

very *principle of missions*. Where the hearty acceptance of this is lacking, the impulse and impetus of missions are wanting. The church of God exists, not only as a *rallying*, but as a *radiating*, center. It is indeed a home, but also a school; a place for worship, but not less for work. For a society of disciples to be engrossed even in self-culture is fatal to service, and even to true sanctity. The church is no gymnasium where exercise is the law and self-development the end. The field is the world, and each sower and reaper, while at work for a harvest, gets in his exertion the very exercise which is needful to growth.

So important and so fundamental is this principle of missions, that any church which denies or practically neglects it, deserves to be served with a writ of *quo warranto*. This law of church life must be constantly kept before believers, enforced and emphasized by repetition—that upon every believer is laid the duty of personal labor for the lost. This conviction must be beaten in and burned in, till it becomes a part of the very consciousness of every disciple, until the goal is seen to be not salvation or even sanctification, but service to God and man in saving souls.

In the education of a church in foreign missions, nothing is more essential than that the missionary spirit burn in the *pastor*. A stream rises no higher than its source; and, ordinarily, the measure of the pastor's interest in the world-field determines the level of his people's earnestness and enthusiasm. He ought to be a student of missions, an authority on missions, and a leader in missions. He is not the *driver* of a herd, but the *leader* of a flock; he must therefore *go before*. His contagious enthusiasm and example must inspire in others the spirit of consecration. The personal character of the man gives tone to his preaching, and is perhaps itself the best kind of preaching. That must be a frozen church in which a man, alive with intelligence and zeal for the work of God, could not warm into life and action under such a pastor as the late W. Fleming Stevenson.

The rudiments of a true education being laid, we must go on unto perfection; and among all the means of this higher training we put, first and foremost, a *knowledge of the facts* of missionary history and biography. Information is a necessary part of all university training in missions; not a partial, superficial impression, but *information*—a knowledge of missions complete enough and thorough enough to crystallize into symmetrical form in the mind and heart. Facts are the fingers of God. To a devout student of His will they become signs of the times, and signals of His march through the ages. Like the gnomon of a sun dial, even their shadow may mark the hour in God's day. Prince Albert used to say to the young men of Britain: "Find out God's plan in your generation and never cross it, but fall into your own place in it." There is a pillar of providence, the perpetual pillar of cloud and fire, whereby we may be led. That pillar is built up of facts, oftentimes mysterious and dark, like a cloud, yet hiding the presence and power of Him who dwelt in the cloud and made it luminous.

To a true disciple missions need no *argument*, since the church has what the Iron Duke called her "*marching orders*." But duty becomes delight, and responsibility is transfigured into privilege, when it is clearly seen that to move with the missionary band is to take up march with God. The apathy and lethargy prevailing among believers upon the subject of missions is to me unaccountable in view of the multitude and magnificence of the facts which demonstrate that in the movements of modern missions, more than in any other of the ages, there has been a demonstration and a revelation of God.

We are observing the centenary of modern missions. But the most amaz-