

## MISSIONARY UTTERANCES.

RIGHT REV. A. CLEVELAND COXE, D.D., Bishop of Western New York,  
at the Diocesan Missionary Meeting of the Diocese of Niagara.

IN Buffalo the sounds reached us of the festivities of the Canadians on the Queen's Birthday. The sounds brought to me thoughts of that Imperial Lady, who for so many years has ruled so wisely the British Empire—an Empire before which the much boasted sway of the Cæsars is as nothing. What a mere farm or garden plot was it compared with the vast empire presided over by Queen Victoria! Here is imperialism indeed. The sun rises continually to the beat of Queen Victoria's drum. And the noblest thought of all is that wherever the Anglo-Saxon goes there goes also the Christian Church. The Anglo-Saxons are not *scattered* over the world. That term may be used of the Jews, dispersed as they are among all the nations of the earth, but it can not be used of the Anglo-Saxons; they are *massed* throughout the world. They have their reserves ever ready to take possession. Like the reserves whom Wellington kept all day and at the right moment called, "Up Guards and at them," so the mighty phalanx of the Anglo-Saxon moves on, as if at the command of God, "Go in and possess the land." Christian people, in the midst of their own spiritual luxuries, do not sufficiently appreciate the self-devotion of missionaries. Think of those who labour among the Esquimaux, a people who for six months of the year are huddled in snow houses with nothing to do but swallow train oil! Among them young gentlemen, delicately brought up, reared within the precincts of the grand universities of England and under the shadow of her venerable cathedrals, are spending their lives amidst hardships and privations, to soften savage natures and to tell them of Jesus Christ, the Redeemer of mankind. The poet Gray has said of this cold, inhospitable region:—

"In climes beyond the solar road  
Where shaggy forms o'er ice-built mountains roam,  
The Muse has pierced the twilight gloom  
To cheer the shivering native's dull abode."

Let us take his word for it; I fear they get little comfort from "the Muse," but let us read it thus: "The Faith"—"the Faith of Christ" has done this: that is the star "that cheers the shivering native's dull abode."

One gets an idea sometimes of the glory of the British Empire from some trivial matter. The other day a letter was sent to me from Sydney in Australia. There is a city in comparison with which we Americans, usually not behind hand in boasting, need say but little even of our Chicago and San Francisco. And with the letter came a paper, the *Sydney Herald*, in form and size like the *London Times*, full of excellent articles and wholesome news, a better stamp of news than that usually found in our American journals; full too, of advertisements, which indicate a large and thriving

city, and there, at the antipodes, as here, is owned the sway of Great Britain. Oh God forbid that that mighty empire should ever be dismembered!

Is it a time for us to spend in indulgence? Thank God, the wealthy are not all selfish. Let me tell you of a gentleman whom I once visited. His house was elegant and surrounded with luxury, but his pastor told me that I might well enjoy the luxuries I saw there, as the owner never made a purchase of such things without giving a like sum to the Lord. When his wife would suggest a purchase he would say, "Yes, my dear, but remember you must calculate whether you can afford the double, for for every dollar I spend in luxury, there must go a dollar for the cause of God!" That man could enjoy his home. He had learned the secret of making his life happy. And even the poor can do as much, for the mite given by them often represents greater self-denial than that, and they can give their prayers which are as powerful for good as the prayers of the rich. As to the needs of the church, men are wanted now as much as money, and I believe that the Church of England will yet accomplish a great work in securing both for the cause of God. Of this the Church in the United States may be taken as an example. It has grown marvellously and almost from nothing. After the Revolution it was called "the Tory Church" for 50 years, and one of her own bishops said he saw nothing for it but extinction when the old colonial families should die out. And indeed it did decline, and kept declining until the year 1810. Bishop Hobart, third Bishop of New York, in 1811 had no young men whom he could ordain to the ministry, but in 1818 he could say "we have the prospect of numbers of young men coming forward for Holy Orders." How much do we all owe to England! It is the custom of many to speak in glowing terms of Francois Xavier and others of the Jesuit fathers, but care should be taken in that. The early Jesuits had the missionary spirit; but after the Council of Trent, this "military order" was made an instrument of widely different purposes. It lent itself to the kingdoms of this world, till even the kingdoms of this world could endure their intrigue no longer. The history of the Canadas illustrates this. The mission of such men was more to set up the kingdom of France than the kingdom of Christ, to extend the territory of the "*Grand Monarque*" from the mouth of the St. Lawrence to the deltas of the Mississippi. While these are lauded for a zeal and self-devotion which we must all admire, there have ever been English heroes in the mission field, who with as much self-abnegation and devotion, have done a far more enduring and healthy work.\*

\* Francis Parkman, whose works are a delight to read, corroborates this statement of the Bishop's. After describing the heroic exertions of the Jesuit fathers among the Indians in the early days of America, he says: "Such intrepid self-devotion may well call forth our highest admiration, but when we seek for the results of these toils and sacrifices we shall seek in vain. Patience and zeal were thrown away upon lethargic minds and stubborn