

*Rev. Sir*.—I am in the habit of thinking that there is very little wisdom in making ourselves appear worse, than we are; nor does there appear to me to be any necessity for exposing to our adversaries our weak points.

If, as an article on "Prayer for missions," which I lately read, states, "our church which claims to be so eminently Apostolic, is peculiarly neglectful of this great subject";—if "the Prayer Book is lacking in direct and specific missionary petitions,"—I do not see any necessity, nor indeed any wisdom, in parading such neglect and such "lacking," in the columns of a newspaper—but would recommend Prayer to the great Head of the Church that He would put it into the hearts of the proper authorities to remove the neglect and supply what is lacking;—and further, earnest, honest, endeavours by all legitimate means, to bring about the desired result. If, however, as I propose to show, the neglect is not on the part of the Church, but on the part of those who use her services without entering into the spirit of them;—if the lacking is not in the *Prayer Book*, but in the *Prayer sayer*, I see neither need nor wisdom, nor indeed common honesty or duty in parading, as our mother's shame, and a want in her system, what indeed is our own inability and unfitness to appreciate the all-pervading spirit of her Catholic love, and the perpetual and "instant" petitions she teaches us to offer to the great Shepherd and Bishop of souls for the completion of His one fold.

What more perfect "Prayer for Missions" was ever offered than that taught by the Lord of the harvest himself: "Thy Kingdom come, thy will be done on earth, as it is in heaven" that is by all, everywhere, at all times, perfectly, without question, with fervid love. And this prayer she offers not once a year at a "Board," not at quarterly nor monthly meetings, but "Morning and Evening Daily throughout the year," and after morning service in the Litany on Sundays, Wednesdays and Fridays, whenever the Communion office is used without celebration, and again when the Lord's Supper is celebrated. Again in the "ministration of Public Baptism of Infants," whenever His Kingdom on earth is increased, by the addition of "even one of these little ones," and also when the "little one" is sick and admitted privately. Again whenever one of riper years is gathered in; again in the order of confirmation, when with their own mouths these members of Christ ratify their vows to Him. Again in that solemnity which symbolizes the union that is betwixt Christ and his Church. Again when the sick member of Christ's flock need "visitation," and again when he receives his "last communion," and also when the man lies down to sleep until the last trumpet calls him from Abraham's bosom, for the final judgment: even over his corruptible body that missionary prayer is offered by the Church. It is inserted in the "churching of women," and is directed to "be used at sea."

Can a Church which thus constantly uses the most perfect—because Divinely inspired Missionary Prayer, be fairly said "to be neglectful of this great subject?"

Can the "Prayer Book," which contains all these provisions for Missionary Prayer, be fairly termed "lacking in direct and specific missionary petitions?" But this is not all—in our ordinal, or Form and manner of making, ordaining, and consecrating Bishops, Priests and Deacons (our missionaries in fact), the Litany and Communion office are always said, each, as we have seen, containing the Lord's Prayer, and the collects containing petitions for "*edification of God's church*,"—which can only be built up by the adding thereto of "living stones," or by missionary work. The Prayer for those who are to receive the "Order of Priesthood," prays, "that as well by these thy ministers, as by them over whom they shall be appointed thy ministers, thy holy name may be for ever glorified, and thy blessed kingdom enlarged." For the new Bishop we pray for "such grace that he may evermore be ready to spread abroad thy gospel, the glad tidings of reconciliation with thee."

Again in our daily Prayers we are led to humbly beseech "God the creator and Preserver of all mankind, for all sorts and conditions of men, that he would be pleased to make His ways known unto them, his saving health unto all nations." When this prayer is not offered, the Litany provides these petitions:—"That it may please Thee to illuminate all Bishops, Priests and Deacons, with true knowledge and understanding of Thy word; and that both by their preaching and living they may set it forth and shew it accordingly; we beseech Thee to hear us good Lord."