

in the city where I live a very large class of the working men do not feel under any obligation of that kind ; on the contrary they have a feeling of this kind, that if they should be sick, why they would look around and see what institution there is that would afford them the largest amount of comfort and the closest approach to luxury, and whom of their friends they can oblige by patronizing a particular institution. (Laughter.) I say then that Christian benevolence of material means has been carried so far that there is some necessity for reconsidering whether we ought not to stay our hand, but in how many other forms has Christianity been developing safely and honourably ! You go to England : how much legislation has done for the children in the factories, and for the workers in the mines ! You go, alas, that there ever should be need to go, you go to the battle-field, and how much Christian humanity has done for the wounded and imperilled and the dying : and these are only specimens ; thank God there are many more forms of this same humanity that have been developed in our time. What is the inspiration of these movements ! It is in this blessed book, " Let us do good unto all men as we have opportunity, especially unto them of the household of faith." " To do good and to communicate, forget not, for with such sacrifices God is well pleased." Impress upon the memory of the rising generation the story of the good Samaritan and you have laid the basis for a true and intelligent and sublime humanity. So if we would spread these influences, if we would accelerate these forces, if we would deepen and intensify these tendencies, let us spread this book and bring it more and more to bear upon the motives, the judgments, the consciences and the feelings of the whole of our fellow-men.

I venture to indicate as another of the good tendencies of our times the movement toward missionary effort. I wish even to say a few more words about this perhaps than about some other matters, because of its very great interest and importance. There are not very many perhaps who realize at all times that missionary movement in these days is very modern indeed. The primitive Church, as we have it outlined in the Acts of the Apostles, and as we have it recorded in the earlier Fathers, was in the nature of the case a truly and essentially Missionary Church, and so it continued to be in its earlier history. There came indeed some difficulties and some checking interruptions when the State took the Church under its patronage, and when zeal unhappily cooled and there was delegated to the other forces work that ought to have been done by Christian love and Christian truth ; and yet one is glad to find on looking through the less known portions of Church history that, coming down through the sixth, the seventh, the eighth, the ninth, and even the tenth centuries, we find portions of the Church still retaining a large measure of the truth that was in the beginning, and still retaining a large measure of the zeal that was inspired in the beginning, and still engaged in prosecuting far away from the supposed head of Christendom the good work of evangelization, and bringing multitudes under the sway of the truth as it is in Jesus. Then came the dark ages. It is a common thing on the part of certain writers to charge scepticism, rationalism, evil free thinking, loose thinking, bad thinking, to charge all that upon the liberty of the human mind given by the doctrines and processes of the Reformation. I say here without the least hesitation, and I don't fear to challenge discussion upon this matter with men who have studied Church history, no matter what name they bear, that before the Reformation there was more loose thinking, there was more anti-trinitarian thinking, there was more practical unbelief than you can charge to Christendom as a whole, in any era subsequent to the Reformation. (Hear, hear, and applause.) There was more unbelief theoretical and practical in the year fifteen hundred than I think there has been relatively in any year since. It is not therefore the liberation of this book and the consequent lib-