

must first attend. He was deeply impressed with the awful importance of Scotland in this matter. He had never looked at Scotland from a distance without being awed by a sense of all that the Lord in His infinite mercy had given this country, and of the immense responsibility under which it lay. He had crossed and recrossed the Channel four-and-twenty times, and he had viewed Scotland from almost every country in Europe, and he had lately looked at it from Russia, and he had always had on every new view of it that interest increased and deepened. What might not Scotland do if they were all united as Christian men in doing God's work! We were said to boast too much about ourselves, and he had heard a good deal of boasting, but he thought there was also a tendency to depreciate ourselves. They talked perpetually about all the enormous degradation of the working classes, and about the fighting and disunion among the ministers of Scotland; but he did not believe a hundredth part of it. First of all with regard to the people of Scotland, he said unhesitatingly, that while he was not blind to the evils on the other side, but believed there was evil enough in the country sufficient to call for their whole united efforts to eradicate it, there was not a better class of working classes among all the populations of the earth. He would maintain that we stood first in Europe in this matter; and while they could get vices and evils here just as low and as bad as they could get in any city in Europe, still he would say that, having looked not with a careless but with an earnest eye on the population of most of the cities of Europe, there was a mass of intelligence, piety, sobriety, and religion in this country that might well make them thank God and take courage. More than that, while comparisons were continually drawn between this and Roman Catholic countries in the good done by religious orders of men and women, he had no hesitation—laying aside the kind of work done here, for of course in this they stood pre-eminent—in saying that among the laity and those not officially connected with the Church, there was a greater proportion of Christian workers than in any other kingdom in Europe. If they took the 10,000 elders, and 30,000 Sabbath School teachers, and the many thousands of men and women connected with their congregations constantly seeking to do good and advance the kingdom of God, they would find that they had a body of earnest workers such as he did not know existed in any single kingdom in Europe. And would it not be a ghastly disgrace to us if it were not so? What a dreadful libel would it not be on the doctrine they had received from the reformation three hundred years ago! what libel on the unequalled glorious Christian liberty they possessed; and on their open Bible and preached Gospel, if that were not the result! They must not, therefore, look

upon Scotland with absolute despair, as if they had been reduced to universal chaos, and as if they stood worse than other nations in Europe. Let them realise the good before them; and he did not see how they could thank God for his marvellous mercies unless they constantly recognised the good that had been given them as a nation. And those very blessings bestowed on them ought to stir them up to seek, so far as possible, all differences within the range of conscience and principle—all their differences filled with the grand thought of beautifying their country with the beauty of holiness, and trying to lift up dear old Scotland, so that she should be a praise for God throughout the whole earth. The rev. Doctor then, in reference to the question where home mission work was to begin, expounded the case of the man from the country of the Gadarenes, who, when the devil was cast out of him, sat at Jesus' feet "clothed and in his right mind." This wild man he said, was the representative of every man and woman in the land who was not positively possessed of the spirit of Christ, and showed the necessity of the inner work of the heart being first done. Until the evil, cursed spirit of self was cast out of the heart by Christ coming into it, the true work of the home mission could not be done. To make them fitted to go out to their brethren, not to speak a mere series of words, but to speak in the power of love and sympathy, the devil must be out and Christ must be in their own hearts. After this work was done with this man, Christ gave him a field of labor. "Go to thine own house, and show what great things God hath done for thee;" not that he was to finish there, but that he was to begin there. Where they were to begin was in their own homes, among husbands, wives, sons, daughters, and servants. It was the fault of their home mission that people were looking to closes and stairheads, and forgetting their own houses. Nor were they to preach about meekness, but to be meek; not to give a lesson about love, but to love; not to tell about forgiveness, but to forgive; not by giving a tract, but by being a tract. The difficult work to be done was to show a Christian temper at home; and it was here that the hypocrite and false person broke down, for he could not stand that test. This home life was the best discipline for the Christian, and he believed that this home evangelization was what was most needed in the homes of the poor, and let him add emphatically, in the homes of the rich. Everything just now was about the working man. Every paper almost read at the Social Science Association had reference to the working man, sewage, ventilation, education, visitation—and he thanked God that so much was done for the poor; but the thought had crossed him that if Lazarus needed all this effort, did not Dives also need it? The poorer classes of society were visited by the minister and the mission-