

who has made it famous. He should have left it where he found it, in its appropriate place, the tomb stone of a dead Highlander. The present age cannot rest; all it has done is but an opportunity and inducement to do more. More it cannot do without aggression high and low, far and near, and these aggressions it cannot make without diffusing its blessings more deeply and widely. If we compare the state of society now with that of 50, a 100, or 200 years ago, it is impossible to say in what department the most improvement has been made, in science or art, in the intellectual life or religious spirit of society. Equally difficult is it to say, what part of society the high or low or what portion of the world, the civilised or barbarous, has advanced the most. If, for instance, brutal and turbulent laboring classes have given place to orderly and intelligent artisans, an insolent and debauched gentry has been succeeded by a refined philanthropic nobility; and if the England of to-day is inconceivably unlike the England of the past, the distant portions of the world, over which she has held her sway or exerted her influence, have been more revolutionised than herself; of which we need only point to India as an illustration. This is a point to which I am desirous of giving special prominence—The *expansive* character of the civilisation of the present age. Channing saw and indicated this feature of our age, and if perceptible in his day how much more manifest in ours? The barriers, ignorance and bigotry, cowardice and exclusiveness set up, the spirit of the age has thrown down. In all our discoveries, inventions, and improvements, whether ministering to man's wants or enjoyments, there is a tendency to spread themselves abroad and to make themselves the common property of every class and nation. There is not an advantage that belongs to our civilisation unmarked by this characteristic of expansiveness. It is seen in the prevailing religious spirit. The Church no longer means the clergy, but the people. The right to teach is the conceded prerogative of all who have the ability and can find an audience. The possession of religious truth, by any individual, communion, or nation, is admitted to impose the duty of imparting it to the destitute; hence the efforts made to permeate every portion of society with direct religious instruction, and to send the missionary of the cross