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A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

ART. V.—THE S.P.G. IN 1898.

THE glorious vision granted to Isaiah in his eleventh chapter foresees the Divine Shoot coming forth from the stem of Jesse, the father of David, the wonderful Branch growing out of his roots. He was to be the crown and flower of the whole human race, lifted up above all others by the Divine indwelling. The spirit of the Lord was to rest upon Him, that far-off Messiah, as on no other son of man ; He was to be full of wisdom and understanding, counsel and might, knowledge and the fear of the Lord. The learning and practice of righteousness would be no difficult task with Him, as it is with all of us ; He was to be of quick understanding in the fear of the Lord. His estimates would not be liable to mistakes and misconceptions like ours : He would not judge after the sight of His eyes, neither reprove after the hearing of His ears ; but with righteousness should He establish the cause of the poor, and reason with equity for the meek of the earth. His words would be death and destruction to cruelty and injustice : wherever they were heard they would be an instant rebuke to lust and wrong : He would smite the earth with the lash that His quiet words of truth would give, and with the breath of His lips He would slay the wicked. Uprightness, everything good and noble, would encircle His Name wherever it was heard. Righteousness should be the guide of His loins, and faithfulness the belt about His reins. And the result of His mission to the earth would in the end be the world-wide establishment of the Kingdom of Heaven. Words could not express the happiness and peace which would shine over every land where everyone should be righteous with the righteousness of Christ. It could only be expressed by the strongest metaphors : the ravenous wolf dwelling with the gentle, innocent lamb, the cruel leopard with the frolicsome kid, the proud, fierce, dauntless young lion walking about with the meek-eyed calf and the stall-fed fatling, with a little child leading them ; the bear would forget its relentless cunning, and lie down happily with the cow, watching their young ones frisk about in the meadow together ; the lion himself would forsake his midnight prowls and murders, and need no other food than fodder. The most venomous snakes would be harmless : adder and viper would lose their poison. All is poetical vision, to show forth the change in the world when everyone shall have learnt from Christ the ways of pleasantness and the paths of peace. Throughout the Kingdom of our Lord, which Isaiah describes as the new and spiritual Mount Zion, God's holy mountain,

there would be none to hurt and none to destroy: for the earth should be full of the knowledge of the Lord, as the waters cover the sea.

Let us consider how far this vision, certain to come true in the end, has yet been realized. Writing formerly on this subject, I mentioned that if we take a mean of various estimates, it is probable that the population of the world is about 1,430 millions. Of these the Christians number 430 millions; the Mahometans 172 millions, the Jews 8 millions, the heathen 820 millions. The total of the inhabitants of the world who are not Christians is, therefore, about 1,000 millions. But the number of Christians is growing in an increasing ratio. There are three dates at which the proportion of the Christian to the non-Christian inhabitants of the earth may be said to be approximately known. In A.D. 250 it was 1 to 149; in A.D. 1786 it was 1 to about $3\frac{1}{2}$; and in A.D. 1886, it had increased to 1 to about $2\frac{1}{3}$. The proportion is steadily increasing. And there is the further encouragement, which is a most profound and vital consideration, that it is just the countries which are most Christian, most subject to the laws of Christ, most loyal in realizing the principles of His kingdom, which come nearest to the beautiful picture of the far-off ideal future in the luminous vision of Isaiah.

It was a little more than 200 years ago, in the year 1696, when Dr. Thomas Bray was appointed Commissary for Bishop Compton, of London, in what was then our colony of Maryland, now one of the United States, that many faithful Churchmen in England were awakened to the fact that after sixteen centuries of Christianity not more than one-fifth of the population of the globe was bearing the name of Christian, and they were moved by the Holy Spirit to give their attention particularly to the spiritual wants of those fourteen Colonies on the coast of North America which were then subject to the British Crown. In that strip of land, afterwards to become so important, peopled by 240,000 colonists, and extending from Maine to South Carolina, some provinces were without any form of religion; five are described as without any professed members of the Church of England; its ministrations were only accessible in a few places—in Virginia, Maryland, New York, and at Philadelphia, and Boston; and the neighbouring Irroquois and Yammonsea Indians had been partly instructed only by the Jesuits and New England Society. The zealous efforts of Dr. Bray and his friends were powerfully helped by Tenison, Archbishop of Canterbury, Compton, Bishop of London, and other Bishops; by the Lower House of Convocation, in which a committee was

appointed in 1700 to consider "the best means of promoting the Christian religion in the Colonies"; as well as by some eminent laymen. At length, after meeting only rebuffs and failures for five years, the Petition of Dr. Bray, supported by Archbishop Tenison, succeeded in obtaining, in 1701, a charter under the royal seal of King William III., constituting 96 persons the first members of the Corporate Society for the Propagation of the Gospel in Foreign Parts.

