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against the weak point in the enemy's line. And this sense of moving in a mass, of being a unit in a great organization, produces a concentration of spiritual power which intensifies the force and the courage of each one of the individual workers to a degree which only experience makes credible. How great the need of such intensification, of some power to brace and cheer in the presence of such an enemy as heathenism, I despair of making anybody realize who has not faced that weird foe-man in his strongholds. But once get to close quarters with Hinduism, once feel the potency of the spell under which its victims lie, the deep slumber of the drugged conscience, the immobility of the apathetic affections, the incuriousness of the undeveloped reason self-satisfied in the ignorance of centuries, the absence of any religious sense which the silliest of superstitions will not satisfy—once see and feel these for yourself, and you would as soon think of conquering Hinduism with the appliances of an English parish as you would of attacking Gibraltar with a park of field artillery.

But to pass to another feature of the associated missions which I advocate, I suppose the least favorable critic of the scheme must acknowledge the advantage of its cheapness. The whole sums which can be raised for mission work by the societies and by individual collectors is inadequate to supply our needs. And I know no other scheme under which either men or women are willing to work for a mere maintenance. Place an individual worker by himself without the support of a community, and, in the first place, it costs more to keep him, and in the next, you are in commercial relations with him. He demands, and he has a right to demand, the remuneration of his labor at its true value. In proportion to his education and his social status, the remuneration which you are able to give him must often be inadequate. It does not rise with length of service, and it is not what he would get in any branch of Government service. He may cheerfully consent to accept it, knowing that it does not represent his merits, but in some cases he has neither the satisfaction of feeling himself well paid nor the merit of voluntary renunciation; but takes all that you can give him, and feels that it is less than he is worth. And for this state of things I see no remedy, except in the voluntary poverty of the worker. He cannot be voluntarily poor unless he is by choice unmarried. And it is difficult for a man quite cheerfully to take a salary which is less than he is worth, if it professes to be a remuneration for his labor. But base your relations on a voluntary poverty, give the laborer the noble satisfaction of renouncing the idea of remuneration. Let him start by giving himself wholly for simple love of the work, and regard all that comes to him of remuneration as simply that which is necessary to keep him in condition for his duty, and all this is changed at once. Instead of the commercial principle you have an appeal to the chivalry of self-denial. Instead of competing at a disadvantage with the better-paid Government services you raise the recipient of your payment to an utterly different level. His labor becomes a labor of pure love, his comforts the mere condition of his activity, his body a mere engine which must be stoked that it may subserve the purpose of the spirit.

"I am not drawing on my imagination for this picture, but on facts which I have seen for myself. The sole response to Bishop Douglas's appeal which was made when his letter first appeared came from a well-known existing society. With that society I have for many years had a close and affectionate connection, while bound by none of its obligations. I have been privileged to watch its work in three different quarters of the globe. And I say boldly, that none who know the Cowley Fathers and the father superior in particular, dare say that I have overdrawn the picture of what voluntary poverty can do. I do not mean that all associated missions must be modelled on the Society of St. John the Evangelist. My own wish has always been that we might see some society formed for men who had not, as they have, a vocation to the monastic life. An associated mission does not mean a monastic order. But I quote the example of this society to show what the principle that I plead for can do to elicit labors of love. Give a member of that society the bare

conditions of sustenance and health, and you have a laborer whose concentrated energies are directed for pure love of his task on any work which is put into his hands. Is there any principle but that of association which will produce a similar result?

"But my time is hastening to a close, and I must, before I sit down, speak of another side of the associated life, without which all the rest would be as nothing. The experience of sisterhoods and of brotherhoods has shown that their common life of rule has special advantages for devotion, that the strong purpose which binds them together finds its sustenance and its highest expression in the worship of the community chapel. The regularity of their times of devotion, the possibility of very frequent communion, above all, the mutual support which each receives and gives, make it reasonable to aim at a standard which would be impossible under less favorable circumstances. The demands of ordinary social life, and the isolation of solitary work would alike be incompatible with the attempt. But when all are agreed that it shall be their aim to maintain as high a standard as their common endeavors can make real, the devotional possibilities of life are raised to another level. The prayers of each member of a household living in the power of association gather intensified force and concentration from sympathetic contact with the rest, and the atmosphere by which each is surrounded stimulates the special endeavors of each.

"Need I urge upon such a meeting as this that it is on the prayers even more than on the labors of those who are doing the Master's work that the spread of His kingdom depends? The missionary's battle with heathendom must be fought in his own closet. There he draws down the blessed grace which transfigures and sanctifies his own soul. There he is turned into another man by the transforming power of the Spirit. There he ceases to be the mere struggling human personality alone against his giant enemies. There the spiritual powers of evil are thrown down from the high places of their power and trampled under the feet of their conquerors. It is in front of the ark of God that Dagon falls from his pedestal.

