

seeking to do work which properly belongs to the Church herself—for the accomplishment of which she has been set up, as the Kingdom of God upon earth—as the body of Christ—as the Holy Spirit's instrument for teaching all to observe whatsoever Christ hath commanded.

The great voluntary Societies of the Church of England have had their difficulties, but it is simply marvellous how well they have surmounted them and promoted the Church's work. They have labored faithfully and persistently to bring home to all in every parish up and down the length and breadth of England the claims of the vast heathen populations of the earth—should we not rather say, the claims of the Saviour, that all should be gathered to His feet—that all should be brought to know, and love, and serve Him. Through the efforts of these Societies the Church has been planted and supported up to and beyond the period of self support and independence, not only throughout the Dominion of Canada, but in all the colonies. As we contemplate the vast and widespread results of the efforts of voluntary Societies within the Church of England, our hearts are lifted up and we are glad. We are almost tempted to think that the Church could not have done better herself. We have, however, to bear in mind that it is simply the bounden duty of Christians to do the best they can under the circumstances. When the circumstances rendered it impossible—humanly speaking—for the Church to undertake the work, Christian men of devout and earnest minds, recognizing this, formed themselves into voluntary associations and did it for her, and they have done it well—so well that the Church in England continues, even in the full strength of her present vigorous life, to encourage them to act for her, and seeks not merely to impress upon their acts her own stamp, but as far as may be to make them her own. There is no sign anywhere in England of any disposition, much less of any movement, to disband the great Missionary Societies and substitute for them the Church's own acts and efforts as the great corporation of Christianity. There is indeed a movement to gather them as far as may be into one great house—the Church's house, as a home provided for them. There is, too, a movement in the Convocation of Canterbury for a Board of Missions—not to supersede the great Societies or to collect money, but to promote Missionary principles and work. What may grow out of these movements, what they may lead to, no one can anticipate.

When the Church in the United States began to occupy the domestic and foreign field, there was no occasion that she should entrust to any voluntary association her own work. She was in a position to undertake it for herself. Following her example, profiting by her experience, the Church of England in Canada has proclaimed herself to all her members as the Domestic and Foreign Missionary Society. She has declared that all her members—all who have been baptized by her—are

members of this Society; that they become such, not by the payment of an annual subscription, but by being baptized. She impresses upon them continually that they must live up to all the obligations of the Christian covenant, amongst which is the plain duty to extend that Kingdom which we daily pray may come. Many, nay, large numbers, are not prepared to set any value on their position as members of the Church—the great Domestic and Foreign Missionary Society. What should the Church do? Should she be as indifferent to them as they are to the claims and the obligations existing on them?

When men are careless and wicked generally, does the Church abandon them? Does she not seek all the more earnestly—does she not put forth special efforts to arouse them to a sense of their duty, and to win them to discharge it—and on whom does this work devolve? On the clergy of the Church. Hence we recognize that the strength of the Church for Missionary work lies under God just where it lies for the spiritual care and training of Christians generally.

The clergy are responsible to God and the Church for her work in its every department being well done. They must secure all the help they can, so as to bring all the influence of loving hearts to bear upon each other in the development of their spiritual life, and in the faithful discharge of all its duties; but, whether few or many are co-operating with them, they are responsible—the responsibility rests with them. They are the Church's overseers, parsons, representatives in each diocese, parish or congregation.

It is here, in this very fact, that we recognize one pre-eminent and practical advantage which the Church must have over many societies in promoting and carrying on the Church's Missionary work. Voluntary societies have to employ special agents and send them everywhere to plead for funds and secure subscriptions. The Church has her agents trained in her own institutions and filled with her own spirit—already established—in charge of each congregation. He is her parson—the *persona ecclesiæ*. The spirit which is in her must be in him if he is true and faithful; and this same spirit he must seek by his life and acts and teaching, to infuse into all intrusted to his care. Now the spirit which is in the Church must be that of her Lord—the spirit which brought Him from Heaven to seek and save the lost. Clergy and people can only be like Christ in proportion as they have His spirit and seek to do as He did—as He has set them the example. Twice a year the Church puts into the hands of all the clergy a solemn pastoral letter to be read to their congregations. At Epiphany the appeal is for Foreign Missions; at Ascensiontide it is for Domestic Missions—*i. e.*, for Algoma and the North-West. Diocesan Missions, *i. e.*, the Missions in each Diocese, are of course cared for by the Church in each Diocese. It will be evident at once that the force of the pastoral letters and their appeals at Epiphany and