The first places helped by the Society were Archangel and Moscow, where were settlements of English people engaged in trade. In April, 1702, it sent out its first missionaries, George Keith and Patrick Gordon, who landed at Boston on June 11. They were followed by many more, including John and Charles Wesley, and until 1784 the Society worked in what are now the United States.

It extended its work rapidly. It sent agents to Newfoundland in 1703, the West Indies in 1712, Canada in 1749, West Coast of Africa in 1752, Australia in 1795, the East Indies in 1818, South Africa in 1820, New Zealand in 1839, Borneo in 1849, British Columbia and Burma in 1859, Madagascar in 1864, Independent Burma in 1868, the Transvaal in 1873, Japan in the same year, China in 1874, British Honduras in 1877, Fiji in 1879.

Through eighty years from its foundation the Society tried repeatedly to obtain Bishops for America, but in vain. For some extraordinary reason it was the policy of the British Government at that time absolutely to prohibit the consecration of Bishops for foreign parts, and so far to restrict the growth of the Church. The American Episcopate was in the end obtained from the Scottish Episcopal Church. After the Declaration of Independence the Society ceased to contribute, except by its prayer and good wishes, to the Church in the United States, which had hitherto been the chief scene of its labours. The seed, which through the eighty years it had been God's instrument for sowing, sprang up and bore fruit, and the Episcopal Church in the great American Republic now numbers more than 2,000,000 souls, under the pastoral care of 84 Bishops, and 4,692 other clergy.

The Society, shut out from the States, turned its attention to the other countries which I have mentioned in succession. It has flourished exceedingly, and been abundantly blessed by God. Within 197 years, we are told, the sum of more than £6,000,000 has been devoted to its objects. Other societies have come into the field and worked side by side with it. The State has lent help, and has permitted and encouraged the consecration of Bishops. Each diocese is now governed by its own synod, and these again are grouped

into provinces and provincial synods, with six colonial Archbishops. Above all, members of the Church abroad have been taught by degrees to value, to maintain, and to extend the ministrations of Divine grace amongst themselves. And now in foreign parts, where 197 years ago not twenty clergymen of the Church of England could be found, there are 6,000,000 members of our communion, to whom the Word of God and the Sacraments are administered by 9,268 clergymen, under the superintendence of 181 Bishops.

Let me gather from its report a few glimpses of what it has been doing during the past twelve months. To attempt to offer a survey of the whole of its work would not only be very tedious, but impossible.

First let us go to India. Here is an account by Mr. Westcott, son of the Bishop of Durham, head of the Theological College in Madras, of a typical native clergyman, murdered last year. His grandfather was the first native in Southern India to endow a church. His father was a man of exemplary zeal and piety, who gave to his five sons, Abraham, Isaac, Jacob, Joseph, and Manasseh, an excellent training on strictly Scriptural lines. Joseph Guanolvoo was the first Indian clergyman, under the Society for the Propagation of the Gospel, who held an independent charge.

In 1893 he was appointed to the pastorate of St. Paul's, Vepery. His help and advice were needed in all quarters. In clerical conferences, missionary conferences, in all religious meetings and committees his voice was heard and his opinions respected. With much patience and perseverance he set himself to reform the congregation of St. Paul's, Vepery. When abused and slandered he did not open his mouth. On one occasion, when a cowardly villain hit him with a club and ran away, he suffered patiently and did not make much of it. His long-suffering with the rowdy members of his congregation was something remarkable.

On April 4, 1897, when he was returning from Royapettah at 8.30 p.m., he was assaulted by some miscreant who hit him with a brick on his forehead.

