

check, were tamed at last by the simple, aggressive influence of the gospel, unattended by either military or commercial power.

Three things have been found almost universally true: first, that the gospel has always elevated the character and established the power of our civilization in whatever lands its influence has reached. More than once has it been confessed that England could scarcely have retained her Indian possessions but for the conservative influence of those Christian missions which measurably restrained the injustice of rulers, while it promoted the enlightenment and the loyalty of native princes and peoples.

The second principle, which is generally true, is that the first contacts of commerce, and especially during the period of rough adventure and lawlessness, are evil. Whether adventurers have gone before or have followed the missionary, their influence has caused a blight. Whale-fishermen in Tahiti and Hawaii, convicts in Tasmania, kidnapers in Melanesia, slave traders in Congo, opium dealers in China, and whiskey venders among the Indian tribes of North America—all have proved a curse.

It is impossible to exaggerate the hindrances which have been thrown in the way of the gospel by these influences. And the distinctions which are made in our own lands between the Christian name and the wrongs and vices that prevail in the general community, cannot be appreciated by those who see us at a distance, and mainly on our worst side. Judging from the wholesale classifications of their own religious systems, they naturally identify the name European or American with the generic name of Christian.

Moreover, while here at home most men are under conventional restraints, adventurers in distant parts, removed from influences of home, too often give loose rein to their lowest instincts, throw off allegiance to Christian influences, and become hostile to missionaries and to missionary effort. They are hostile because the high principles and clean lives of missionaries carry with them an implied condemnation of their own shameless vices.

I wish it were possible to feel that governments, as such, had been wholly free from wrongs to inferior races. But there is no one of the so-called Christian nations which can cast the first stone at another. All have been guilty, more or less. These facts become more serious when we consider that to these nations our lost world chiefly looks for the blessed gospel.

The early American colonies had Christian missions for one great motive in their settlement. There it might have been expected that commerce and evangelization would proceed hand in hand, and that William Penn's beautiful dream of brotherhood would be realized, but although we have had in the last 250 years three heathen races on whom to exercise our gifts—the Indian, the African and the Mon-