

Christ, regarded the proclamation of the Gospel through every nation. The spiritual endowment of the Church is for the fulfilment of this office. Missions, therefore, become a test and a measure of the life both of the society and of the individual believer.

The Gospel itself corresponds with this unlimited charge of proclaiming it. It is in its nature universal. It is not for one class, or for one race, or for one age, but for all; and it has already abundantly vindicated its claim to universality. The message of the Incarnation can, indeed, only be fully understood by the help of every section of humanity; and, when we look back, we can see how different races have contributed to form our own inheritance. Every progressive people has been moulded by Christian ideas, and advances by that which it has received from the faith. This process of national evangelization is still in the course of accomplishment. It offers opportunities for every variety of service, for zeal, for sympathy, for wisdom, for Christian statesmanship. New openings for effective action demand increased forces widely different in character. In Japan, for example, which fifty years ago was closed against the missionary, the movement towards Christianity is now so wide and rapid as to require watchful control. In India, again, Islam and the Gospel have at last met for the first time under circumstances which make mutual understanding possible, and call for the fresh devotion of sympathetic teachers. In these wider labours every Christian, when once he understands their true meaning, must have some part. So far as he lives, his life must reach in prayer, or in alms, or in personal effort to the utmost limit of the realm which his Master claims.

2. Such reflections enforce upon every Christian an *active share* in the work of foreign missions. They impose a peculiar obligation upon Englishmen. The colonies and the commerce of England bring with them an inevitable influence upon other races. Englishmen must be missionaries for good or for evil. They carry and impress their character over the whole world. It is sufficient to recall the extent of our direct national influence in order to estimate the weight of our responsibility. The thought of Canada, of Africa (south and east and west), of Australia, of Polynesia, calls up problems which require their solution from the Gospel. Not to dwell on these, it must be enough to single out India for special attention. Here there can be no doubt as to our paramount duty. This vast and complex empire is immediately dependent upon us. The races which it includes offer an epitome of the peoples and faiths of Asia. They are constitutionally religious, so that our greatest dangers have come not from confessing our faith but from dissembling it. The circumstances of our conquest lay us under an overwhelming debt of spiritual reparation.

And yet, what have we done hitherto to discharge our religious duty? To mention one fact only which has been strangely overlooked, we have at present hardly approached the women of the higher castes. We have not, in other words, gained the sympathy of those whose religious influence must be dominant in the Hindu family. Our evangelists need to be multiplied ten-fold, at least, to occupy the places which are waiting for them in education, both male and female, in preaching, in guiding the growth of Christian communities, in providing sound and wholesome literature, in fostering the independence of native life and thought.

Meanwhile, the general action of Western civilization is rapidly disintegrating the fabric of Indian society. Old safeguards of conduct are destroyed without our purpose or will, and we have not yet supplied that positive teaching which is able to preserve and enoble all that is salutary in the order which is passing away. To do this, while there is yet time, requires an

effort immeasurably greater than any which has yet been made, and it is for Englishmen to make it.

3. The work of foreign missions is thus laid upon Englishmen with exceptional weight by the counsel of Providence, both in the stress of its necessity and in the amplitude of its blessing. The necessity and the blessing belong yet again in an exceptional degree to English Churchmen. The National Church is the spiritual organ of the empire. It expresses the general religious history and character of the English people. Such a position involves not so much privileges as duties. It brings to the National Church a responsibility which no other Christian communion can share. English colonists, scattered over the world, are, as it were, outlying parishes which claim her anxious care. Heathen races included in the empire are in a special sense commended by God to her forethought and love.

The charge rises before us in its momentous and unquestionable significance. At the same time it becomes an occasion of *hope*. For if the English nation is made to be the fruitful mother of nations, the English Church has been endowed with the gifts which mark it as preeminently a missionary Church. It is *Catholic, Apostolic, Scriptural*. It combines the principle of order with the capacity for progress. It is able to assimilate new truths, and to quicken old and decaying rites. In this respect it has a unique office towards the Oriental Churches, neither neglecting nor absorbing them, but enabling them to regain the purity of the primitive faith which they have never formally abandoned.

No words can be needed to enforce the practical conclusions which follow from these considerations. If the facts to which they point are once recognized in their true meaning and urgency, they must inspire every one who has received the faith with strenuous zeal to extend it. The obligations and the encouragements of work for foreign missions will form part of the ordinary training of every parish.

