

## MISSION FIELD.

The Rev. J. Heywood Horsburgh, a missionary of the Church of England in China, has written the following pungent paragraph: "This morning I climbed a hill and looked down upon the city—a *heathen city*! Yes, here at the close of the nineteenth century of the Christian era, is a city, a beautiful, busy city, thronging with civilized, intelligent people, knowing precisely as much to day of the one true God as the Britons did in the days of Boadicea, as full of knowledge respecting Jesus their Saviour as the paper upon which this is written—precisely. And so we must leave them. And so, I suppose, they will continue to be left, unless you at home have something to say.

"But why am I writing thus, as if there was something exceptional about Kweichow? It is but *one of the thousands* of cities in the world of which the same may be said in all truth."

## THE BISHOP OF LICHFIELD ON FOREIGN MISSIONS.

In my address to the Diocesan Synod in September last, I called your attention to our Foreign Mission work, but more as regards personal service in the Mission Fields than the furtherance of the cause of Missions in the Church at home. This, however, is a matter of pressing importance, and I am sorry to say it is one in which this diocese is much behind many others, and falls far short of what it ought to do. There are, I regret to confess, a certain number of our parishes where there is no parochial effort whatever to further the work of Foreign Missions—no meeting, no sermon, no association of any kind. There are others where a yearly sermon or meeting, or perhaps both, find a place, but little or nothing is done in the interval. In short, except in a small number of parishes, the Foreign Mission work of the Church does not hold the position to which it is entitled; the interest taken in it lacks continuity, and therefore intensity. Once in a year, the people have the subject brought before them, and then it is put aside till another year has run its course. Even when the sermon is listened to with interest, the impression soon passes away. The meeting is often very poorly attended in some not very comfortable schoolroom; and only a very small portion of the population are present to hear what God is doing by His Church in gathering in the heathen for His inheritance. It is quite evident that these things ought not so to be. We do not look at the matter in its true light. Some of us seem inclined to think that in having a missionary sermon or meeting we are doing a favor to one or other of our great missionary societies, and that we deserve some credit for setting apart a Sunday for this purpose. But it is not a question of societies. It is the work of Christ—the work which He committed to His Church and to all its members when He gave us the commandment to preach the Gospel

to every creature. The conversion of the heathen is as truly a duty as the spiritual care of our own parishioners, and till we look at it from this point of view we shall have to go on lamenting that Foreign Missions are allowed to languish for lack of support. The reason why our collections are often so small is because the people generally have so little interest in the matter. Now there is scarcely any subject so well fitted, not only to awaken interest, but also to excite enthusiasm, as that of Foreign Missions, if only it be dealt with in a reasonable way. But under the system too prevalent at present there can be no wonder that so little interest is taken in this noble work.

What then can be done, as part of our special work in the coming year, to place this matter on a better footing and to make it more of a reality than it has hitherto been? First of all, it seems to me that it must be dealt with more within the walls of the Church. In this, as in many other ways, we do not make sufficient use of our churches. There is no reason why the Missionary meeting should not be held in church instead of in the school room, and best of all on Sunday, when the largest number of parishioners could be present. It might very well take the place of the sermon at the evening service, which is a modern, although perhaps necessary, innovation in the order of the Church; or a missionary sermon might be preached and the meeting might follow. A large number of the congregation would almost certainly remain in their places. A hymn and one or two collects or an extempore prayer might be used, as on similar occasions elsewhere. A missionary, if present, or a neighboring clergyman, or the parish priest, or all of them successively, might then address the people and give them in-

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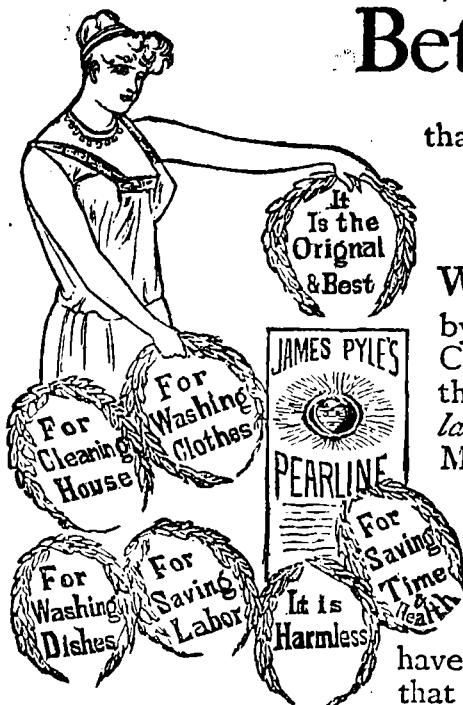
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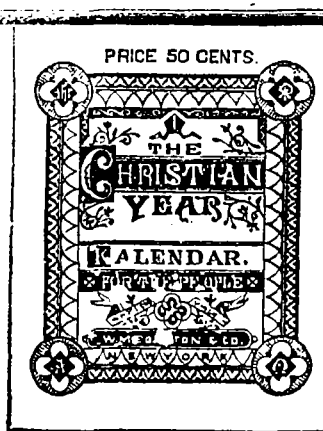
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formation about some of the deeply interesting mission fields in which the Church of England is at work. The tone of the addresses would be chastened by the associations of the place, and this might not be a disadvantage.

(To be continued.)



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