

scheme, including labor houses, Samaritan office, salesroom, etc., for London and the provinces had cost \$83,500. The whole expense of the staff at headquarters, amounting to \$5,820, had been met by the profits of the weekly *Church Army Gazette*, whose circulation had reached 60,000 during the year.—*Parish Visitor, N.Y.*

#### WHY DO WE SUPPORT THE S.P.G. AS A MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND.

I. Because, in maintaining Foreign Missions, it applies the principle of order indicated by our Lord in His charges to the Apostles [Matt. x. 5, 6; Luke xxiv. 47-49; Acts i. 4-8] and His own example, and by them afterwards carried out. He first "came unto His own" and then allowed Himself, under the guidance of His human circumstances, to be brought into contact with Gentiles in regions bordering on heathendom, or even properly heathen. [Matt. iv. 21; Mark i. 14; Matt. xv. 21-31; Mark vii. 21-31.] So the S.P.G., ministering first to our spiritually destitute colonists and their heathen neighbors, now conveys His message to Pagan and Mussulman in every quarter. Following a Divine appointment, its "charity begins at home," to enter at the thousand "great and effectual doors" that are opened to the race that has girdled the world.

II. Because the aid furnished by the Society is gradually withdrawn as the increase of population and wealth enables the colonial churches in time not only to support themselves, but also to become centres of missionary enterprise and sources of contributions. It thus continually puts in practice the Lord's maxim, "Freely ye have received, freely give" [Matt. x. 8], and maintains that reciprocal equality [2 Cor. viii. 13, 14] which holds good in the relief no less of spiritual than of temporal distress.

III. Because, acting in simple loyalty to the Church and the Prayer Book, it has ever been careful not to trench upon the functions of the Episcopate in the examination of candidates for the Ministry, or in the Church's government and administration.

IV. Because it has always been the handmaid of the English Church in its breadth and fulness, never the creature of a party within it. [1 Cor. i. 10-13.]

V. Because it has always kept clear of proselytising at the cost of other churches or communions, and of intruding on "another man's rule." [2 Cor. x. 14-16; Phil. i. 15-18.]

VI. Because as English Catholics we see that the work of the S.P.G., being co-extensive with the Church throughout the Empire, is a most comprehensive agency towards the reunion of Christendom. The English Church holds, in God's providence, a unique position as regards both the recovery to Catholic order, Sacraments, and Government of the Protestant sects of her own and other Teutonic races, and the regaining of intercommunion between the more or less scattered and estranged branches of the Universal Church. On both these spheres of an endeavor so dear to everyone who has at heart the Saviour's dying prayer [John xvii. 20-23] the labor of the Mission-field reacts in the strongest way. And in turn, nothing can be conceived more fitted to promote the conversion of Israel, the bringing in of the fulness of the Gentiles, and the second Advent of the Saviour, than this healing of His Church's divisions.

VII. Because as loyal British patriots we see that the same work makes for imperial unity and the greatness of the English race. English Church life gave birth to the unity of England; the lack of it rent away the New England colo-

nies. Had the S.P.G. been in existence a century earlier, this breach in our English stock might have been averted, to the boundless gain of the whole, and the greater peace and welfare of the civilized world.

VIII. Because to support the S.P.G. is to pave the way for the distinct corporate provision by the Church in her synods for missionary enterprise as an integral part of her work. Purely volunteer efforts, however loyal to the Church, have not the cogency which would belong to a more formally-constituted organization. But until such a Board of missions is created, the S.P.G., in virtue of its principles above stated, of its chartered status, and of its antiquity—surpassing by over a century any other missionary society of the Church—comes nearest to being such an agency, and affords the fairest prospect of its definite realization.—*2nd Prize Tract, S.P.G.*