Obedience to the Lord's command would be imperative upon us even if it appeared to be attended with no immediate results. But in point of fact the results of missions, direct and indirect, are great beyond all proportion to the means employed. The power of the Gospel to raise and to lighten low and degraded races has been emphatically recognized by travellers. Statesmen have borne the fullest witness to the services which Christianity has rendered to India. There have been failures and mistakes in the conduct of the work; but these only establish the need for deeper thought, for wider co-operation, for more sympathetic self-repression, on the part of those to whom it is intrusted.

It is scarcely necessary to add that the work of foreign missions nearly concerns us at home. It is our own work. It unites our many fellow-labourers among us with a fuller sympathy. It opens to us the prospect of a larger hope. The Gospel comes back to those who sent it with a new force, as it is interpreted by the conditions of other forms of life. There are already signs that the mission field will before long offer to God *the rich earnest of a restored unity of Christendom*.

Meanwhile every act of self-denial, counsel, and supplication, must be joined with praise and thanksgiving. The effect of the Days of Intercession for Missions has been felt throughout the Church. We have been allowed to see that mission work is indeed our own work by the revelation among us of a God Who answers prayer. This experience encourages us to look with confidence to the hearty acceptance by the whole Church of its corporate duty in regard to the extension of the Gospel for that manifestation of spiritual power through which the victory of Christianity will be realized in the present age."

## NEW HOSPITAL FOR THE SISTERS OF ST. JOHN THE DIVINE, TORONTO.

The Foundation stone of the new Hospital of the Sisters of St. John the Divine, was laid in the afternoon of June 1st, 1888. It was a most impressive and interesting ceremony performed amid happy and propitious circumstances.

It is situated on Major street, just north of College street; it has a frontage of 140 feet, and is from 40 to 100 feet in depth. It is to be a handsome building of best brick of two stories with good basement and attic; Messrs. Darling and Curry being architects. This hospital is only for the diseases of women, and is to supersede the present cottage hospital, now much too small. This will contain 25 or 30 beds, whereas the one now in use has but 9. It will further enable the Sisters to extend their work to other branches not allowed by present limited space.

The choir and clergy met in the schoolroom of St. Stephen's Church, it being about five minutes walk from the new hospital. This choir was composed of contributions from 10 of the city Churches, being 90 in number, and 30 clergy. They went in procession along College and up Major streets, singing: "The Church's one foundation."

The procession was led by a member of St. Matthias choir bearing the Processional cross; and the Bishop of Toronto with the Rev. A. J. Broughall, bearing his Pastoral staff before him, and the Bishop of Niagara coming last. A large platform had been erected for the choir, where the Sisters and some of the associates had reserved seats, and quite a crowd of people had gathered to witness the interesting event.

There was a short Dedicatory service consisting of suitable prayers and hymns and the 45th Psalm. Then came the laying of the stone by the Bishop of Toronto assisted by the Bishop of Niagara. A Parchment was first read containing the names of the Sisters and other information customary on similar occasions, and placed in a cavity of the stone, also a sermon on Sisterhoods by the Bishops of Toronto, Trinity College Calendar, 1888, Bishop Strachan School Calendar, 1888; some of the Church and daily papers, &c.

A few addresses were then given, the first by the Bishop of Niagara who spoke of the happiness of a life devoted to Christ, especially when joined together in a community as in Sisterhoods. The Rev. Dr. Mockridge, of Hamilton, spoke of the value of women's work in rescuing the fallen, and hoped the sisters would one day be enabled to take up this branch of Church work. Dr. Temple was next called on and spoke in deservedly complimentary terms of the nursing department of the Sisterhood. He said he had long felt the need of a hospital for the diseases of women where perfect quiet and retirement combined with skilful nursing could be obtained. These requirements he found in the hospital of the Sisters of St. John the Divine, and he would not hesitate to leave the most critical case under the care of the mother Superior.

But even while listening to those speeches we could not but admire the unique picturesqueness of the scene. There were the sisters, ten of them in their quaint and sombre dress with happy faces; the choir, their white surplices in contrast, gleaming in the golden sunshine: the bright hoods of some of the clergy, and the Bishops in their robes, all set in a background of red brick and scaffolding, while a vast concourse of people, most reverent and attentive, thronged all the adjoining property, up and down the street the fences, the trees, every place whence a view could be obtained of the stone, or as too often happened not obtained. And our thoughts instinctively go back to the day of small things—not so very small either—to the first year when the Sisters worked