It is impossible adequately to describe the many excellent qualities of this servant of God. He was a man highly honoured and universally beloved by all who knew him. Beneath his rugged exterior there was a deep spring of love which went out in all directions. It was this love and sympathy which brought him to every house of affliction and mourning. To the mourners he always brought genuine consolation, and his words reached their heart of hearts.

His sermons were treasures of practical devotion. They dealt with simple details of everyday life. He handled

the Scriptures not like a dreamy student or mystic, but like a day-labourer in the vineyard of the Lord. His sermons were intensely practical, as everything about him. Even in his Church principles he was eminently practical.

As an adviser and counsellor he had not his equal. His counsel was ever the wisest and the best. Wherever he went people sought his counsel and advice. Full of practical wisdom, he went about cheering, consoling, and admonishing men as occasion required.

It will be no easy task to fill up the vacancy caused by his sudden death. He was a unique man, and was sent always to posts of exceptional difficulty. His superiors had a high opinion of his strong sense of duty and remarkable ability. Those who knew him as a pastor have lost a faithful shepherd of souls, a loving and sympathizing heart that rejoiced in their joys and wept in their hours of grief. To those who knew him as a brother and a friend the gap is irreparable. The Church of God has lost a mighty champion. He was a man well adapted for all times. Could we say so much of many an English clergyman at home?

Here is a letter from a native clergyman in the Telugu country, working amongst a vast population of a very low and depressed caste: "These classes have not only furnished a very large proportion of Christian converts in the past, but have been as a whole so deeply affected by Christian teaching that it seems as though they were about to come over in their entirety to Christianity, as there is in the Telugu Missions in which I am working, since 1885, a Christian community of about 11,620 people drawn almost from these classes. The Holy Gospel of Christ has awakened a new hope in the hearts of this people. When one or two people are impressed by Christian teaching and desire to become disciples of Jesus Christ, instead of coming forward at once to be initiated in the Christian mystery, they set to work in their villages, and talk and argue with their friends and neighbours, until they succeed in persuading the whole or at least the greater part of the community to join in professing Christianity. . . ."

"If we consider the progress of the past ten years amid the many changes of the Mission staff, comparing the numbers of 1886 with those of the year 1896, we have now 144 congregations, as against 96 of 1886; 8,115 baptized Christians, as against 4,122; 3,505 catechumens, as against 2,318; and 2,577 communicants, as against 1,389. The baptized and the communicants have been more than doubled. The total number of Telugu Christian adherents in these three Missions of Kalsapad, Mutyalapad, and Kurnool-Nandyal is 11,600."

Let us turn our attention to China, and hear Bishop Scott:

“In view of the extremely important changes which have taken place in China within the past six months—changes which immediately affect her relations to several foreign powers in a most vital manner, and which must, humanly speaking, usher in a state of things widely different from that which has hitherto obtained—I feel that you will expect some communication from me, as charged with the oversight of the Society’s Missions in this country.

“I need refer but briefly to the ‘concessions’ granted by the Chinese Government on the representation of Her Majesty’s Minister at Peking. They comprise the opening of the internal waterways of China to British and other steamers; the undertaking not to alienate, by lease or otherwise, to any foreign Power the large if somewhat indefinite region known as the Yang-tze Valley; the retention of the post of Inspector-General of Customs in the hands of a British subject while British trade predominates in China; and the opening of more treaty-ports, and especially of one in the Province of Hunan.

“I trust that the wholly unprecedented condition of affairs in this great Empire may induce the Society to face the question whether the time has not come for a large increase in the scale of their operations in China. Is it too early to suggest that a scheme should be carefully considered by which a bishop and three priests should be planted in a chosen centre in each of the provinces in this ‘diocese’ still untouched by any work of the Anglican Church—*i.e.*, Shansi, Shensi, Honan, and Kansu? It seems to me essential, if missionaries are sent so far into the interior, that a *head* should be sent *with* them. It would be wholly impossible for any bishop in a coast province to ‘oversee’ missionaries in any of the parts which I have named until railways connect these distant regions with the seaboard. Roman Catholic and Protestant missionaries are working in all these distant provinces, and, in spite of the well-known difficulty attending the consecration of bishops for countries outside Her Majesty’s dominions, the Church might surely find a way to claim her part in the establishment of the Kingdom of God in these far-off regions. It seems likely that the changed condition of things to which I have alluded above will ere long lead to the residence of Englishmen and others in inland towns of China, in which case there would be obvious grounds for the provision of the ministry of the Church.