"From the secret desire of God's presence, from waiting on him in prayer and meditation, from the devotional study of His holy Word, fresh from sacramental union with Jesus, the true worker for God and His Church must go out in the strength of the Lord God. We must make mention of His righteousness only, but of His righteousness as the sanctifying power which we have known of and realized in our lives. And whence is that power to come to us save in waiting upon the Lord our God? If the life of associated missions helps the missionary in any degree to wait more patiently for Him—if those who thus lived together are waiting for His loving kindness in the midst of His temple—then we may be sure that according to His name so shall His praise be unto the ends of the world.

"The common waiting upon God which characterizes the life of association may in no way differ in kind from that of all other Christians. It may not be higher in degree than that which many a saintly soul can attain to under ordinary circumstances; but then the circumstances of the missionary are not ordinary, and he wants extraordinary helps. And if this life of associated devotion enables him in any degree to make head against his depressing surroundings, to look trustfully to his Master's help when he is fainting under the burden of the cross, to hold on under opposition and trial when the glory and the pain of endurance are all that he has for his reward, it will surely be well for his work.

"I have seen something of the trials of isolation in my short experience among my missionary clergy, seen one useful career cut short because the worker had never been under discipline or enjoyed the blessing of an elder brother's guidance, seen morbidness of spirit induced, and weakness of body aggravated, by the force of very loneliness. I have seen other helpers lost to us because, viewed in the light of remuneration, the income offered was too small. I have felt how the presence of others could elicit, and their absence could sadly repress, that power of fervent devotion on which all must depend for the work. And

therefore, like my noble predecessor, I have this cause most deeply at heart.

"I cannot hope that in its fulness at least the plan of associated missions will secure universal sympathy. But it was of one of the counsels of perfection that Jesus himself said, 'he that can receive it, let him receive it.' One receives his gift after this manner and another after that. If any have a call to the mission field who is so constituted by his Lord that he must cultivate the family life, we have work enough for him to do; he will be welcomed as in the holy estate to which the Lord has called him. If any can work solitary and unsupported, it will be too easy to give him solitude enough. But if there are, as I believe there are, many who can give themselves to the work unfettered by family ties, and who used to fill the place of those ties by support of another kind, surely they will be welcomed by this great society. And if I have been able to show that on several sides of their life, in discipline, in economy, in devotion, they will be stronger for being blended together, I trust that the prayers and sympathies of my hearers may be secured to associated missions."

CEYLON.

The Bishop of Colombo (Dr. Copleston) said that in the island of Ceylon, the church had to deal with four distinct elements. In the first place there were the English residents to whom the traditions and experience of the home Church might be carried, and on whose affection and loyalty depended the future of the great association with which they were connected. In the next place there was a mixed race of Burghers, as they were called. They occupied a somewhat higher position than the Eurasians of India; yet while some of them reached the level of European culture, others descended to the lowest level of the most ignorant of the native populations; but among this class there was a very great attachment to England and her Church. Next came the true natives of the island, the Singhalese, missions to whom had been established by the Dutch before we came into possession of the country. Lastly there were the Tamil Christians, who were partly descendants of persons that had immigrated into the island many hundred years ago, and partly immigrants of more recent date who were employed in the coffee plantations. How the barriers which were set up by difference of race, language, and country were to be overcome was a great problem which lay before us; and for the successful solution of which it seemed to him necessary that we should keep open all the avenues which successive experience had made. It seemed to him that those who labored on the spot might look to those at home to ascertain for them how God had guided His Church in the days of the Roman empire, when she had to carry the Gospel to the nations on the frontier, and when she had to gather in Africans and Greeks and Romans, the savage tribes, and the other elements of the old world. Those at home, might by their researches, throw light upon the question, and give them some account of the circumstances under which all those people of diverse languages who heard the Gospel on the day of Pentecost found themselves fused into one body that had all things common. The Society for the Propagation of the Gospel had at least done this—it had kept open all the means of dealing with this great people; and it had worked in the most effective way. It aimed not so much at leaving the borders of the Church, to sow its seed in the interior; but it worked from the points which it had already secured. It recognized the wisdom of the rule never to go too far from its commissariat. It had also done much to raise up a native ministry. There were in Ceylon native missionaries who were men of high education and European culture, who occupied precisely the same position as European clergymen, who were entirely trusted by Europeans and natives, and ministered to both alike. If it were necessary to say more as to the work of the society in drawing together the different elements with which it had to deal, he might point to that great centre of spiritual life in Ceylon which was founded by his reverend predecessor, Bishop Chapman—he meant St. Thomas's College, where they might see English and Singhalese youths living together,