

account for the fulfilment of this sacred trust. He has opened the way. He has provided the opportunity. He has given us the means. He is showing us whither we should run, and what tidings we should carry. The Anglo-Saxon Church comes with the open Bible in her hands, and declares the faith once delivered to the saints the condition of fellowship with all who bear the Christian name. She can do what no other body can in healing the divisions of Christians, and winning perplexed souls to find rest and peace in Christ.

NEED OF AN AWAKENING.

And now what wait we for? The appointment of this committee is an acknowledgment that the members of the Church are not alive, as they should be, with a sense of their responsibility; that we are not truly thankful for our own blessings; that we are not obedient to our Lord's commands; and so we ask: How shall we kindle where it is not, and deepen where it exists, a genuine interest in missionary work?

We need no new machinery; no new agencies; no new canons or modifications of canons. We need no new wheels upon which to run, but the Spirit in the wheels. We want the energy and faith to use efficiently the agencies we have.

The first and indispensable want is that we to whom the Church has committed the oversight of missions should become filled with the spirit of Christ; that we should give ourselves for others, as He gave Himself for us. We need to put ourselves in the place of those to whom He said, "As My Father hath sent Me, even so send I you," and to realize that He says it to us as truly as He said it to them. We need to be filled with the same love and loyalty to Christ by which they were animated. We cannot expect that the tide of missionary zeal in the whole body of the Church will rise any higher than it stands in us. If our enthusiasm expends itself in words only, we must not be disappointed if no awakening follows amongst the people. But if our own hearts burn with devotion to our Lord, impelling us to a persistent following of His commands, we may hope to see the fire enkindled all through the Church. Let such a spirit pervade the whole body of the clergy, and then we can clearly, earnestly and lovingly present the responsibility which rests upon us to those to whom we minister, and create in them a holy enthusiasm, a hungering for souls, a devotion of all to Christ.

Knowledge comes before love. No intelligent interest in missions can be felt by those who are ignorant of them. One great reason why our people care so little about missions is that they know so little of what they are doing. If *The Spirit of Missions* could be taken and read in every family in the Church it would not be twelve months before there would be a twelve-fold greater interest felt in all our missionary work.

The people want facts, not statistics, not generalities, not rhetoric. We must bring these heathen

folk before our people as Dickens brought little Joe from Tom All-Along's. We must let them see brutalized manhood, degraded womanhood, helpless childhood, in all their heathen darkness. We must by incident after incident show how Christ can, and does, help these helpless souls. We must follow the leaders of the missionary host as we followed our armies, and in clear, ringing tones tell the story of the victories of the Cross.

There must be no suspicion of failure, no whisper of doubt as to the ultimate triumph of the Gospel. Though it be again Athanasius against the world, yet Athanasius will conquer. We must repeat and re-repeat the story of missionary journeys, not to awaken pity but to quicken love. The story of a lonely man in Africa, hungry, sick, dying, may awaken commiseration for one so misguided as to undertake so hopeless a task. But if with a heart burning with love we tell the same story as of a confessor and martyr for Christ, other hearts will thrill, and they too will hear the voice, "Follow thou Me."

Our people must be educated in the missionary idea. They should be thoroughly indoctrinated in the principle upon which the work of missions depends. Unless this is done all giving and doing will be fitful and spasmodic. They should be made to comprehend that the Church is by its charter a missionary Church; that the existence of a missionary spirit is the condition of its life; that doing missionary work is its special function; that such is the nature of our relationship to Christ that if we have any share in His love we shall love those whom He loves; that not only should we find our highest joy and our deepest spiritual life in giving our prayers, our means, our labors for others, but also, that if there is no such outgoing from our hearts toward others, leading us to service and sacrifice in their behalf, it is because we have no right appreciation of Christ's love for us, and we are demonstrating by our want of love for those whom He loves that we have no love for Him.

(To be Continued.)

It is vain to talk of lack of money to prosecute missions, while the thousand millions spent for such a thing as strong drink annually stand in contrast with the 5,000,000 spent for foreign missions. The fact is, Indulgence and Mammon are the idols of our boasted nineteenth century civilization—like the Baal and Ashtoreth of the Phœnicians of old. It was stated at the London Conference that the annual keeping of 100 race horses for the races, inclusive of interest on their purchase money, equals the entire annual income of the London Missionary Society.

It is estimated that only ten per cent. of the men in China can read, and less than one per cent. of the women.