

Domestic Missions.....	\$29,987.44
Foreign Missions.....	9,491.76
Other objects.....	10,675.12
	\$50,154.32
Expenditure in material and freight....	22,051.45
	\$72,205.77
Plus printer's errors.....	1.50
	\$72,210.27

Supposing that there has been no advance in the amount raised in the last three years, the Board is only asking for \$60,000 out of \$72,000. In other words, the plan proposed amounts to this: "Will the Woman's Auxiliary allow the Bishops of the dioceses which "are being helped to say how they wish part of the money raised for the benefit of their dioceses to be disposed of?"

The last triennial report does not give a statement of the various objects aided. Little, if any, money was sent to the Board unappropriated; but the Japan work of the W.A., amounting to \$3,407, may be fairly considered work of the Board.

The date fixed for the commencement of the scheme, 1st August, 1899, is chosen, because some of the diocesan branches of the W.A. may be pledged for a year or so to some particular work; help could not be withdrawn from any work without some notice, and, moreover, time is required in which to communicate with the Bishops outside this Ecclesiastical Province.

ORGANIZATION'S ONE REASON.

REV. H. F. HILL, CONCORD, N. H.

UR preceding number ventured to give a definition. It was that "by missions is to be understood the effectual expansion of the Kingdom of Heaven among men." In other words, the business of the Church on earth is to enlarge its constituency. This it must do everywhere and ever. It must not be content merely to hold its own, to spread somewhat or even to enlarge its borders considerably. Its duty is to possess the earth the whole earth. Nothing else will satisfy the orders of the Church's Founder.

Steady, unrelaxing effort, as of unavoidable obligation, is the basic idea of the Church. Every member belongs to its missionary force, as a part of the organism. This is not a matter of compliment, or decreed by any vote. It is inherent in the fact of being a member. Member means limb, a helpful part of the whole body. Each "member of Christ" is a part of Him, working through his church. To be "a member of Christ, the child of God and an inheritor of the Kingdom of Heaven," Christ's limb must be useful.

Each Christian is assumed to be an influential agent for the making of others Christian. That is the ideal and should be real.

If engaged in business, the aim is to extend operations. If possessed of positive political principles, one would spread them. If imbued with patriotism, each would communicate his spirit. And why is each person not bound to diffuse what he says he holds as heavenly truth! At the bottom, that is why a person is in the Church. To be otherwise is to be selfish. The missionary spirit abolishes individualism; does away with a regard for mere personal interests which tend to become exclusive.

A mission or parish is a gathering together of like-minded Christians. What is it that they may be said to hold in common? Is it a preference for the Prayer Book service? Is it for ritual symbolism? Is it for uplifting music? Of course, any of these may well have been thought of. To say that teaching is the purpose of joint action implies that there are things vital and unchanging, as in the creeds, to be taught; an agreement about Christ as a living Person and present power. And how teach Christ thus, without likewise teaching missions?

THE HOME MINISTRY AND FOREIGN MISSIONS.

An Address by the ARCHBISHOP OF CANTERBURY to the Students of the London College of Divinity, Highbury.

HE Gospel begins, as the Lord's Prayer begins, with God Himself; it recognizes the love of God, the almighty, all-wise government of God. It also provides a means for the expression of our needs and desires. But this is subordinate to the prayer for God's glory, which is to be the prevailing thought in the life of the Christian, and especially in the case of those who devoted their lives to the propagation of the Gospel. If we are to preach the Gospel, whether it be in lands of heathen darkness or at home; whether it be to convert those whose wills have never been turned to God; or whether by its instrumentality we strengthen the faith or guide the conduct of those who have come to the Lord—here in the Lord's Prayer lies the guiding principle for all. This is the first great need, viz., that God's name shall be hallowed and that His will shall be done, and in accordance therewith, the prayer still is, "Thy Kingdom come."

What is the coming of the Lord's Kingdom? In one sense it has come already, "for it cometh not with observation." Already is it working in the world, working in our hearts. Nevertheless, as is often the case, in the Gospel that which has come is yet still to come. This is one of the great characteristics of Gospel teaching. Just as it is with the individual, so