“The people of China are more favourably inclined towards the enlightenment which ‘foreigners’ have to bring to them than they have ever been before, and this attitude of mind will speedily have its effect in the way in which the Gospel of

Christ is regarded. The great 'brazen gates' are at length open. Up to within a short time ago the work of opening them has been almost entirely, in the providence of God, the work of England. Let England's Church come forward to take her proper share of the choicest spoils—the souls of men."

From South Africa we listen to the Archbishop of Cape Town :

"Our Church is the Church of a very small minority. It is, I know, often felt and said that, with all the wealth that South Africa produces, the Church there ought to be independent of all external support. I reply that, if much wealth comes out of South African soil, it does not remain for the most part in South Africa. It mostly comes to Europe, to fill the pockets of shareholders in this country or in others ; it is seen in stately buildings in the west of London, or in delightful country residences ; it swells your Church collections, and is given in large amounts to your hospitals and other philanthropic objects. But little of it remains in the country whence it is extracted, and what does remain is very largely in the hands of those who have no interest in the welfare of our Church. The wealth is yours, not ours, and forms an additional ground for your helping the Church in the land whence many of you derive your incomes.

"A word or two as regards the future. The great need now is, not to create fresh dioceses, at least for the present, but to strengthen the work in those which exist. Even in the older and more settled dioceses this need is great. It may surprise you to be told, but it is true, that, according to the last census, there are still as many heathen and Mahomedans in the Cape Colony as there are Christians. I suppose in Natal and in the Transvaal the proportion of heathen is greater still. In all these dioceses, moreover, and especially in the larger ones, such as Cape Town and the Transvaal, there are numbers of people of English birth, living in remote places, who cannot be reached by the ordinary parochial ministry. Itinerant clergy must be provided, but funds are required. Along the line of the goldfields in Johannesburg the need of clergy and devoted lay workers among the miners is most urgent. No grander field can be imagined for missionary work. There are hundreds and thousands who would welcome it, and are perishing from want of it. We need there hard-working, soul-loving men who will devote themselves to their own spiritual work, who will accept the political position as being, however painful, yet the sphere in which God, through the course of outward circumstances, has called upon them to labour, and who will not waste their energies or mar their influence by engaging in political agitation. The laity

are not backward in providing an income : it is the men who are wanting."

The Bishop of Grahamstown writes on the wild mining population in his diocese :

"It is difficult to estimate the internal results ; but one thing we can speak of, that a Christian conscience has grown up. We who have to deal, with a close spiritual touch, with our people know that this is so—that the difference is enormous between the raw heathen idea of sin and that displayed during a quiet talk with one of our Christians. In the one case the faculty is asleep ; but we know well the signs of true sorrow for sin in the latter. Their spiritual sense is very really alive. As heathen they have but little or no idea of reverence ; but many have borne witness to the reverence of a Christian congregation. Has their Christianity an influence on conduct ? Certainly it has. Lax as is often their morality, in the restricted sense of the word, they have the Christian standard before them, and we know the strivings of many to keep up to it. The heathen have no standard and no strivings. The old national proclivity to steal the farmer's stock—a survival, it is to be remembered, among the heathen of the old war feeling—is with Christians almost unknown. A well-known resident magistrate told me that among the 5,000 native Christians of the district he had never had one convicted of theft. And Christian natives have been used, in a well-known instance, to put down stock-stealing, by being placed in a belt of country between European farmers and a heathen tribe ; the experiment has been a success. Further witness has been borne by many to their loyalty ; notably, a man in high position asserted in my hearing, in the most emphatic manner, that the Christian Fingoes saved Fingoland from rebellion in 1880."

