

world; the very purpose by which it will be tried at the last. Has it really done that great task which the Lord gave it before He went away? We are called upon to press it upon all men, upon all men who are Christians already. We are called upon to make them see that this obligation is part, not of something external to their Christian life, but a part of that Christian life itself; and that that Christian life is not complete if it is shut up within a man's own bosom or within a man's own neighborhood, or is limited by anything short of the whole human race.—*Archbishop of Canterbury.*

“MEMBERS of Christ!” “What does it mean? Does it not mean that we are united with Him, incorporated with Him, that He is with us in the very closest relation; and as we are so united with Him, we are by His wonderful mercy united in the work that He came to do? No man can say that he has really given himself to Christ unless he has taken up the cross of Christ, not only for the sake of himself, not only for the salvation of his own soul, but for the salvation of all souls for whom Christ died upon the cross. He, too, must carry the cross for the same great purpose. If we could thus impress upon all those who are at home what is the true meaning of the obligation that the Lord has placed upon us, then, indeed, and not before, would the Church have risen to her true conception of her great duty; then, and not before, can we say that the Church at last has apprehended what is the purpose of her existence; then, indeed, can we look forward to that day when the Lord Himself shall welcome us in His Own Kingdom, and there give us the wonderful privilege of being acknowledged as fellow-workers with God. It is to this that we have to call all our fellow-Christians; it is to attain this that such a Society as I am now addressing must exert itself; for, if the Church at large has this commission given to it, so such a society as the C.M.S.—one of the instruments which the Church is using for its purpose—must regard its very existence as pledged through life to this great conception and to the work that belongs to its fulfillment.”—*Archbishop of Canterbury.*

PRINCIPAL HOARE, of the Training College at Ningpo, speaking of the growth of missionary interest and enterprise in the China Mission, says: “It is a curious feature in regard to mission work, which I think probably most missionaries must have noticed, that our work seems to go forward in *waves*. To what human cause it may be assignable we cannot tell—often there is no assignable cause—but we see the Spirit of God, as it were, divinely abroad, and converts are brought in; then

there will be a spirit of slackness; and then, again, another wave, and so on and on, wave on wave; not always a steady rate of progress from year to year. So during the twenty-one years that I have been out, taking the three periods of work of seven years each, in the first period our rate of increase was 50 per cent; in the second period it was 10 per cent; in the third period it was 80 per cent. And so, with regard to individual places, we see the same thing—a wave followed by a period of comparative slackness, and then another wave. We have our fluctuations in progress, but they are the fluctuations of the rising tide, and the waves grow higher and higher as they go on.”

THE Right Rev. Dr. Smith, consecrated Bishop of Sierra Leone, on Ascension Day last, speaking at one of the May meetings of the C.M.S., asked: “What is a missionary?” and answered, “A Christian seeking to make others Christian.” God grant we, every one, may indeed be true missionaries for Christ, whether at home or abroad. He pleaded for Industrial and Medical Missions, saying: “It is not enough to develop heart and head, you must also teach them to use their hands.” God wants more faith, more love, more zeal in the home workers, God wants not human strength, but human obedience. Coming from Africa, the thing that most struck him in the homeland was the utter indifference of so many Christians; they are like children playing with their toys, when such awful issues lie beyond. “Never forget, God wants *you*. In saving the world, He wants *you*—God wants more epistles here and more apostles there; if there are more epistles here, there would at once be more apostles there.”

A VALUABLE pamphlet entitled the “Church of England: A Sketch of Three Principal Periods of History,” by R. J. S., M.A. Oxon (London: *Home Words* Office), ought to be widely read. The writer, to our mind, sufficiently proves (as far as circumstantial evidence can prove) the truth of the two following statements:

“I. That there was in this land (England) a perfectly organized Christian Church, with its bishops, presbyters, and deacons, for at least 300 years before the Roman missionary set foot on its shores.

“II. That this Church was planted within sixty years after our Lord's crucifixion, and that it was planted either by Apostolic men or by one of the Apostles, while there is a powerful body of evidence to prove that it was founded by St. Paul himself.”—*American Ch. S.S. Mag.*