

kind which have been destined to play the largest part in history. An amplification of this proposition would be of itself a treatise. It took more than a millennium and a half from the call of Abraham till the time when, in the providence of God, the Jew was sent out on his mission unto all nations, and even then his education was far from satisfactory or complete.

The Roman race was slowly compacted by eight centuries of discipline ere it was fitted to take the rule of all the earth. A still longer period elapsed while that mightiest of empires was slowly crumbling away, the disintegrating elements forming the germs of modern Europe.

The Anglo-Saxon race, to which we are proud to belong, is itself the product of events which have been distributed over a period of thirteen centuries and a half. For ages there seemed to be a mere chaotic conflict of Saxon and Dane. It was eight centuries ago that the Normans moved into Britain and "edited the English language." It is less than three centuries since England began to figure as a world-wide power, and only within the present century has the manifest destiny of the Anglo-Saxon race become plain; not to themselves merely, but to other peoples as well.

In one of the letters of the late A. W. Mackay occurs a passage which suggests much more than might appear upon a careless reading: "It is from the naked savages of Albion and Germania that have sprung such names as Newton and Shakespeare, Handel and Goethe. A modern meeting of the committee of a missionary society, deliberating about the extension of the work abroad, is but the Christian development of those palavers which were held by skin-clad Britons on the grassy banks of the Thames, where, with battle-axe in hand, they debated plans for a raid on a neighboring tribe. The problem to be solved and the conditions of the case were pretty much the same in Europe once as they are now in Africa."

The great historian of civilization, M. Guizot, in the introduction to his monumental work, speaking of the forces involved in human progress, analyzes them into social progress and moral progress, and then proceeds to observe, "One or the other of these facts may predominate, may shine forth with greater splendor for a season, and impress upon the movement its own particular character. At times it may not be till after the lapse of a long interval, after a thousand transformations, a thousand obstacles, that the second shows itself, and comes, as it were, to complete the civilization which the first had begun; but when we look closely, we easily recognize the link by which they are connected. The movements of Providence are not restricted to narrow bounds; it is not anxious to deduce to-day the consequence of the premises it laid down yesterday. It may defer this for ages, till the fulness of time shall come. Its logic will not be less conclusive for reasoning slowly. Providence moves through time, as the gods of Homer through space—it makes a step, and ages have rolled away! How long a time, how many circumstances intervened before the