

missionaries have everywhere been productive of wholesome and everlasting results. The schools they have set up, the colleges they have established, the churches they have founded, the presses they have set in motion, the industry they have fostered, the purity they have inculcated, the education they have disseminated, the hospitals they have builded, the varied institutions of philanthropy they have originated, the social, and domestic, and national evils they have remedied, and the social, domestic and national blessings which they have imparted, have won for the work of Missions a world-wide and Church-wide fame, and settled forever the question as to the duty and privilege of the Church to carry on this blessed work.

Four things are, however, specially needed to keep up and carry on this work to its full completion.

One of these four things is *Men*—men called of the Holy Ghost, and separated to this work as Barnabas and Saul were in the Church in Antioch. We need men specially fitted for the field, men of true piety, sound judgment, and of intense love for souls, men ready to endure hardship as good soldiers of Jesus Christ, patient in difficulties, firm in trials, having zeal, but tempered by knowledge, of cultivated minds, of sympathetic spirit, men who will draw rather than drive, who will be as good shepherds to the flock, rather than lordings over God's heritage, and who are ready to count all things but loss for the privilege of spreading abroad the knowledge of Christ, and who, free from party spirit and party strife, will, on the broad basis of our Reformed Church, earnestly contend for the faith once delivered to the saints, and if need be, die in its defence.

The foreign work, then, calls for men as learned, as bright, as godly, as wise, as energetic as any work in England. Nor should I much, if any, exceed the truth, if I should say that it requires cleverer men to be successful as missionaries than to be parish priests at home.

The second thing we need is *Money*. Our blessed Lord, though he could turn stones into bread, and though He did multiply a few loaves so as to feed thousands, and could, consequently, have easily supplied by a miracle the daily food of Himself and His Apostles, yet did not do it, but depended for His own and their daily support on the ministrations of holy women, and on those sums which were put into "the bag" which was kept by Judas, as the treasurer of the Apostolic band. To sustain Foreign Missions, money, and that too in large quantities, is required. For this money the individual members of the Church are responsible before God. They have freely received the Gospel: it is their duty freely to give; nor are any exempt from this obligation, and the sum given should be in proportion to the means possessed, and should represent in some measure our sense of what we owe to God for His unspeakable gift to our own souls. Here comes in a very important duty of the clergy. It is to teach the people committed to their charge the duty and the grace of giving to the Lord.

Very significant is that little remark of the Evangelist, that our Lord "sat over against the treasury, and beheld how people cast money into the treasury." How it brings out the interest which Christ feels in the support of the service of His Church! How it marks His knowledge of each man's gift! How it typifies the fact that even now, though ascended far up above all things, He yet has His eye on the treasury of His Church, and notes each giver, and each gift that is cast into it. Might not such a passage be used by the clergy as a text for teaching their people the privilege and the duty of Christian benevolence? Might they not tell that now, as of old, the work of the Lord is supported by voluntary offerings? Might they not say that, as in the Temple of Herod, so in the Christian temple, the Lord sits over against the treasury? And might they not enforce, from His gracious commendation of the poor widow who cast in two mites, "being all her living," how He recognised the humblest gifts, how He estimated gifts not by their intrinsic value, but by the spirit of the giver, and how He accepted even the giving to Him by this widow of all her living as a sacrifice not too costly for her to offer or for Him to receive.

It is only when "all the tithes" are brought

"into the store-house" that God has promised to "open the windows of heaven" and "pour out a blessing that there should not be room enough to receive it."

A third thing needed is *Prayer*.

We have in our Prayer-book prayers for the extension of Christ's kingdom, for the sending forth of labourers into the fields white unto harvest, for the gathering in of God's elect, for the unifying of the Church under its one Divine Head and Saviour; but what we peculiarly need in reference to this Mission work is more social prayer and more personal prayer in its behalf. The subject of Foreign Missions must be taken to our firesides and to our closets, so that it shall inweave itself into the very texture of our daily life. We cannot pray long and earnestly for Missions without kindling our hearts into a glow of love and zeal for Missions. "While we muse" of this subject at the throne of grace the fire will burn, and then shall we not only speak with our tongues, but work with our hands and give of our means.

More of this private and intercessory prayer is needed for the greater advancement of this work.

The Bishops of the Church have everywhere and especially these last few years, recognized the need and the power of intercessory prayer for our Missions. They have set apart a day for special intercessions in their behalf. But this is only a small part of our duty: we must make this work of God a subject of daily prayer, and there may come down on all our Mission-fields a daily blessing.

Oh! brethren, what a power there is in prayer, when all the people of God shall join with one heart and one tongue in the petition, "Thy kingdom come," and shall translate that petition into liberal gifts and zealous acts, to and for Christ and His Church.

The fourth and last thing which is needed is the *Outpouring of the Holy Ghost*.

