

There would have been no fight against tuberculosis apart from this same spirit. Content may sometimes be the denial of all faith, the denial of all progress.

Again, it is wrong to be contented with the presence of injustice in the social life. Where could we find a nobler story than the record of the struggle for liberty in Great Britain when King and Commoner clashed in conflict. It is a glorious story and an inspiring one, but it could never have been written had it not been that the souls of these champions of civil freedom were moved by the impulses of a divine discontent with tyranny and injustice. Perhaps we regard that struggle as if ended long ago. But it has not. The fight still goes on. Should we be satisfied,—can we be content while men are compelled to work for wages upon which it is next to impossible to support life, or while the sweat shop takes its toll of woman and child-life, or while our gaols and prisons continue to be factories for the turning out of finished criminals, rather than institutions where opportunity is offered for the reformation of the wrong-doer? If we can be satisfied with these things, then there is something out of gear somewhere.

Nor is any reasonable man likely to argue that we ought to be contented with the moral and spiritual achievements of the past. It may be that it has been given us to make some