talk about our Church differences, and the Bible stands among us as an everlasting witness that men may speak for God, and they may speak differently, they may speak in diverse manners and yet they may speak without rancour, they may speak without contradiction of each other. There is God's lesson to the Church. There, in this marvellous coöperation of men who "spake as they were moved by the Holy Ghost" to speak, and here is God's prophecy of that time when there shall be One Fold