

stand together in Christ's prayer; hence also in our prayers. He taught them in their relations one to another; therefore should we preach them in such relations. He looked onward to their consummation; we must work earnestly, and yearn eagerly for the day, the dawn of which shall usher in their fuller development and inter-blended glory. "That they all may be one. . . . That the world may believe that Thou has sent Me." Here Christian unity is the condition necessary to the consummation of Christian missions. The world's faith in Christ, the Son of God, is the object and end of Christian missions. That end must come by the way of Christian unity. Is not this a fair and reasonable construction of Christ's words?

To what degree are the conditions of this priestly and prophetic prayer fulfilled? Is the life of the church so unified that we may look in a near future for that consummation, so devoutly wished, when the knowledge of God shall fill the earth, and the light of the cross shall shine on all the nations? What hopeful tokens may we discern of the turning of earth's weary and sinful peoples to the One great and gracious Saviour? Is the unity of the church in faith and work a fact so patent and powerful that it tells with universal and resistless influence upon the salvation of the world?

The object of this paper is to follow certain trends of Christian thought and action in modern times; to trace the persistent determination of organized and associated Christian life along certain broadly marked lines leading in the direction of the double consummation of Christian unity and Christian missions.

A series of remarkable facts indicates the strong swift extension of each of these lines.

CHRISTIAN MISSIONS.

This work has been in progress since the Pentecost. All work wrought for Christ has been Christian mission work. Christian missionaries have scattered seeds of life and love "beside all waters" in all ages. But Christian missions as an organized effort to carry the gospel to the whole world; as a system sending forth hundreds of men and women; spending annually thousands and now millions of money; equipped with all the forces and facilities of advanced civilization; appropriating all known agencies, and inventing new ones; possessed of newspapers, libraries, steamships, printing-presses, schools, hospitals, colleges, teaching new languages, translating old ones, and making written ones for once barbarous races; laying commissions on kings, chieftains and governments, regenerating nations, transforming continents, making roads, establishing trade and commerce, planting towns and organizing States—subordinating the genius of the earth to the grace of Heaven—this is all the product and outgrowth of consecrated Christian thought and action in modern times.

With the exception of the single date, Aug. 17, 1732, when Dober