This is, indeed, implied in the previous words; but I want to emphasize this thought, because in our constant talk about men and means and measures, we are too apt to overlook or think but little of the need of the Holy Ghost. What we want is to bring out into practical life the great thought that we can succeed in our work only as we work in and by the Holy Ghost.

He is the Lord and giver of life to those dead in trespasses and sin.

He is the enlightening Spirit, Who alone can drive away the darkness of error and give the light of truth.

He, the inspirer of the Bible, is the only One Who can make that Bible "quick and powerful and sharper than any two-edged sword." He Who formed Christ in the womb of His Virgin Mother is the only One Who can take of the things of Christ and effectively show them unto men.

He, by Whose descent on the Day of Pentecost the Apostles were "endued with power from on high," is the only One Who can now endue the ministers of Christ with unction and power.

He, "by Whose Spirit the whole body of the Church is governed and sanctified," is the only One Who makes the Sacraments of Christ's institution effectual signs and seals of grace to those who rightly receive them.

He, under Whose Divine dispensation we now dwell, can alone make that dispensation the wisdom of God and the power of God unto salvation. In whatever aspect we view this Third Person of the Ever-Blessed Trinity we find increasing evidence that the whole work of Missions is dependent on the coming down upon us of His influence, in preparing the soil, in fructifying the seed, in sending forth the husbandmen, in giving the early and the latter rain, in imparting fertilising warmth and light, in perfecting the grain, and enabling the reapers at last to shout their glad harvest-home, in concert with the angels, as they bind their sheaves and gather them into the garner of eternal life. All is His work, from foundation-stone to cap-stone. All is His work, from death unto sin to life eternal at God's right hand. What earnest cries ought we to utter in the ear of the prayer-hearing God, that he will send down to us the Holy Ghost to comfort us, to enlighten us, to guide us, to sanctify us in our present work, so that the comfortable Gospel of

Christ may be truly preached, and truly received, and truly followed in all places, to the breaking down the kingdom of sin, Satan, and death, and to the bringing in of the full and perfected kingdom of God's dear Son!

Brethren, if there is one glory more than any other which belongs to the great Church of England, it is that she is a missionary Church. Herself the child and nursing of Foreign Missions in ages past, she has now become the nursing-mother of Churches in all quarters of the globe. She sent over her missionaries nearly two hundred years ago to the few plantations on the American seaboard, and now the vine thus planted has taken root and filled the land.

She sent out her missionaries to the Canadas, and now the provincial Church of that Dominion attests the vitality of the seed there sown.

She sent out her missionaries to India, and though repelled by a mercenary monopoly, yet God broke down that politico-mercantile government, and now the Church has grown into vast proportions, and wields a commensurate power over all those possessions in India.

She sent out her missionaries to Africa from Abyssinia to the Cape of Good Hope, and now East, West, and South Africa have their thriving dioceses and active clergy. She sent out her missionaries to Australia, following her children as they migrated towards the Southern Cross, and there in that far-off land and in the isles of the Pacific, where cannibalism once reigned, are now found Churches, dioceses, provinces still holding allegiance to the mother Church.

She had sent out her missionaries to China and the Eastern Archipelago, and there also, in the very midst of the so called Central Flowery Kingdom and among the savage Dyaks of Borneo, has she set up the standard of the Cross under her Episcopal standard-bearers. This is the glory of England and of England's Church. God has made her by His providence the instructress of the world in pure and undefiled religion. Her open Bible, her Reformed faith, her Apostolic ministry, her ancient Creeds, her primitive Liturgy, her Christ-ordained Sacraments, her pure Gospel of salvation, have moulded the character of all the Churches of the English-speaking race, wherever found, and set up models of Church polity and worship in all heathen lands. God has highly honoured her in making her His handmaid in such a work, and He graciously holds out to her the promise that, if faithful to her trust, she shall be more successful in the future than in the past, and the conquests which, through her agency, shall yet be made for Christ shall exceed her former victories and crown her with still higher glory as the great Missionary Church, not of Protestant Europe only, but of the Christian world.

Correspondence.

NOTICE.—We must remind our correspondents that all letters containing personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication.

We are not responsible for opinions expressed by correspondents.

"WESLEY CHURCH!"

DEAR SIR,—What is it? Its locality appears to be in the Diocese of Niagara, the men who administer in it, are ordained and unordained Baptist preacher, Methodist preacher and a Church of England clergyman, who says the church is a *denomination*—at least he is reported to have said, that he welcomed a certain man to the city in which he dwelt as "a gentleman that will help a brother minister of another denomination," evidently meaning himself. And this gentleman did help him there and then to see what he was leading him down to—i.e., that exchange of pulpits which ministers so much enjoy!

I don't wish to "name names" though this clergyman is already named in your issue of 3rd inst., but I will cap this account with another. Another clergyman, editor of a paper that should be called the "Adamant," for it is harder even than the "Rock," spent part of his vacation in drumming for his commercial undertaking, and the rest in helping (forsooth) his former parish, which was without a rector; and by way of