

scriptions for church purposes, as received from the different dioceses during the year 1890, which shows a total of £1,608,829, or over \$8,000,000, which was subscribed for purposes indicative of the life, energy and progress of the Church. As a State Establishment it may be open to praise or censure, according to the views of the critic, but as a great religious organization there can be no doubt of the immense progress during recent years of the Church of England. That good work is going on all over the country as regards what may be called the material welfare of the Church and its people is evidenced by the expenditure of the sum mentioned above, which is as follows:

Church building and restoration.....	£1,334,226
Burial grounds.....	29,148
Endowment of benefices.....	126,990
Parsonage houses.....	118,465

Total.....£1,608,829

"It is thus apparent that the beautiful old cathedrals and churches of Merrie England are being well looked after. We know that the Colonial and Foreign missions of the Church are also progressing splendidly and receiving much material aid, whilst its religious spirit at home is, according to all reports, expanding year by year in power and influence."

"ARE WE IN EARNEST ABOUT FOREIGN MISSIONS?"

UNDER the above heading an interesting correspondence was carried on recently in England in the *Guardian* and *Church Times*. The following letter, signed "A Missionary," will give some idea of the nature of that correspondence and at the same time furnish some useful thoughts upon an all important subject:—

"We High Churchmen have to face the simple fact that missionary ardour burns far more brightly amongst our Evangelical brethren than amongst ourselves. To the work accomplished by the latter, as well as by the Nonconformists, it is needless to point in detail; it is before the world's eyes.

"When an appeal is made for workers in East Equatorial Africa, Bishop Tucker receives a crowd of applicants. When a similar appeal is made by the Bishop of Zanzibar, there is no response. Who can help drawing invidious comparisons, or resist asking, if not determining, what is the reason of the contrast?

"I venture to think, moreover, that the affections of the clergy are apt to attach unduly to their material sanctuaries. God forbid that I should undervalue reverence for the place where His honour dwelleth; but it is possible for this right feeling to become a weakness, an indulgence in a religious luxury. There is, I think,

a strong tendency to the opinion that the people exist for the Church rather than the Church for the people, and congregations are regarded as ornaments for the fabric—an appropriate decoration of the nave—rather than as the 'lively stones' for whom the dead ones exist. Hence there is some loathness to pass out among the people and proclaim the Gospel apart from the adjuncts of the highest ecclesiastical civilization. We get too domesticated in our beautiful material homes of worship, too fastidious of all that is outwardly inadequate, to face the exigencies of a life where much that we value in the service of God will have to be foregone. To embrace a missionary vocation means giving up 'home comforts' in a double sense—a sense which our Evangelical brethren do not feel, or at least not to such an extent.

"But surely we must feel that there is something amiss, something unmanly, in a type of religion that shrinks from going out of doors, and fears transplantation. No one values or appreciates more than I the ceremonial glories which have illuminated our sanctuaries of recent years; but I cannot help fearing that one of their attendant dangers may be to foster a stay-at-home piety which will cause us to shrink from an intolerable hardship, from anything short of external perfection.

"A too sheltered religion, a lack of holy adventurousness, is a feature of ill omen in a Church or a Church party, for what does it amount to but a lack of the spirit of self-sacrifice? If enfeeblement be the necessary result of a ceremonial revival, it would be better if it had not taken place. If the movement is to be rescued from evaporating in æstheticism, a new start seems to be required.

"Our Roman Catholic brethren do not experience the difficulty, and Cardinal Lavigerie meets with as hearty a response as Bishop Tucker.

"If the sacrifice be greater for the High Churchman, is not the reward apportionate? Those who have made it will testify that the presence of our Lord may be realised more intensely in a palm-leaf chapel or a mud hut than in the very 'correctest' of town churches, and that the surrender is but a 'leaving Christ for Christ,' and that in the joy of worship there is a 'manifold more' even in this present world."

THE following little Missionary Catechism may be found useful. Other questions will probably be added in time:—

1. What is a missionary? A messenger—one who is sent to preach the Gospel to those who have it not.

2. How are missionaries supported? Principally by money from the missionary funds, collected from congregations and individuals in all parts of the country.