The Bishop of Bloemfontein writes :

"The work among the Bechuana in the Free State still increases to an embarrassing extent, and it is difficult to see how in the near future we shall be able to minister to the new converts and carry on the evangelistic work which is now in progress. On November 21 last I confirmed 130 Bechuana in St. Patrick's Church, Bloemfontein. In the course of my address I mentioned the need of enlarging the church, towards which a grant of £50 was voted from the Marriott bequest, and within two days the churchwardens brought the Dean £75, which they had collected from among the people towards it. On December 5 I confirmed ninety-six natives at Thaba' Nchu, and on January 30, on my way back from Ladybrand, seventy-two more. Mr. Crosthwaite has still a very large number of catechumens, and the work, even with the help

Mr. Rose is now able to give him, is beyond his strength. Alas! he is wanted in three or four places at once. Kimberley, Beaconsfield, Bechuanaland, as well as Thaba' Nchu, need another Sechuana-speaking priest. May God put it into the hearts of more men rightly endowed to devote themselves to this native work!"

The Bishop of Pretoria writes :

"Where at first not five, that I can remember, small kraals contained the little companies, Mr. Farmer alone reports 5,000 Church members under his care and 2,000 communicants; and this does not include the original base of operations around Potchefstroom under the Archdeacon's hands, some still lingering round Maloti, Clulee's Mission-station, and in some degree still attaching themselves to the Archdeacon of Heidelberg, who was formerly priest there, and some others in different parishes, such as Johannesburg, Zeerust, and Pietersburg, which swell the number to nearer 10,000.

"But apart from this most promising Mission-field, another has in these last ten years risen up in the midst of us—the gold and coal mines of the Randt and other places. I can gain no accurate statistics of their number, but the natives employed on mines must now be numbered by tens of thousands; as I think and write it, seems to me they must be nearer one hundred than fifty thousand. These are learning from white men to drink spirits of the vilest, to plunder on a large scale, to wear clothes, but of Christ and His Church and His robe of salvation nothing. The task is difficult, from their varieties of tongue and tribe; it needs a Patteson in linguistic power; but here and there something is being done by us, and with tokens of God's blessing.

"Another element and call for Mission work has arisen in the Indian, Arab, and Chinese populations which the gold-fields have brought us. Oh that I could add to the Cathedral staff a well-trained, able Indian priest! There are scattered—this is scarcely the word—spreading throughout the land everywhere Coolie servants, Coolie hucksters, and I would make an effort for Coolie Christians.

"Then comes the large European population along the mines, godless to the last degree, but in great measure because when they come hither no man cares for their souls; a shifting population, here to-day, there to-morrow, and gone altogether ere long. It is most difficult work. Through one man's—the only one to whom the word can apply—liberality three priests have been brought out from England, and their stipends guaranteed for two years, and the greater portion of the main

reef is under care of some priest; but in each case there should be two."

Once more, look at our great opening in Australia. Hear the Bishop of Riverina:

"(1) Our own people are scattered over a diocese of 100,000 square miles—*i.e.*, larger than the whole of Great Britain. For this enormous area we have *fifteen* clergy. These have, as the centre of their individual operations, the larger townships. They minister to the people in the towns and as much of the surrounding Bush as they can manage. In town they have their little church; in the Bush they hold services in the shearing-shed, in the cottage, or in the hut. You can well understand that many families are never reached at all. At one of the last baptismal services which I held there were five children of one family, varying in age from sixteen downwards. There are families that see a clergyman once in twelve months, and we are terribly conscious that there are many others who never have even this attention. Whose fault is it? It most certainly is not ours. How can we, sixteen of us in all, work this enormous area of 100,000 square miles? A few months ago a most pathetic letter was addressed to headquarters stating that the district from which it came had not been visited for years. I quote its closing sentences, written in almost a frenzy: 'If we were negroes in South Africa, or South Sea Islanders, if we were the vilest heathen races, then we might hope for some attention; but because we are white men, forced out into the wild Bush, no one cares for us. We may lead the life of animals, and die the death of dogs.' Again I say, whose fault is it? Not until one of these same people offered to board and lodge a man for one year could anyone be sent. Board and lodging is not the principal expense; travelling, in these drought-stricken regions, is terribly dear. But we gladly accepted the offer, and sent a man. I am fearfully conscious that there are scores of such instances. But what can we do? We want more men and more money."

