

stretch and reach, we may well call attention to a few of the more prominent signs of the times, which may be also to us signals of God, some encouraging, others, it may be, admonitory of danger.

I. First of all, it must not be disguised that this is a very *critical hour in missionary history*. It is about a full century since William Carey's arrival in India marked the starting-point in organized missionary effort. There is no question in any candid, intelligent mind that the century has shown advance which is not by steps, but strides. What increase of general intelligence as to mission fields, religious systems, foreign peoples, and the biography of the heroes of mission history! What a new era of sanctified womanhood, now organized so widely for promoting acquaintance and cooperation with the work of a world's evangelization! What a marvelous crusade on the part of our young men and women in Christian associations, Endeavor societies, and last, but not least, the Students' Volunteer movement, now, like the others, belting the globe, and undertaking the occupation of all untilled fields! What a new epoch in medical missions, reviving the apostolic method of uniting physical healing with Gospel teaching and winning a way to the soul by ministry to the body! What a handmaid to the voice of the herald is the pen of the ready writer, made vocal in so many tongues by the art of the translator and the power of the press! Who can doubt the drift of all the best nations, which are also the ruling nations of the world, toward the coronation of peace with the diadem of universal empire, by agreeing to arbitration instead of resorting to the arbitrament of war!

These are but a few of the hopeful signs on our horizon. They indicate both the fitness and fulness of times for the speedy occupation of the whole world for Christ, which never before could have been accomplished within such a brief space of time, and make especially emphatic the motto which should be emblazoned on the banners of the Church, "THE EVANGELIZATION OF THE WORLD IN THIS GENERATION."

II. We are in the midst of a *general agitation in the direction of Church Unity*, as it is somewhat vaguely called. The famous Lambeth platform, with its four planks, is a curious illustration of the whole movement. All other churches will be cordially received into union with the Anglican body, provided they subscribe three articles on which there would be no real disagreement, and concede the *historic episcopate*, which is the distinctive feature of the Episcopal Church. The Baptists, no doubt, are equally ready for unity with all other evangelical bodies, if infant baptism is abandoned and believers' baptism, and that by immersion only, is adopted. This is Church unity, not by mutual concession, but by one-sided absorption. "The lamb and lion lie down together, the lamb inside the lion." For one church to say to all the rest, "You must be like us if we are to agree," is what Dr. J. H. McIlvaine called "an immoral tone of mind." More recently the Triennial Council of the Congregationalists submits another proposal, in which the sufficient authority of the Scripture, discipleship