

for themselves. But that day has gone by forever. The colonial troops now fighting for us in South Africa have awakened extraordinary enthusiasm. One compensation for this terrible war will be that the bonds of friendship between the colonies and the mother country will be strengthened. Having been united in sacrifice, they will not easily be separated in the time to come.

I feel that the Christian Church has a duty to perform in relation to this new sentiment. Her duty is to chasten it, to purify it from all inferior elements, to sanctify it; and then it will help us to consolidate the Empire and to build the kingdom of Jesus Christ.

ELECT NATIONS.

I believe in the election of nations to work out definite purposes of the Divine mind. The Hebrews served the purpose of revelation and religion. The Greeks furnished the world with an example of intellectual and artistic culture. The Romans developed the principles of law, government, and order. And England's mission seems to be to serve the purposes of colonization and Christianity.

We have a surplus population. No nation can colonize without that. We are increasing at the rate of nearly half a million per year, and consequently we are able to pour streams of people into our colonial possessions. Half the letters which enter Cornwall come from abroad.

And England has not forgotten the spiritual needs of her colonists. The evangelical revival produced our modern missionary societies, and at the beginning of this century these societies sent forth brave men not only to preach the Gospel to the heathen, but also to supply the early settlers with ordinances of Christianity. The Wesleyan Conference sent Boardman and Pillmore and Asbury to America, John Strong to Quebec, Samuel Leigh to Australia, and William Shaw to South Africa. These men laid the foundations of our colonial churches, and they are worthy to be held in everlasting remembrance.

Such is the providential mission of England, and because she has fulfilled it with success she has excited the jealousy of the old powers of Europe. They talk about perfidious Albion, and they call us land-grabbers and all manner of hard names.

A RULING AND COLONIZING RACE.

I do not say that we have always had right on our side. We are a ruling race,

and no doubt we have got the defects as well as the excellencies of our qualities. The French people say that we are always professing that we do not want territory, and yet we are always taking it. They say that we regard heaven as a British possession. But there is more sincerity in our professions than there seems to be. We are not a warlike race, in reality. Our greatest interest is peace. We are colonizers. We have done vastly more with the pick and the spade and the trowel than we have with the sword, and wherever we have gone we have developed the resources of nature, we have given equal rights to man, and we have increased the prosperity and the happiness of the people.

There would have been no war in South Africa if Englishmen in the Transvaal had been treated as Dutchmen are treated in Cape Colony. Seeing that our territory has been invaded, that our colonists have been plundered, that our own men have been slain, you may depend upon it that we shall not sheathe the sword until the Union Jack waves over Pretoria.

A POSSIBLE ALLIANCE.

The help of Canada and the sympathy of America have given us the warmest satisfaction and pleasure. When America went to war with Spain on behalf of Cuba we gave her our blessing, and she has repaid us with interest. You have departed in one way from the Monroe doctrine. You have adopted a foreign policy, and if you intend to continue on this line, you will find it necessary to continue the question of alliances with other powers. And what is so natural as that a new friendship should be established between Great Britain and America? We are allied in blood. Our principles of self-government are the same. Our interests are identical in various parts of the world; and these are strong reasons why we should be friends, and why we should co-operate for the advancement of civilization and for the triumph of Christianity throughout the earth.

BIBLICAL CRITICISM.

The critics are less dogmatic than they were. They are as determined as ever to be perfectly free to investigate truth, but they are not so sure in regard to their first findings. They realize that there is a slight difference between first investigations and final results.

And on the orthodox side men are finding out that neither science nor criticism has shaken the foundation principles of