

A WORLDWIDE FIELD.

Never let people become wholly absorbed in their own affairs or in the affairs of the parish. Widen their horizon to take in the duty of the Church in relation to humanity, They will be the better for it and the parish will be stronger, if the people will embrace in their sympathies, their prayers, their labours, and their offerings the work of the Church in missions to our own countrymen and to heathen lands.

Trade, commerce, science, are converting the world on its secular side. Christianity—the Church—must bring *the world* to God, or confess that it has no true mission to its day and generation. We cannot argue or reason about the claims of foreign lands as we might have done a century ago. When we survey the field from the high vantage-ground which the march of events affords us, we are driven to a sense of the tremendous impetus which the genius of this age for work is constantly giving us. Wherever we look, we see no bounds to the resistless forces which are pushing on to open up every resource of man and Nature. Apart from all consideration of the command of the One Master, of which there can be no doubt, humanity demands to-day a worldwide Gospel.

And there is another consideration which powerfully appeals to us. If we claim to be the Church of the English-speaking race; if as we believe, the best traditions and noblest hopes of the English people are bound up with the history of the Communion in which God has placed our lives, then in a day when the English tongue is spreading far

and near, and bidding fair to become well nigh universal, the English Church must have a profound interest in keeping up with the march of that matchless language in which the prayers and praises of the Church's worship have found for ages such rich and beautiful expression.

Mr. Gladstone, in his great speech at the Colonial Bishops' meeting on June 19th at St. James' Hall, incidentally made some remarks which cover the whole principle for which the Bishop of Lincoln contends. He characterized it as "an historical, a legal, and a philosophical curiosity" that anyone should ever have treated the Privy Council as a binding authority in questions of faith and doctrine, or discipline relating to faith and doctrine. To say that, was, he declared, equivalent to saying that "the Apostles' and Nicene Creed are very imperfect, and there ought to be added to them a separate article to say that all men, to be good Christians, must be bound, at any rate in the Church of England, to accept whatever senses may be affixed to either of these creeds by the civil tribunals of the country."

Dr. Thomas Sprat, afterwards Bishop of Rochester, took orders at Wadhām College, Oxford, and at the Restoration became chaplain to the witty and profligate Duke of Buckingham. At the first dinner with the Duke, his grace, observing a goose opposite to his chaplain, remarked that he wondered why it generally happened geese were placed near the clergy. "I cannot tell the reason," but I shall never see a goose again but I shall think of your Grace."