

all ears and to all hearts, and resulting internally in that great movement to spread scriptural holiness throughout the world which characterized the England of the 18th century, have been the gradual growth of century-old impulses which have at last broken all barriers and worked out for themselves their natural channels.

The Puritan movement inside and outside of the Church, the various forms of dissent, John Bunyan and George Fox, Jacob Bohme and the Moravians in Germany were all fore-workers in that great revival which covered England with a baptism of power, and which has changed practically the conception of true religion wherever the English language is at home. John Wesley summed up the spirit of this great movement when he said he wanted life, he was tired of opinions. It meant Christianity not only in earnest but in reality. It meant Christ within, the hope of glory. It meant burial with Christ and resurrection with Him. It meant a new creature. It meant the power of an endless life. It meant miracles of grace and miracles of character. It meant the witness of an indwelling spirit whose testimony was righteousness and joy and peace. It meant not the letter that kills but the spirit that makes alive. It meant the two great commandments upon which hang all the law and the prophets. It meant the salvation which begins to-day and the glory which is brighter yet to-morrow. It meant the love of God before whose splendour human fear shall shrivel like a scroll consumed; it meant a constraining Christ whose love embracing all shall shame all men into brotherhood; it meant a Holy Ghost whose baptism shall bathe the soul with strength so that though the outward man perish the inward man is renewed from day to day. It meant temples more splendid than any dream of Grecian Phidias or Medieval Goth. It meant the new city upon earth where there shall be no temple because the Lord God and the Lamb are the temple thereof. Contrast this great spiritual movement in England with the nearly simultaneous but totally different intellectual movement in France. There, philosophy had undertaken the regeneration and reconstruction of society, and whilst the Revivalists were teaching Christ to English colliers, Voltaire and Diderot, the nurslings of the Jesuits, with all that group of extraordinary men that the latter organized were editing the famous Encyclopædia. I concede the greater difficulties of the French problem, the hopeless character of the Gaelic Church, the corruption of society, the weakness of the political government. Never did men of unexampled powers engage in a more arduous task; nor were they without generous and noble aspirations. Their impotence was in their method. Their teachings were utterly inadequate to the necessities of the hour. Here, if ever, was a chance for philosophy to prove its power, and yet it seems to be one of the chief tasks of philosophy in the nineteenth century to explain the failure of philosophy in the eighteenth. For that philosophy produced, on the one hand, a sentimental egotism which evaporated in effusions of melting sensibility—an exaggerated faith in logical necessities which expect to redeem the world by paper constitutions, and fancied a legislative decree strong enough to compel the maddest social chaos into beauty; and developed, on the other hand, that distrust and suspicion of human motives which always follows a loss of faith in the unseen, that hunger of the passions, that greed for sensual pleasure, that frenzy for revenge which rushes into the void of the human heart when the sanctions of authority are destroyed, and no moral convictions, no spiritual forces are at hand to take their place. Destitute of spiritual power themselves, the leaders of the French movement could communicate none to the surrounding society. What if Rousseau with his burning eloquence had possessed the moral grandeur of a Latimer; if Diderot, with his unflinching courage, his intellectual grasp, his titanic energy, had possessed the spiritual fibre of a Bunyan or a Butler, what if this whole group had drawn their inspiration from the face of God in Christ, who could estimate their place in history to-day?