

not for a moment deny that ordinary business is a divine institution, or that *laborare est orare*. But that is only true if there is a good deal of praying at the foundation of the ordinary labor of life. "To serve God and keep His commandments," is, or is not the "conclusion of the whole matter." If it be, it must be the object of serious and fixed attention. Religion does not grow up and bear fruit like a weed, that springs up of itself and may be left to chance. Lent comes to everybody with questions like these: Are you for spiritual and moral purposes, your own master? Are you really taking care of yourself as one that must give an account? Are you doing your best and utmost, not to get out of the world, but to keep yourself unspotted from it? Are you realizing that "a man's life consisteth not in the abundance of the things that he possesseth."—*N. Y. Churchman*.

MISSIONS AS A MEANS FOR DEVELOPING THE CATHOLICITY OF THE CHURCH.*

THE theme which I desire to treat in a practical and devotional way at this service is "Missions as a Means for Developing the Catholicity of the Church." My conviction is that catholicity, using the word in the sense generally accepted and not at all in a party sense, is an essential quality of the Church, but an imperfectly developed quality; that the well-being of all parts of the Church and of every individual member depends upon the *full* development of this catholicity; and that the principal means by which Churchmen can promote such development are missions. The contention starts with the assertion that the Church is but imperfectly Catholic.

The meaning of this assertion should be made clear, for it involves an interpretation of the clause in the Creed, "I believe in the Holy Catholic Church," that might be thought to be a denial. That is far from being my intention.

Essentially the Church is Catholic; for her life is derived from the Holy Spirit, the Lord and Giver of universal life. *Potentially* the Church is Catholic; for the Scriptures ascribe to her, and she has measurably demonstrated, capability for embracing and assimilating all individuals of all races of men. But that power of embracing and assimilating has not yet been fully exercised. There are vast regions in Asia and Africa that are aliens to her commonwealth, and portions of almost every country

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that are in much the same case. While this is so it cannot be correctly said that the Church is Catholic - universal or complete in the extent of her sway, and this I take to be a main feature of catholicity. What should we say of a system of geography that failed to include Australia, or even Madagascar? Jealous of the opprobrium that rests upon discoverers so long as a single part of the earth's surface is unexplored and unchartered, Nansen and Peary have dared the dangers of the extreme North, and intrepid men are pushing even into the icy fastnesses of southern seas.

How shall we similarly complete our Church atlases; how fill in the spaces between the Church communities on the coasts of Africa and the vast interior of the dark continent? How but by such work as Bishop Hannington did, as Tucker and Tugwell are doing, as in China, the Boones and Miss Fay did, and Graves, Thomson, Partridge, Pott, and Dr. Boone are doing; and as in other lands consecrated men and women are doing; "some Apostles, and some prophets, and some evangelists, and some pastors and teachers," all ministering unto the building up of the Body of Christ to the attainment of the unity of the Faith, and of the knowledge of the Son of God.

On maps designed to show the relative prevalence of Christianity we find unevangelized lands represented by dark tints and some in black. Not yet and only as missions prevail can the map be truthfully drawn so as to represent the rule of her, fair as the moon, clear as the sun, and awe-inspiring as an army with banners.

Though, however, catholicity of sway cannot now be predicted of the Church as an accomplished fact, but only as an apocalyptic fact, it would be possible to think that the catholicity of the Church as now extended is not impaired by that limitation; that she is Catholic in all other respects, and that she is as capable of informing and sanctifying her members in the United States, for example, as if her membership included all races.

I must think that view to be a seriously mistaken one. We might conceive it to be true were the Church added to by accretions to its surface, as a coral island is formed. That, however, is not our Lord's description of the Church. The Church is the Body of Him who incarnated all humanity, so long as a living body has undeveloped members, so long are all its functions imperfectly performed. The twelfth chapter of First Corinthians is sufficient authority for the statement that the analogy holds true. Hand cannot say of foot, or of feeblest or most uncomely members, "I have no need of thee"; or if the hand say it, it is none the more true. No more can the Anglican Churchman say of the Oriental, "I