

untouched by any Gospel. If we distribute this statement into a few details—In India there is a population of 250,000,000 who are not Christians, and scattered thinly through them as the fruit of all these years 700,000 who are; in China, 70,000 Christians, and the rest, 300,000,000; in Africa, 320,000 Christians, and besides 200,000,000; and while there are territories that have become entirely Christian, they are in regions like the islands of the South Seas, where the primitive type was barbarous and where the environment reduces influence to a cipher. There are indirect influences, no doubt, and they are more significant than any tabulated figures, but they do not alter the conclusion which is forced upon us that not only the larger part, but almost the entire of the work contemplated by the mission has yet to be done, and that, if it is ever to be done, some larger power of the Church of Christ must be brought into play than we have seen at any previous period.

CONSECRATION.

After showing that the Church as a whole is a missionary society, he proceeds:—

The Church has been consecrated to this work by its Master, and when the consecration is accepted, penetrating not only into assemblies and councils, but into every little group of Christian people, penetrating like a fire that burns into men's souls and then leaps out in flame of impulse and passionate surrender, we shall see the mission as Christ would have it to be. The story of it, and the pitiless wail of Christless men, as they grope in their millions round the great altar-stairs for God—and, more pitiful still, if they are so blind as not to feel their blindness—will be poured from every pulpit; it will be the burden of daily prayer in every Christian home; everyone will study for himself, as Canon Westcott recommended the other day, the annals of the present conquests of the Cross; the children will grow up, believing that this is the aim for which they are all to live, and churches will meet to plan their great campaigns and send out the best and ablest men they have to take part in this war of love. It will be the cause of the hour, into which men will pour all that they would spend on the greatest struggle they have ever known—labor and treasure and genius, the affections and the life,—will pour these and more, because this cause must always overtop every other. It is time for the Church to ask this consecrated spirit, to ask for the entire congregation the consecration that is asked and expected of the single man and woman whom it sends out to the field. Consecration, such as I have indicated, so pervading and entire, is not impracticable. It is a large hope, large beyond measure some would say; but it is confirmed by the voice of history, it is luminous with promise. Every intensely missionary epoch has caught something of that temper. The Apostolic Church had no missionary societies, for the Word of God sounded out from every believer, and they went everywhere preaching

the Word. The missions of the early Middle Ages were wrought in the spirit of the Irish monk who said:—"My country is wherever I can gather the largest harvest for Christ." The Moravians moved upon our modern heathenism, not only by a few adventurous soldiers but by battalions. When Louis Harms became the minister of Herrmannsburg there was not a man in his parish who knew what missions meant, and when he died there was scarcely one but was either a missionary or helping the mission.

A SUGGESTION.

The suggestion may seem over bold; but perhaps if there went from this Council, or from some council to follow this, a letter to every Presbyterian congregation in the world, setting out the facts of missions and the work remaining to be done, and the relations of the mission to the Church; pleading for this consecration by the Holy Ghost, for the consecration of energy and prayer and effort on this one point, and showing with what a force we might then act on the non-Christian peoples; and if, at the same time, a letter were written to every Presbyterian missionary, assuring them of our sympathy and of this resolve, and entreating them to pray with us until the prayer was granted,—great good might result.

"IF!"

"If the Church had always continued her Divine mission! If, like her Divine Head, in the day of His temptation, she had rejected visible royalty and political grandeur, and had continued to sow at all times and in every place the Eternal Word, watering it, if needful, with our blood! And to-day, if Christian nations, instead of arming themselves for I know not what formidable slaughter in the battlefield, were to think of carrying to another hemisphere, not brandy and opium, but the Gospel, with all the light, all the rights and all the liberties which flow from it—what should we not see, and what would not an approaching future reveal?"

Jewish Missions.

THE Free Church is beginning a mission at Tiberias. Mr. Wells, who visited Palestine looking for an eligible station, says:—

At Tiberias the deputies were told by the people that they would do almost anything to obtain amongst them the presence of a medical missionary. They perhaps did not appreciate his spiritual aim, but at the same time no greater favour could be afforded than to provide them with a medical missionary. The people said they had no faith in native doctors, but they had boundless faith in the European physicians. Fur-