Come to North America, and hear the Archbishop of Rupertsland:

"So scattered is the small handful of 200,000 over the vast territory, as large as England, which is receiving settlers, that last year, out of 786 school districts, 740 schools had not an average attendance of 30 children, 640 had not an average of 20, 462 had not an average of 15, and 211 schools not of 10; and the children of our Church people, on an average, would only form a third to a sixth of these. That is the state of things that the Church has to meet; yet for a full and convenient supply of the means of grace there should almost

be a church for every school, and in a majority of cases each of these little centres of population in that fertile land is the nucleus of what may be expected to be a considerable, helpful settlement at no distant day. It will be a sorry retrospect for the Church if these new settlements are starved by it. The history of the progress of the Church in my diocese in the past seventeen years—in a great measure from the generous aid of this Society—tells what may be expected if this aid is not prematurely curtailed. In 1880 there were only six missions for new settlers; in 1897, though fourteen parishes with twenty clergy have become self-supporting, and are liberally contributing to our mission funds, we are supporting fifty-five missions for settlers. Of these, fifteen are, unfortunately, still without resident clergymen, though almost each of them is ready to give £50 to £80 towards a missionary. I believe there is not a mission in my diocese with a village in it having 200 Church people—including men, women, and children—which is not self-supporting and helping our Missions.”

Look at what has been done in the far west of the Dominion of Canada, at Port Essington, in the Diocese of Caledonia, on the way to Klondyke :

“The Church of England was established here about twelve years ago, by the Rev. A. W. Sheldon. He was a young doctor practising in Huddersfield, England, but God called him, and added the care of men’s souls to the care which he then had of their bodies. He offered himself to the Bishop of Caledonia—having been previously admitted into Holy Orders by the late Bishop of New Westminster. He was licensed by the Bishop for a special work among the miners and traders who were scattered over the huge Diocese; for some years he led a wandering life, preaching the Gospel in the wilderness, rebuking sin unflinchingly, exercising his medical skill upon diseases; the Diocese was his parish, and he travelled over it in canoes, or on foot, often weary, cold and hungry, seeking to reach men of whom no one else thought. Not a cent did he receive from anybody, or from any society, until some commercial crash in the Old Land deprived him of his scanty funds.

“Just at this time the S.P.G. had made a grant to the settlement newly begun at Port Essington. The Bishop, learning of Mr. Sheldon’s plight (he would not make any appeal himself for help, but was working bravely on, depending on what the miners could give him; and when the Bishop’s call reached him he was without money and his clothes in rags), offered the new work to him, which he accepted. Soon a church was built, and services begun

which were well attended by the whites and Indians of the place. For three years he laboured in the new sphere, laying the foundations of the historic Church deep and wide, when again the call reached him—this time to the highest service. It was while journeying in his canoe to an out-station (Port Simpson, forty miles away) that the Voice spoke to him in a gust of wind, which upset the canoe and its occupants, while the soul of the noble servant was carried into the presence of the Master whom he served so faithfully and so well.

“Never was clergyman more respected and loved than was this man: hardened miners, cunning traders, and sinful men have often spoken to me of him in terms of sorrowful regret and deepest respect. He has had a number of successors in his work, but all stand in the shadow of a noble and consecrated life, which still lives and speaks among us. His grave is near the church he loved so well, and near me as I write (for the waters gave up to us his body); it is a sacred and honoured spot, to be treasured by the Church as long as time shall last as a witness to the power, purity, and the truth of God.”

I have no space for more. This is what is going on all over the world.

It was not inappropriate that I should be writing this paper about the Society for the Propagation of the Gospel two days after the date appointed by the President of the United States for the annual national thanksgiving for the mercies of God. I only wish we had such a day in Great Britain. I have been trying in Convocation for some years past to make the service for the Accession of the Queen more acceptable and useful to the clergy and people with this object, but owing to the complication of our arrangements I have not yet succeeded. For eighty-three years, before the Declaration of Independence, the chief labours of our Society were in New England. Through all those eighty-three years the New England colonies were legally in the Diocese of London. Of the religious transactions of those eighty-three years the library at Fulham Palace has the official records. Only last year, from this store, the Bishop of London handed over to the United States Ambassador that priceless document, the Log of the *Mayflower*. The tie between us in the past was very close. With a quiet, deep, and thankful enthusiasm we welcome the renewal of closer affection with the majestic English-speaking commonwealth in the West. Much as the race of either community has been mixed, the main stream of each is British. The same principles are at the foundation of the legal system of each. We are each inspired by the same

