

its necessity, until it was taken over as an avowed object of universal pursuit. It is well that this process should go on, that the whole community should be saddled with duties which it recognizes as its own, whether it be conscious of their Christian origin or not.

We of the Church of England are in close touch with the vigorous life of a free people. The great work which God in His providence has assigned to us is to labour for, and with, and through that people. To wish to abandon such a work seems to me little short of treachery, to hope to replace it by a cosmopolitan mission seems to me more than folly.

For myself—shall I venture to confess it?—I have an ideal of the Church of England which has steadily grown with my growth. I see in it a Church, not existing in indefinite space, and founding claims to universality on the ground that it has no particular home, but a Church rooted in the minds and hearts of the English people. I am not ashamed to say that, as I look round the world, I see no other home so well suited for a Divine institution. From that home it can go forth courageously, and face the world as it is, believing that God's revelation of Himself, once made in the person of Christ Jesus, is being continually explained to man by that progressive revelation of God's purpose which is continually being made by the Divine government of the world. Steadfast in its hold on the faith and on the sacraments by its unbroken link with the past, it exists for the maintenance of God's truth and its application to the needs of man—not for the purpose of upholding its own power.

Sir John H. Kennaway :

Any review of mission work is incomplete without an acknowledgment of the translation of the Holy Scriptures and other standards of the Church into the vernacular languages by the S.P.C.K., while we owe it to the British and Foreign Bible Society that in no less than 364 languages or dialects has the translation, printing, or distribution of the whole or part of the Scriptures been promoted.

If the shortcomings of some of his converts and failure of his hopes did not prevent St. Paul from thanking God, what need is there for us to be disheartened if progress is not so fast as we had fondly hoped and our Rome is not built in a day? . . . Let us not be content with sending missionaries abroad, let us be missionaries ourselves, educating our countrymen at home on this question and inducing them to join with us in forwarding the cause.

The Bishop of Sierra Leone :

It is a lamentable fact that nearly one-half of the human race has not yet heard the Name which is above every name—the precious name of Jesus. Although there is the universal need and the Divine supply, yet the messengers to carry the provision are sadly lacking in numbers and in strength.

There must be something wrong in our Christianity when those who return from foreign service have to spend their time at home, not in telling of what the Lord is doing and desires to do, where previously His Name has not been known, but in seeking to persuade men to awake : arise and do their simple duty. If regions, at present unreached, are to be won for Christ, the soldiers for the warfare must be sought in our churches at home. This must be done in our own pulpits and among our own congregations.

There is little difficulty as regards the methods. Open doors and open countries lie before us on every hand. The difficulty of the present day is not so much the way to advance as the where withal to advance as regards means and men. Of the former I will say nothing, for I believe that God will do His part when we do ours. We withhold our Isaacs, and God cannot bless us. We withhold our tithes and offerings, and in so doing shut the windows of heaven against ourselves.

The Dean of Worcester :

We owe to this wonderful people (the Jews) a duty we cannot evade—a debt we can never pay. As we value the Holy Book of God—"the most precious thing the world contains"—we will remember that the illapse of the inspiring Spirit, so far at least as the canon of the New Testament is concerned, was never received by any one but a Jew.

Then there is our Incarnate Lord Himself. No Gentile woman gave Him birth—no Princess of Imperial Rome had the unspeakable honour of carrying the Holy Child upon her breast. . . . Yes, we Gentiles owe a debt incalculable to the Jews. Let us rise to the measure of our responsibilities in this matter. Let us not rest until all Israel is saved ; and, "if the casting away of them is the reconciling of the world, what shall the receiving of them be but life from the dead?"

The Spirit of Unity.

Giving diligence to keep the unity of the Spirit in the bond of peace.—Eph. iv., 3.

To sow the seeds of discord and disagreement amongst brethren, whether in the nation, the family or the Church is pre-eminently the work of the evil one from whom, all Christians, every day, pray to be delivered. No chain is stronger than its weakest link. The weakest point in human nature is, therefore, precisely the one selected by the enemy of souls for attack, and only too often with fatal success. In the Church our "unhappy divisions" are a source of scorn and reproach from the world, a byword among the heathen, and a terrible hindrance to the advancement of Christ's Kingdom, that Kingdom for which we profess to look and long.

In their train they bring the disease of religiosity, of party spirit, and the consequent wasting away of the spiritual life. For the spiritual life means growth in holiness, and holiness and the spirit of discord cannot flourish in the same ground. One must give place to the other. You must either destroy the weeds in your garden or they will destroy it. Let them have their way and your garden will become a barren wilderness. So it was with the once great and glorious Churches of North Africa. The sin of division crept in, bringing many other sins in its train, and we know the result. *Every Kingdom divided against itself is brought to desolation* (a). Christians, men claiming to be followers of the Perfect Man, the Divine Lord, forgot the very essence of His teaching ; lost sight of His grace, the Love of God, and the Fellowship of the Holy Ghost, in bitter and angry, nay, soul destroying disputes over doctrinal formulae. They failed to remember that unity is a duty, and we, too, are in grave danger of forgetting it now.

Once let the flood-tide of discord rise in the name of religion and what shall be the end? The logical end of mutual recriminations, of false accusations, of wilful misunderstandings, of intolerant denunciation of others whose opinions are not precisely our own, of divisions—with whatever specious and high-sounding motives they may be bolstered up—the logical end of all this is persecution. The spirit thereof is the very same spirit which prompted the fires of Smithfield and the tortures of the Inquisition in by-gone ages, and if it be said that the day for such things is past and that we live in more enlightened times, it is nevertheless true that whilst we recoil in horror from such cruelties, we have hardly begun to learn the lesson they should teach us, the lesson of brotherly love, the love that *seeketh not its own, is not provoked, and never faileth* (a), *giving diligence to keep the unity of the Spirit in the bond of peace* (b).

How, then, is the spirit of unity to be attained?

First of all by setting it before ourselves as a distinct aim, and by being sensitively watchful against the least breach, whether in thought, word or act. By a wise silence in times of heated feeling, and a resolute refusal to accentuate differences by irresponsible discussion of them either in public or private. By as resolute a determination always and everywhere to look for points of agreement, to distinguish with extreme care between fundamentals (the great verities of our Faith which we all hold in common) and mere matters of opinion, personal proclivities and tastes, not claiming for the latter the same place as the former, remembering that God has cast men's minds in different moulds, and that the spiritual horizon is not confined to that

a. Matt. xli 25
a. 1 Cor. xiii. 5, 8
b. Eph. iv. 3.