

who think of it, daily think of it, daily offer up prayers for it, and daily ponder what more can be done, and how we can arouse all the Christians that belong to us to be sensitive both to the wonderful privilege that the Lord has bestowed upon man in making him the messenger of the Cross, and to share in that privilege that belongs to us, the Church of England, and the duty that there is incumbent upon all the Church's ministers to arouse the whole mass of our people to something like a real appreciation of the end at which the Lord bids us aim. We have it marked out for us now more clearly than ever it was marked out before. We know exactly what the work is. We know the measure of it and the limits of it. There have been put into our hands such means for doing it as were never given to the Christian Church in any previous epoch of her history. Can we stand still?

I pray you lay this to your consciences, and see whether it is not our duty at every opportunity that we can find—or that we can make. It cannot be left to any chance that we should be prepared to do what we can in the service of the great Master, for you may be sure that, if any Church has neglected, in any degree, so important a work as this, in that degree the Church is enfeebled in her spiritual life. We shall not rise to the level required of us here at home until we have fully recognized the duty that we owe to the human race abroad.

I put this before you in the hope that those who hear me will, as far as they possibly can, take up the call and repeat it wherever they have the chance, and repeat it and repeat it till the whole Church of England, penetrated through and through by the great idea of evangelizing the human race, will take it up, not as a mere addition to the work that they have to do at home, but as an essential part of that very work, and as an essential part of our true service, if, indeed, it is to be really true.

BISHOP GOULBURN, of Australia, speaking at the annual meeting, in May last, said: "S.P.G. has not been behindhand in doing the work which God has entrusted to it. Since the foundation of the Church in Australia the Society has voted nearly a quarter of a million of money for the extension of the kingdom of God in that country. No less than £13,000 was voted during the years 1897 and 1898. The Society is sometimes criticised somewhat severely because it adopts the principle of gradually withdrawing its help from a work or a diocese after it has supported it for a certain time, so that the work or the diocese might learn to stand alone. I regard that principle as a thoroughly right one. There is no doubt that a diocese or a work may be over-nursed. But an important point in the action of the Society is that directly any difficulty or any new necessity arises the Society at once restores

its grants. This has been done to a very considerable extent in connection with the work in Australia. No less than five out of fourteen dioceses in Australia are receiving grants from the Society for the maintenance of additional clergy. Four of those dioceses are what are called bush dioceses; that is, dioceses in which the political capital is not situated. The fifth is the large diocese of Perth in Western Australia, which has caused so much interest in England of late years through the large discoveries of gold. The grant to Perth amounts to about £1,000 a year. Not long ago the Bishop of Perth received a most uncomplimentary letter from a gold-miner living in a place where there was no church and no clergyman, and the writer said that if the people in the district in which he lived had been blacks, instead of the pioneers of the empire, no doubt missionaries would have been sent to them in abundance. This stirred up the Bishop. But where was he to look for help but to the S.P.G.? The Bishop appealed to the Society, and the appeal has resulted in the granting of £1,000 a year. Provision has been thus made for about ten additional clergymen."

BISHOP CORFEE, of Japan, at the annual meeting of S.P.G., said: All the clergy working with him had given up something for the work. They were all serving without any salary, and were content with just receiving their food and clothing. With regard to the Society, he had looked at it both from the English and the native point of view, and he had come to understand better during his long visit to England its responsibilities, its needs, and the blessings which God had bestowed and was still bestowing by means of it. He believed that it was the only Society which did that which his Grace had impressed upon the meeting so forcibly—namely, spread the Gospel of Jesus Christ both among our own colonies and among the foreign races which did not know Christ and which did not belong to the English crown.

"The Society stands upon the highest of all possible levels. It recognises its duty both to Englishmen and to persons who are not Englishmen, and declares in the most emphatic way that Jesus Christ is a universal Saviour, and hung on the cross not only for Englishmen, wherever they may be found, but also for the whole world."

THE Bishop of Melanesia bore testimony to the value of the S.P.G. Society at the uttermost parts of the earth. He represented a Mission which was largely helped by the S.P.G. in old days, and was then, in a certain sense, abandoned. But when trouble came to that Mission, at the time that the natives killed Bishop Patteson, the Society came to the rescue of the Mission. Between 1853 and 1881 the Society gave £7,000 to the Melanesian Mission. In 1871, the year of the death of Bishop Patteson, the Society came