

in this great city of London, I cannot help thinking that it is an object lesson to teach us that we should not forget what the origin was and what the small grain of mustard seed has grown to. In proportion as we recognize the success of what has been done; in proportion as we recognize that five earnest men were able to accomplish such a success as this, in that proportion we ought to realize what a meeting such as this could do in the future when such responsibilities arising from the enormous territorial acquisitions that we have made from time to time are cast upon us. If five men could do what these five men did, what ought not to be done with such a meeting as this and with such a powerful and wealthy society as this—wealthy, I mean, in actual wealth, though not, perhaps, sufficiently wealthy for the needs that are upon it? What should we not do by way of evangelizing the world, when those five men by their earnest efforts have been able to evangelize this country and to send evangelizing priests into every part of the British Empire?

That missionary efforts have been sometimes spoken of in terms of very inadequate appreciation in these later times is undoubtedly true. My own belief is that, while you hear of those who occasionally have done ill and departed from the faith and been untrue to their vocation, hundreds and thousands who have spent their lives in doing good are never heard of at all. It is because they have not distinguished themselves in the way that distinction is spoken of that you have not heard of them. But those who have, as I say, disgraced their vocation are put forward in the front as discrediting missionary enterprise altogether.

I believe that in that function of missionary enterprise there have been as much nobility and heroism as ever have been acclaimed by mankind as the cause of great military success. These have been displayed by the lonely missionary, destitute of all the circumstances which make life pleasant and only thinking of his Master's work, and who has spent a noble life unknown and unnoticed except by Him from whom he will hereafter receive his reward. One word only, I believe, is necessary to be added. That light which you spoke of in your hymn, "The light which lighteth every man that cometh into the world," is the light in favour of which this society has devoted itself from first to last; and when I look round, as I said just now, upon such a meeting as this, and hear an account of what has been done within these last two hundred years, I cannot help feeling a confidence that He Who has blessed this work will give a greater and more abundant light than we have yet seen, until it

burst into the full blaze of that dazzling and meridian glory wherein light, like its great correlative, shall be for ever and ever without end.

#### *The Bishop of London.*

It was in what we call the corrupt age of the Restoration that this society first of all came into being. It is very characteristic of the English way of doing things that when the people felt that things were not going well they did not spend their time in deploring the fact, but they gathered together, a small nucleus first of all, determined to make things better. The consequence was that there arose various societies for the reformation of morals, as they were called, and these societies for the reformation of morals were ultimately summed up and merged in this Society for Promoting Christian Knowledge, because it very soon became obvious that there was only one possible way of purifying morals and advancing civilization and that was by bringing the knowledge of Christ to bear upon the difficult problems that presented themselves.

Its greatest claim to distinction we must also admit is one of the causes why it does not evoke so great enthusiasm as societies with a more limited purpose. A missionary society attaches to itself warm adherents who are specially interested in Missions. The Bible Society can attach to itself warm adherents who are specially interested in spreading the Word of God. The National Society can attract to itself adherents who are specially interested in the subject of education. These are all excellent subjects and all of them matters which ought to be dealt with, but they by no means include all that is to be done. And a society which stands in the background rejoicing in the progress of its children, and still keeping itself ready to do everything that is necessary, to pick up the odd jobs which the other societies may drop amongst them, is surely a society which has a claim quite of its own, quite unlike that of any other society whatever. And yet at the same time it does not create the same amount of enthusiasm.

The expansion of work always leaves rough edges, always leaves intervals and gaps that are not bridged over. That is precisely what this central society has to look after; and its readiness in turning its attention in any direction in which help is needed is its great claim to our esteem and to our warm support.

This society is above all other societies imperial in its objects and its aims. It takes care of missions in every form. It builds churches; it builds schools in our colonies; it looks after emigrants; it looks after sailors

at sea. It tries to exercise a wide supervision over that great expansion of the Anglican communion which is one of the great features of the present day. It is an imperial society. We feel, and we have been feeling for some little time past, the anxieties of our imperial position. Why do we value it? Why do we think of it so seriously? Is it because we consider that God has given to England a duty to do towards the world—because we believe that he has given us, not for any merits of our own, but by His calling, a higher sense of duty, and of uprightness, and of impartiality and fairness, and a higher and deeper sense of all that is due to man as man? And because He has called us to have those feelings, therefore we are bound to exercise the responsibilities that accompany them, and in no sense of desire for aggrandisement, but with a humble will to do our duty we hold our place in the world and we think it our duty to maintain it. It is this society which, above all others, enables us to uphold that duty in its broad Christian aspect, which beseeches us to regard ourselves as entrusted with the work of carrying Christian knowledge everywhere.

(To be continued.)

HOLY, in the German language *heilig*, also means healthy. Our English word whole—all of one piece, without any hole in it—is the same word.—*Carlyle*.

NOT until rich men come to understand that they do not *own* their wealth, but *owe* it, will the curse be taken off riches, and wealth in the hands of individuals be made a blessing to the world and not an instrument of oppression.—*Everett*.

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