

allowed to tell you? Can anything be imagined more likely to destroy a child's religious instinct than either answer?

"But I may be told that, in matter of fact, the experiment of undenominational education has answered very well. If that means that some religion has been taught in Board schools, I reply that the religion so taught has been the religion of some denomination, and that those who are not satisfied with it have as much right to complain of being forced to pay for a religion which is not theirs as others have to complain of being obliged to contribute by means of rates to schools which are avowedly denominational.

"In brief, it seems to me that we are forced by logic and equity to one of two alternatives; either to prohibit all religious teaching in State aided schools, or to give reasonable facilities to the various denominations to provide religious instruction in such schools, the State confining itself strictly to the enforcement of a satisfactory standard of efficiency in secular knowledge."

S. P. G.

DELIVERED BY HIS GRACE THE ARCH-BISHOP OF CANTERBURY AT THE SOCIETY'S ANNIVERSARY IN ST. JAMES'S HALL, ON THURSDAY, MAY 5, 1898.

The Mission Field—June, 1898.

There is a wonderful satisfaction in seeing year after year how large a meeting comes to this annual gathering, and how many seem to take so deep and warm an interest, and to hear from the report how steadily the work continues to go on growing, as it were almost without any impulse except that which comes in men's hearts from the Lord Himself; growing daily by a kind of, I was going to say, mechanical law, but I would rather say supernatural law, with which men are deeply concerned, but which men cannot regulate. And now the call which is made to us seems to be raising the whole Church more and more to understand, and to rise up in spirit to the level of the great task which our Heavenly Father and our Saviour, the Lord of the Church, has put upon our shoulders.

The meeting of the Lambeth Conference last year made it impossible for any Christian, who knew anything at all of what was there transacted, and who took sufficient interest to watch what was published in consequence of that meeting, to fail to observe how this great gathering of Bishops from the whole surface of the globe seemed to speak of a Divine expansion of the Church. And every expansion calls to still greater labour and to still greater self-sacrifice, and gives a promise of still greater fruits, because as we grow we cannot help comparing ourselves with the now known limits and boundaries

of the habitation of man, and we see now put before us unmistakably how large the human race is, and how little of it is yet brought to the knowledge of the Cross.

How can we, who have learned that the knowledge of the Cross is the one supreme knowledge which ought to rule above all other knowledge that can be conceived, fail to be moved when we see that there is still this great darkness spreading over so large a proportion of the human family, and that our progress in carrying the light into their regions is comparatively so slow?

How can we stand idle? The work which we have begun, the work, indeed, which was begun very nearly two hundred years ago, and which has grown in the quiet way which illustrates the parable of the mustard-seed, seems to be filled with a new spirit every year. I think that Christians are beginning to see now what we ought to have seen long before this—that the Church, if it is, indeed, to be a living Church, cannot continue to be so slack as we have hitherto been in spreading the knowledge of Christ through all the nations whom it is possible for us to reach.

The great gathering of the Bishops last year represented to us a work far greater than we had been able to conceive before. The few who have the management of this Society no doubt knew, and could have told you at any time, what it was that was going on; but the great body of the Church of England has not yet learned, and has not yet been awake to learn, what it is that we are called upon to do, and how imperative the call is.

If it were possible by one single appeal to rouse the hearts of all Christians who believe in the Communion of Saints and in the work of the Holy Catholic Church, or if it were possible to rouse every individual who belongs to this Church of ours to the real sense of the duty incumbent upon himself, even then we should not be able to say that we had surpassed that which the Lord has commanded, or that we had fully discharged our duty and might be content with what we have done. We are far from that.

Although here there is a great meeting of those who are supporting this Society, yet what is this meeting to the whole membership of the Church of England?

How is it that we have so few all over the country who really care about the matter?

What are the clergy doing that they have not yet stirred up their people to a stronger sense of what the Lord requires? Why is it that this subject is not brought a great deal more often to the notice of all the congregations that the Church contains?

Why is it that we are so slack to make men see this most glorious mission that the Lord has ever conferred upon man—the mission of making His message known to every soul that is descended from Adam, this great mission which, in His wonderful and most mysterious wisdom, He has seen fit to intrust to the

agency of men who call themselves His? Why is it that we are so slack to make this felt everywhere as one of the ordinary duties of the Christian life, from which no Christian has any right to withdraw his labour, his self sacrifice, and his prayers?

Why is it? It is because we are not yet more than half awake. It is because even now there are so few of us who seem to be penetrated with the importance and the imperative nature of the Lord's command. There are so few of us, in comparison with the great body of the Church, who think of it, daily think of it, daily offer up prayers for it, and daily ponder what more can be done, and how we can arouse all the Christians that belong to us to be sensitive both to the wonderful privilege that the Lord has bestowed upon man in making him the messenger of the Cross, and to the share of that privilege that belongs to us, the Church of England, and the duty that there is incumbent upon all the Church's ministers to arouse the whole mass of our people to something like a real appreciation of the end at which the Lord bids us aim. We have it marked out for us now more clearly than ever it was marked out before. We know exactly what the work is. We know the measure of it and the limits of it. There have been put into our hands such means for doing it as were never given to the Christian Church in any previous epoch of her history. Can we stand still?

I pray you lay this to your consciences, and see whether it is not our duty at every opportunity that we can find—or that we can make. It cannot be left to any chance that we should be prepared to do what we can in the service of the great Master, for you may be sure that if any Church has neglected, in any degree, so important a work as this, in that degree the Church is enfeebled in her spiritual life. We shall not rise to the level required of us here at home until we have fully recognized the duty that we owe to the human race abroad.

I put this before you in the hope that those who hear me will, as far as they possibly can, take up the call and repeat it wherever they have the chance, and repeat it and repeat it till the whole Church of England, penetrated through and through by the great idea of evangelizing the human race, will take it up, not as a mere addition to the work that they have to do at home, but as an essential part of that very work, and as an essential part of our true service, if, indeed, it is to be really true.

The Jenny Geddes Myth.

Some of the stories of our youthful days, which we believed to be true history or facts around which years had thrown a small halo of fiction, have had to be abandoned after the light of fair historical criticism had been thrown upon them.