

what a Church should be; they are suspicious of all claims on them as to religious affiliation; but if you can once present to them the system of the Church, with its uninterrupted organic life, the completeness of its revelation, its orderly system of worship, its divinely wholesome moral teaching, and especially its care and love for children—that God has made the Church the special guardian of children—you will find a quick, hearty and grateful response to this presentation of the Church of God.

We shall all admit, I think, that the work of the Church is not to proselytize, as the term is generally understood. Services and instruction might be carried on in any locality for twenty years without a single convert being attached, and yet the work would not be without results of the most profound and satisfactory nature. The complete Gospel of love, the order and beauty of worship, the fullness of the moral law, the gracious doctrine of the Fatherhood of God and the brotherhood of man, would have been presented. The result would be beyond our capacity to estimate. Ignorance would have been enlightened, prejudice removed, respect and regard for the Church kindled and deepened, and that which we all desire and are praying for as God's will, namely, Christian unity, wondrously promoted. We are not to be over-anxious about immediate results in bringing people to Holy Baptism and Confirmation. The best results will surely follow in God's time and in God's way.

I recall two instances in my own limited experience in mission work of persons who in early life attended a few services of the Church, and then, by removal to the Far West, for over forty years in each case, had never been privileged to attend a Church service, or to meet one of our Priests, and yet at the very first service which I was privileged to give them, they voluntarily and at once placed themselves under instruction for Holy Baptism and Confirmation, and in time, bringing wife and children with them. I have heard of scores of such instances.

Any Priest of Christian devotion and ordinary ability, with common sense in dealing with people, can go into any hamlet in the land and gather around him those who, having renounced their former connection with Rome or the denominations, are waiting for the brighter light and the more quickening life with which God has endowed His Church. These people are not satisfied with what they have received, and they are hardly conscious of what they want; but when the well rounded system of the Church's faith and life, of Apostolic order and Evangelic truth, is presented to them in its integrity, they recognize the claim and say at once, This is what I have been waiting for.

What people need, and what thousands are

unconsciously waiting for, is the Church's definite dogmatic instruction in Christian doctrine and life, coming *with authority*. If God has vouchsafed a revelation of Himself in His Triune nature and His relation to man and man's relation to Him, and has given to His Church authority to proclaim that truth in doctrine and Sacraments, the Church is bound in all loyalty to act on that authority and not be afraid to state it. There can be nothing arbitrary or offensive in so doing, any more than there would be in any civil representative to a foreign power proclaiming and standing by his credentials and instructions. The more we are conscious of the awful solemnity and sequence of the work committed by God to the Church the less of pride and arrogance we shall assume in asserting, and reasserting when challenged, the Divine commission which we hold. Men respect a Priest who stands by his Commission, even though they do not yet admit his claim.

The revelation of God is, if I may say it, a robust religion, and that is what men need, what they crave, even though unconsciously. It is a God-implanted desire, and men want it to come to them with authority humbly, yet strongly pressed upon them.

The Church can do this work in the hamlets, the small villages, and in the isolated farm-houses of our land. She can do it, first, because God has given it to her to do, and, secondly, because she has proved in many instances her adaptability and ability to do it.

How is she to do it most effectively? The parish Priest can do but little in this direction. The parish demands his time and labor, and needs it, too. He is generally, and I believe, properly so, a married man, and domestic affairs rightly claim his daily attention. The parish Priest has done very much, if comparatively little; but if the scattered work is to be done on a large scale and most effectively it must be done largely by Priests who can give their whole time to the work without neglecting other God-given responsibilities.

I believe that the men who have been trained in and live the community life—in other words, the associate mission—can best do the work of the country hamlet and the isolated dwellings of the farm. Many a man has done this work singly and alone. Bishop Kemper was a big associate mission in himself; so was James Lloyd Breck; so was Bishop Tuttle; so are many of our Missionary Bishops and our parish Priests to-day; but they are the exceptions to the rule. A body of men without family ties, living together in community life and going out for mission work under a systematic rule of visitation, can do more in the direction I have indicated than men who are bound by family and parish ties. Then, there comes the