

2. The education of man as a social being.

3. The perpetuating and propagating of truth.

The New Testament contemplates both *voluntary* and *commissioned* agents for preaching, combining the authoritative teaching of the Church with that of the written Word of God.

Preaching, teaching, living, are to go together: Non magna loquimur, sed vivimus.

"There is no question as to whether or not missions are binding upon Christians. Missionary effort is not a matter of choice but of obligation. Indeed, it is as much an obligation as baptism or the Lord's Supper. Christ gave very few detailed instructions for the guidance of his Church. He left her policy to be shaped by the Holy Spirit. But one definite injunction He did give, and that his last as the risen Saviour: "Go ye, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I

have commanded you; and lo, I am with you alway, even unto the end of the world." This is not merely a commission for baptism. It is the outline of a policy—the missionary policy of the Church. It presents to us a command, a duty, a statement of the principal object of the Church's existence; with the encouraging promise, in view of the immense obligation, of power commensurate with the task—"Lo, I am with you alway." Missions are not optional. "Make disciples of all nations," is as binding as "This do in remembrance of me."

The Chinese are proverbially dull when first reached by the story of the gospel. Yet one woman in Shanse, though a cripple, came a long distance for a second visit to the missionary, and when asked what she remembered from the previous Sunday's talk, replied: "I am old, and my head is thick, and I have no memory. I only remember two things: *That God is my Father in heaven, and that his Son Jesus Christ died on the cross for my sins.*"

VII.—STATISTICS OF THE WORLD'S MISSIONS.

British Contributions to Missions in 1885. Rev. W. H. Scott Robertson has summarized and analyzed them as follows: Grand total, including dividends, interest and rents, \$7,936,870, an advance over 1884 of \$71,990. He includes Roman Catholic contributions, \$33,440. It appears from his tables that the Christian world raises over \$11,000,000 a year for Protestant Missions, while Romish Foreign Missions receive but \$1,325,850, little over one-eighth of that sum. (*Missionary Review*, Feb., 1887.)

—While the Church of England in 25 years has spent on Foreign Missions \$50,000,000, seven times that amount has been spent on Home enlargements, improvements, etc. From

a careful examination of the statistics of Christian Missions, the *Quarterly Review* states that during eight years the ordained missionaries from Protestant Christendom have increased fifty per cent, and the total income seventy per cent.

—**Foreign Missions in 1885-1886**, as reported in *Wilder's Statistical Tables*:

No. of Societies	102
" European Ministers	40,371
" American "	83,420
Total	123,791
Year's gain	1,703
Home Communicants (Europe)	16,934,077
" " (Am.)	11,856,134
Total	28,790,211
Year's gain	53,564
Year's growth in Communicants	386,958