

left to perish unaided. Each picture tells its own tale.

As to the practical influence, now, of the Christian faith in the most favoured lands,—let us take Scotland. Scotland is pre-eminently the land of Church-going and of preaching. Scriptural knowledge is presumed to exist in Scotland to a greater extent than in any other. The living, practical effects,—the spirit and power of such knowledge,—might be expected to be more familiar there than among any other people. A few months ago, two somewhat humble Americans visited Scotland,—one noted for a vigorous but homely power of presenting Gospel truth,—the other possessing a certain rude, forcible skill in the musical service of the sanctuary. Can it be believed that, in sermon-loving, Sabbath-keeping Scotland, there was room and need for the labours of such men as these? It seems even so. First, the Scottish capital begins to be stirred to its depths,—all the city moved—as if the old, old story were all a new thing;—next, one leading city after another takes up the wondrous tale. The country places are found to respond. If the narratives in the newspapers are true, the work of Messrs. Moody and Sankey has been like causing a resurrection from the dead.

Now, we thank God for all this. Who would not rejoice did a similar wave of spiritual influence sweep over these lands? But, what are the questions which the effects ascribed to these men's labours suggest? Are they not such as the following:—What was the Church—what were the Churches busy about in Scotland, that there should have been room and need for revival there? To the accomplishment of what ends were the countless thousands of sermons devoted? After centuries of study, do the ministers of that land comprehend the nature of their work so little, that a homely recital of the Gospel story shall break upon Scottish ears with all the freshness and power of novelty? And, if Scotland, with all its Christian appliances was found thus to be as that valley where the bones were very many and very dry, at

what may we estimate the power of Christian influence in any other part of the world, the whole of which we have been accustomed to presume less favoured than the land of Presbyterian zeal?

It would not be difficult to make out a case tenfold more startling, if merely to startle my hearers were my aim. For instance, such lines of remark as the following might be pursued: (1). Every Christian professes to regard his faith as beyond comparison the most important element in his own well-being. He uses language, also, which sets forth, if words mean anything, that the impartation of his faith to others—the world—would be the greatest boon that could be conferred. You assent to this. What proportion then, (1) of time, (2) of means, (3) of thought, (4) of effort, do you devote first to the formation and maturing of this faith in your own hearts, and next to the diffusion of its influence in the world?

(2). The ambition is natural to every parent, that his sons shall occupy those positions in life most noteworthy in social estimation. What proportion, then, of the sons of wealthy parents is devoted to the work of the ministry? What place does the ministry as a profession, occupy in social regard, at the present day, as against law, medicine, mechanical science, art or commerce? It is not my wish to be unfair in asking these questions. To the best of my judgment, they are not unfair. The case is simply this:—If man has a soul, if the interests of the soul are transcendent, if there be but one true God, if the direct service of that God be of all things the most important, if there is an eternal life, and if gaining that eternal life be the highest aim of man, then I confess that, to me, it seems as if some radical changes were needful in the aims and spirit, the motives and conduct, of what is called Christian society. I said at the outset that Jeremiah speaks with what many of us would possibly deem rude familiarity, or even irreverence, in his description of the attitude of God towards Israel, at the period of his prophesying. But, if we think over the matter before us, in the light of the facts referred to, may we