

given me, I could not help wishing to do so from a native standpoint. Of course, in one sense, and that a true one, we are all missionaries. The Church of Christ will always be a missionary Church if she is true to Him. Indeed, she could be nothing else, if, in the language of the Epistle for the day, we are truly workers together with Him, who is the greatest missionary that ever trod this earth, Christ the Son of God. And then, in the next place, you remember that during Lent we are specially called upon to do certain duties to God, to ourselves, and to our neighbours, as means to an end.

"Have you no work to do, brethren, as a nation, Church or individual? Yes, you have, and I happen to know that you are proud and boast of this superior privilege, although it has been simply God's choice, and on your part nothing done to deserve it. I, for one, have not the slightest doubt (until indeed we have reasons to know that God has changed his purpose) that, as a nation, He has committed to England the government, the education, the care, and the bringing up of the weaker nations of all lands. What He has not called upon you to do, is to lead His own counsels. He calls on no one to do that. He alone is the leader, and when you hear of men being called leaders of thought, or leaders of the day, and so on, that is only the language of the world and not of Heaven. 'Bring up,' that is what God has said, and not lead up this people. And, now, my friends, you know that at the present moment you are surrounded by thousands of those people, whom many of you are inclined to look down upon. I mean those people whom you delight to call niggers. What are you doing to bring them up? Brethren are you bringing up this people? Because, if not—worse still, if you are doing all in your power to shut out, or keep God away from them, then you would be guilty of a worse sin than that of Moses—the sin of the murder of the souls of your weaker brethren. A sin that has no name, amongst all the classical names descriptive of various kinds of murder, because you would not be guilty of crucifying God in yourselves and others. Lent, then, comes round in mercy to remind us of our duty of repentance, in order that we may know God, whom to know is eternal life, before we can

attempt to bring others to know Him.

"As the governing people, or a nation, as individuals, or a Church, have you no sins to repent of? What, then, about those gigantic forces of evil, ready to burst forth whenever material self-interest is concerned, in the competitive contests of race against race, government against government, or country against country? Are the means always justified in God's sight? What about the caricatures of legitimate enterprise in your stock-jobbing or gambling speculation, not seldom involving human lives, and too frequently compromising public honor? Is it not, in the language of the Communion Service, making gods of gold to ourselves to worship? What about dishonest or merely expedient legislation, perverted judgment towards the weak and the poor—dishonest, because not founded on God's law of righteousness, and perverted because the case was not sifted to the bottom, and the judgment not given or based on God's law of equity, justice and truth? What about illicit, reckless, or monopolous trading? What about unfair wages, or even deliberately unpaid-for labor? What about these half-caste children in native locations or heathen kraals? Whose are they? Is it not, brethren, the leading of the blind out of his way, removing a neighbour's landmark, or slaying the souls of the innocent? Or as individuals, or society—what about our examples? Why do we often hear—oh, such a family, such a people, are a disgrace to the place! such a town is a disgrace to the country! or as a Church, who is responsible for the consequences of unfair or lax discipline on the part of the Church towards her children? Who is responsible for our sad divisions and false teaching, which give cause to the enemy and the unbeliever to laugh contemptuously:—'What must be the true faith, after all this,' or 'first agree amongst yourselves as to what the faith is, before you can tell me about your God.' If these things are imitated by our native converts, who know no better, we all know which side the example comes from. Have we no cause, brethren, to go down on our knees, and lament our manifold sins? Now, Lent comes round to put us straight with God. I am unwilling to say anything that may cause bad feeling, or controversy; and so, in conclusion, would

rather speak to you on what is more pleasant to speak about to you as Christians and as a Church. My advice, if you are willing to have any from me, is a very simple one, as simple as when Elisha advised Naaman to go and dip himself seven times in the Jordan, in order that he might be healed of his leprosy, and I pray that you may not have Naaman's mind. You know how he nearly made matters worse for himself by a carnal mind, or, in plain language, by pride. But his servants, perhaps coloured men, or perhaps the little Jewish slave-girl, spoke to him: 'My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, wash and be clean? And that is my advice to you as Christians and as a Church—let us wash and be clean. For remember, brethren, in the first place, that at this present time, to us as individuals and as a Church, men and the heathen world do come still and say, 'Sir, we would see Jesus.' Is it Jesus alive in us, or Jesus crucified by us that we should show them, whilst we are casting lots on the garment He is no longer shrouded in, as to whose it should be? For remember, brethren, in the next place, and now, 'without controversy, that truly great is the mystery' with which we are charged. It is no less than God manifest in the flesh, manifest in our lives and the life of the Church, which is the extension of His incarnation, that we have to exhibit to the world. This is the same Jesus that must be justified in the Spirit, made visible to the angels, preached to the Gentiles, believed on in the world, and at last received up into glory."

The Bishop of Mashonaland comments thus on this remarkable utterance:

"In my judgment the sermon ought to do good, and quotations from it in mission sermons and speeches would be effective. We must make England realize these things: Her empire is either making or marring native races—either taming and refining them into a nobler, purer manhood, or degrading them till they become the dregs and drainage of humanity. Educated natives, and especially Christian natives, are observing and drawing conclusions; they are, in fact, measuring us by our own bushel of the Gospel,