#### THE CHURCH AND THE BIBLE.

One of the common mistakes of our times is that the Church is founded upon and draws its constitution and authority from the New Testament Scriptures. A little thought will correct this. The Church was thoroughly organized, reaping large harvests for God, and widely spreading before the earliest of the Gospels was written. The date ascribed to St. Matthew's Gospel is A.D. 42. We read that twelve years before this date, on the day of Pentecost, "three thousand souls were added to the Church." During these twelve years the Church was in full operation in Judea, Asia Minor and Rome. The fact is, that two of the Gospels were written by the Apostles St. Matthew and St. John, and the other two by St. Mark, supposed to be one of the seventy Elders appointed by our Lord, and St. Luke, an active layman of the Church, in the midst of the pressing duties of extending the Church, and for the instruction of its members. The Book of Acts is an historical account of the labours, trials and successes of a few of the Apostles, Elders, and Deacons. The Epistles were, mainly, letters of instruction in doctrine and duty addressed to churches already organized. The Revelations, written by the last survivor of the twelve, contains, in its earlier portion, addresses to, and prophecies concerning, existing churches in Asia Minor, each of which is called by its own distinctive name, and the latter portion is a prophetic vision of the Church Triumphant and the end of all things. Before the date of this last book of the canon of Scriptures all the original Apostles, save one, had passed through martyrdom to the rest of Paradise, and for sixty years the Church had been "lengthening its cords and strengthening its stakes. The Scriptures are a revelation from God written by men inspired by the Holy Ghost, who were officers of the Church; and, like many other revelations, it sprang from the necessities of God's work among the people.

On this subject we commend to our readers the following interesting extract from a recent article in the *Living Church*. The table itself ought to convince any intelligent mind as to the correctness of this position:—

A.D. 30. Pentecost and the organization of the One Visible, Apostolic Church.

A.D. 62. The Church in full operation in Judea, Asia Minor, and Rome.

A.D. 42. The Gospel according to St. Matthew,—the Church existed for twelve years without a single gospel or epistle.

A.D. 52. The 1st Epistle to the Thessalonians,—the Church in operation twenty-two years without a single epistle.

A.D. 53. 2nd Thessalonians written. The Church twenty-three years without.

A.D. 57. 1st and 2nd Corinthians, and

Galatians. The Church twenty-seven years without.

A.D. 58. Romans. The Church twenty-eight years without.

A.D. 62. St. Luke, Phillipians, Colossians, Ephesians, and Philemon. The Church thirty-two years without.

A.D. 63. Acts [?] and Hebrews. The Church thirty-three years without.

A.D. 66. 1st St. Peter, St. James. The Church thirty-six years without.

A.D. 67. 1st St. Timothy, St. Titus, and St. Jude. The Church thirty-seven years without.

A.D. 68. 2nd St. Timothy, 2nd St. Peter, and 1st, 2nd and 3rd St. John. The Church thirty-eight years without.

A.D. 70. St. John [Gospel], and Apocalypse. The Church sixty years without.

"This is to say that the Church which, according to this latter-day wisdom, was guided and governed in its organization and action by an infallible Bible, started off on its organic career without waiting for a line of the Christian Scriptures, and grew and made conquests after a fashion unknown in these days, for sixty years, before either the Gospels or the Apostolic writings were completed. If the popular theory is correct, this is much like a full-grown tree and ample fruit, before either roots or soil have made an appearance.

"Add to this the fact that it was not for some centuries fully decided that even these books were all canonical, or possessed of divine authority, and that this decision was rendered by this very Church, sitting in judgement on their merits, as itself the proper expounder and arbiter of Holy Writ; and it appears that, instead of Church resting on an infallible Bible, the Bible depends for its authority on the Church.

"This is not to claim infallibility for any branch of the Church in any age. It simply affirms that our trust in the Holy Scriptures as the word of God must rest upon the witness of the Church, and in the agreement and universality of the witness in all ages we have the assurance of infallible truth. If not, the gates of hell have prevailed against the Church in this most vital issue as to what is the word of God."—*Irish Ecclesiastical Gazette.*

#### THOROUGH.

Church work is, or ought to be, serious business. Many so-called "workers" are far more unserviceable than undisguised idlers. A clergyman can hardly refuse their proffered aid, but he is only too acutely conscious that he doesn't know where to put them or what to do with them. In most parishes they are sent into the Sunday school to mould the characters of human beings at their most receptive and susceptible age. They are quite as incapable of teaching the Christian religion as they are of teaching the Chinese language; but they can get lesson leaflets, and they mean well. Compare with this kind of unflagging toil the real work of a genuine teacher; say a lady in charge of a large class of grown-up girls. She thoroughly prepares her lessons; she solves, as far as she can, by books or otherwise, all the difficulties that present themselves to her own mind. She tries to put herself into the place of the girls, and imagine what difficulties may occur to their minds. She visits them. She makes herself their personal friend; she "grapples them to her soul with hooks of steel;" she actually inspires them, breathes herself into their nature and moulds their conduct.

And so in scores of other ways. And the advice we venture to offer to our returning holiday-makers is simply this: if you want to work, work. You must be thorough. You must qualify yourself. You must submit to the guidance of people who know better than you