

to set school-boy principles of action at defiance by turning his left cheek to the smiter of the right? What association, as for the diminishing of intemperate habits, the amelioration of the condition of the fallen, the allaying of class-strifes, the lessening of class-inequalities, is headed or controlled by the Christian Church? Or, if here and there a congregation does wondrous things in the way of philanthropic effort, does not the charge still hold good, that neither has the Church, (speaking generally), through any of its Church organizations, been the originator of such efforts, nor does she attempt, nor is she invited, to place herself at their head? Nay, sometimes, is she not found, here and there, to be opposed to these movements?

(2) It is an ancient and standing charge against the church, that her attitude has usually been one of hostility to science. To no small extent the charge must, I think, be admitted. Nothing can be imagined a more complete proof of weakness, nor, as I conceive, of entire misconstruction of the essential nature of the Gospel, than that this admission should have any foundation.

But so it has been. And now science repays the hostility with interest. The Christian Church undertook, at one period, to legislate, so to speak, in every department of the works of God, to utter its dicta with regard to every branch of human knowledge. These dicta, as time rolled on, were discovered, in several instances, to be false. But even when the falsity was demonstrated, ecclesiastical fallibility of judgment was reluctantly owned. Sullenly, and with many an attempt at compromise and evasion, position after position was yielded,—every successive concession increasing, of course, the arrogance of science, and the contempt of its votaries for the reasoning powers of theologians; until now, to meet with a student of nature, who is also a lowly Christian, is a rare experience.

The philosophy fashionable in our day (to change the figure,) is attempting politely or impolitely to bow the Bible and the

Supernatural out of court. Atheism, or a Theism verging very closely upon Atheism, speaks with an assumed confidence far more formidable to contemplate than was the flippant insolence of its tone at the close of last century. Nor will it be deemed a rash assertion by those of my hearers who are noting the signs of the times, to say that the prevailing tone of the literature of our age is, or threatens to be, that of utter infidelity, or of a scepticism hardly distinguishable from infidelity.

(3) It would not be difficult to show how hollow the homage accorded to the Christian faith in lands professedly the most Christian, how feeble its influence, even where the appliances for its impartation are supposed to be most complete. I shall give a single illustration of each of these statements, from events that must be fresh in the memories of us all.

(1). As to the homage. A few months ago, a British force returned, after bringing to a successful termination a war in which Britain became involved with a barbarous African people. The General who conducted the expedition was welcomed with pæans of congratulation. Honours and wealth were showered upon him, and henceforward his name will figure among the rich and noble of England.

During years previously, a humble missionary had been toiling, in the interests of religion, philanthropy and science, to explore that continent, a portion of which was the theatre of the recent war. A hundredth part of the means lavished to ensure the success of that war, would, humanly-speaking, have enabled Livingstone to complete the discoveries of which he was in pursuit, and to accomplish the plans which he had at heart. In loneliness and wretchedness, the brave man at last succumbed to the hardships which he was forced to encounter. They bury him with national honours. Will not that suffice?

Look on these two pictures. Wealth and titles for the successful warrior. A funeral service in Westminster Abbey for the greatest of Christian missionary explorers,