

The *Missionary* Outlook

is my Parish.
"The Field is
"The World"

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EDITORIAL NOTES.

"MY heart is hungry for something, and I don't know what it is," said an African in the Congo valley. "But whoso hath this world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?"—I JOHN iii. 17.

THE converts of the Congo mission are workers. To them every man, high or low, is a child of God or a child of the devil. If he is not the former, they conclude he is the latter, and at once present the Gospel to him with all the eloquence and earnestness of which their remarkable language is capable.

BISHOP TUCKER, of Uganda, has high hopes of the work in that country. He says "that such another open door does not exist in any part of the world, and in no other part of the world is there to be found a native church which is so disposed to support itself and its ministry as the Church of Buganda."

"GOD would have all men to be saved, and to come to the knowledge of the truth." But how are they to come to that knowledge? It is not intuitive. It does not spring up spontaneously in the human mind. It must be communicated by some one who has the knowledge already. Behold the wisdom of the divine plan! Every disciple—not preachers alone—must become a witness. Those who have heard the good news must tell those who have not heard. This is God's order. All who are saved are to bear testimony, and all who are unsaved are to hear that testimony.

THE supreme need of the hour, in solving the missionary problem, is what Horace Bushnell called "the Christianizing of the money power of the world;" and, he might have added, of the Church, too. In

other words, that which is now consecrated to Mammon must be consecrated to Christ. Divine power and human agency are both needed in the advancement of the heavenly kingdom, but human agency is checked and hindered by lack of the sinews of war. Hitherto the money power of the world has been used almost entirely for secular purposes, and many of these—such as armies and armaments—of very doubtful utility. Something is wrong, and it is for the Church to find out where the wrong is, so as to remove it. Christians do not need to learn how to make more money, but how to use what they have in ways most likely to advance the Master's kingdom. In a word, the question is, How can the benevolence of the Church be raised to high-water mark?

WHEN thoughtfully considered, there can be no doubt upon this point, that the great majority of Christians have not got beyond the A B C of liberality. An exceptional case here and there only proves the rule. Let us be thankful for the exceptions, however, for they serve to provoke others to love and to good works. The *Missionary Herald* relates the case of a poor Scotch woman who habitually gave a penny a day for missions. A visitor learning that she seldom enjoyed the luxury of meat on her table, gave her a sixpence to procure some. The poor woman took the sixpence, but afterwards thought within herself, "I have long done very well on porridge, so I'll give the sixpence to God." This fact came to the knowledge of a missionary secretary, who told it at a missionary breakfast. The host and his guests were profoundly impressed by it, the host saying that he had never denied himself a chop for the cause of God. He thereupon subscribed \$2,500, and others followed his example, till before they separated \$11,000 had been raised. "It is good always to be zealously affected in a good thing."

THE London Missionary Society (Congregational) has one hundred and ninety-two missionaries under its direction, but has resolved to increase the staff by