love of liberty. We have the same literature, the same language, the same antecedents, the same historical associations. In one form or another we have the same religion; we worship one God, one Saviour; we recognise one Divine revelation as the rule of our life. No group of Bishops in the Lambeth Conference last year were more honoured than those from the United States. Many local differences there are, of climate, taste, and commercial ideals. But, under different forms of government, we are still one people. Never again shall fratricidal strife outrage our community of brotherhood. The one Lord Jesus Christ in whose name each nation looks for salvation shall be indeed to each the Prince of Peace.

Britain fought her sons of yore—
 Britain failed; and never more,
 Careless of our growing kin,
 Shall we sin our fathers' sin,
 Men that in a narrower day—
 Unprophetic rulers they—
 Drove from out the mother's nest
 That young eagle of the West!

Shall we not, through good and ill,
 Cleave to one another still?—TENNYSON.

In conclusion, I cannot do better than quote the words of the Bishops of the Lambeth Conference (the Bishop of the United States included), from their encyclical last year:

“The first duty of the Church is intercession. The observance of a special day of intercession in connection with the Festival of St. Andrew appears to have led to a considerable increase in the personal offers for missionary work. Your Committee desire to urge upon the whole Church the urgent duty of making these days of intercession a reality in every diocese and every parish, and they desire to commend for the general private use the admirable noontide missionary prayers drawn up for the use of the sister Church of America.

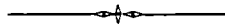
“Your Committee observe with gratitude to God that a very large number of students in universities and colleges throughout the world have realized so keenly the call to missionary work that they have enrolled themselves in a Student Volunteer Missionary Union, and have taken as their watchword ‘The Evangelization of the World in this Generation.’ A large number of these students are members of the Anglican Communion, and it seems the plain duty of that Communion to provide channels through which such newly-awakened zeal may find outlets in earnest, sound, wise work. The time seems ripe for a forward movement in the missionary campaign, and your Committee trust that one result of this Conference

will be to give missionary work a far greater prominence than it has yet assumed in the minds of many Churchmen.

“Experience has shown the necessity of strong centres of work, the value of community missions, especially in India, the special work of the universities in touching the higher intellectual life of non-Christian nations, the value of the work of women, of medical missionaries, of industrial missions, and the importance of realizing the principle, ‘To him that hath shall be given,’ if a rich harvest is to be reaped. With the accumulated experience of the last century the Church has now a great opportunity to begin a fresh epoch with greater love for the Master and for the souls for whom He shed His blood, and with greater knowledge, than ever before.

“The cause of missions is the cause of our Lord Jesus Christ. May this be our aim, as it will be our highest glory: to be humble instruments in carrying out the loving will of our heavenly Father; in lowliness of mind praying for the Divine blessing, and confident in the Divine promises, ministering the Gospel of the grace of God to the souls that we love; and thus, in promoting the Kingdom of Truth and Righteousness, may we fulfil the sacred mission of the Church of God, by preparing the world for the Second Advent of our Lord.”

WILLIAM SINCLAIR.



THE RUINS OF CARTHAGE.

“Urbs antiqua fuit, Tyrii coluere coloni,
Carthago, Italiam contra Tiberinaque longe
Ostia, dives opum studiisque asperrima belli.”

Virgil: ÆNEID.

ONCE thou didst reign o'er half an hundred States,
Queen-city of these Mediterranean coasts,
And forced ev'n Rome to quail before thy boasts,
'Spite of her power, and wealth, and deathless hates.
Yet, when thy full scale, measured by the Fates,
Had turned the allotted balance, thy proud hosts
Being broken, all thy glories paled like ghosts
That flee at Dawn, when Night his course abates.

O Carthage, stilled thy once triumphant arm,
Thy gorgeous temples ploughed into the sand;
Passed, too, that later splendour sent as balm
To heal an ancient wound, when Rome's red brand