

lay an alphabet with scientific men that the true science is for all men everywhere. There can be only one art. The fundamental principles and laws underlying form and sound, music and beauty, prevail everywhere, and, ultimately, the artists of all nations must agree to those fundamental laws and principles. There can be only one philosophy. The universe is not capable of two philosophies, one for the land of the rising sun, and the other for the land of the setting sun. The world can have but one interpretation, and—I dare say it will come after the millennium, but it will come—the great thinkers will agree in one philosophy.

Now, that is a theme on which modern thinkers insist—the universality of the true science, of the true art, and of the true philosophy. If there is one thing clear to-day, it is the unity of nature and the solidarity of the race. And you must have one religion. What religion that may be is another question; but it is as clear as the light that there can, in the ultimate civilization, be but one faith. We all agree that art, science, philosophy, theology will develop in different climates with a good deal of local color; but we are all as sure as that we are in this place to-day that there can be but one art, one philosophy, one science, and one Creed. Now, we presume to give to mankind in the Bible the supreme expression of the supreme religion. —*Spirit of Missions.*

Upon which the editor of the *Spirit of Missions*, says: "On another page of this number of the magazine we quote a very striking demonstration by a speaker at the last anniversary meeting of the British and Foreign Bible Society, that the one true religion must be a universal religion, as the one true system of philosophy or art must be universal. Had the argument been germane to the particular purpose of Mr. Watkinson's address, he might, with equal truth, have gone further and shown that the Church commissioned effectually to propagate the one true, universal religion—to make known to the whole world its universal Lord, Faith, Baptism, God and Father—must also be one and universal. Just as the world's true religion must be one and universal, so must the Church which is authorized and enabled to convert the whole world to this religion be universal and one. Men may give many reasons why it is so difficult to convert the whole world to the one true religion of Christ. Could there be a better explanation of this than the fact that the Church which is trying to convert the world is not itself united?"

THE reproach of the "idle Christian native" is being wiped out in Kaffraria by the establishment of industrial institutions in connection with the Missions.

THE SPIRIT OF MISSIONS.

IN the first century it was the spirit of Foreign Missions that saved the Church from the bondage of Jewish formalism. Paul and his companions could not live without telling the world that Christ Jesus came to seek and save the lost—lost nations as well as lost souls. The heat of that desire burned up the fetters of bigotry like ropes of straw. The Gospel could not be preached to all men as a form of Judaism. But the Gospel must be preached to all men. Therefore, it could not be a form of Judaism. The argument was irresistible. It was the missionary spirit that made the emancipation proclamation of Christianity.

In the dark ages the heart of religion was kept beating by the missionary zeal and efforts of such men as St. Patrick, and St. Augustine, and Columba, and Aidan, and Boniface, and Anskar, who brought the Gospel to our own fierce ancestors in the northern parts of Europe and wild islands of the sea. In the middle ages it was the men who founded the great missionary orders, St. Francis and St. Dominic, who did most to revive the faith and purify the life of the Church. And when the Reformation had lost its first high impulse, and sunken into the slough of dogmatism; when the Protestant churches had become entangled in political rivalries and theological controversies, while the hosts of philosophic infidelity and practical godlessness were sweeping in apparent triumph over Europe and America, it was the spirit of Foreign Missions that sounded the *reville* to the Christian world, and lit the signal fire of a new era—an era of simpler creed, more militant hope, and broader love—an era of the Christianity of Christ. The desire of preaching the Gospel to every creature has drawn the Church back from her bewilderments and sophistications closer to the simplicity that is in Christ, and so closer to that Divine ideal of Christian unity in which all believers shall be one in Him. You cannot preach a complicated Gospel, an abstract Gospel, to every creature. You cannot preach a Gospel that is cast in an inflexible mould of thought, like Calvinism, or Arminianism, or Lutherism, to every creature. It will not fit. But *the* Gospel, the only Gospel which is Divine, must be preached to every creature. Therefore, these moulds and forms cannot be an essential part of it. And so we work our way back out of the tangle of human speculations toward that pure, clear, living message, which Paul carried over from Asia to Europe, the good news that God is in Christ, reconciling the world to Himself.

This is the Gospel for an age of doubt, and for all ages wherein men sin and suffer, question and despair, thirst after righteousness and