

to agonize in our Gethsemane, but not to flee and leave our Saviour in fetters; to suffer for Him and leave the old Adam transfixed while the new goes on with joy to Olivet in sight of Calvary, from strength to strength.

If we keep that in view as the hill that bringeth salvation we cannot be slothful or intermittent in service, nor sink into a passionless quietism such as I have seen among a few folk at home in England. I mean those who luxuriate in their idle dreams and make for themselves a cloister amid a busy world full of a dreadful pessimism.

Let us imitate the holy angels who serve while they worship, and keep humble in the loftiest ministries.

As we stretch out our hands in pity and love we will lift them up in prayer and in waiting for its answer. "Stand still," said Moses to the people, "and see the salvation of God," as He said to Moses, "Why cry to me? Go forward!"

We have to remember always that true success hinges upon Christ the pillar of truth. Noise and excitement are foreign to it. The sound of the hammer in His temple must jar on God's ear. Ostentatious bustle does not become the good workman who aims at perfection. He looks up to his model, but stoops over his work in humility.

The giant sins we grapple with are no phantoms, yet they need not excite us to close with them with sounds of fury. We shall conquer in the sign of the cross from which breathed out prayer and pity.

Nothing meretricious advances our object. The world is perishing: we proclaim a Saviour's mighty love. Mix up with it much of the world, and our work comes to nought.

We learn as we go if we walk with God. The science of missions must be discovered on the spot. The Holy Spirit is there the Teacher. But we must be teachable and practical.

The doctrinaire is worth attention. His theories worked out in the class-room keep this great subject before the Church at home in Europe, so that an ever increasing number of minds is drawn to it. We learn afresh the great dignity of our work, and obtaining glimpses of its many-sidedness, are drawn into sympathy with others; but we often smile to hear grave and reverend authorities of the Church urging on us some ideas new to them that may have leaked into their minds from some forgotten conversation with an honoured missionary.

It has never been my privilege to profit much from these studies, but I owe much to veterans past and present. A Pfander, a Robert Clark, a Morrison, a French or Stuart have been working out those ideas during the last fifty years. The present results had grown out of those ideas before they crept into the brains of new friends at home,

and then proceeded out of their mouths as a revelation or a natural development of ideas in the process of pure thought.

The phraseology is modernized but the methods of missionary enterprise have been evolved in the field and not in the university. We provide the data, others generalize, and often discover progress unnoticed by the worker himself. In this way we are debtors, and derive encouragement from the keener minds coming fresh to the subject.

Many of us entered on this work when young and have never had opportunities of comparing our work with that of others. Some from inexperience of work among the masses at home, and much less among the highly cultured, are easily led to undervalue the results around them, and to depreciate the qualities spiritual and social of their converts. Such do themselves and their flock injustice.

I am in a position to see this, because in God's providence I have had a very varied experience.

The tendency among us is to expect too much from the inferior races when Christianized.

The distance between what we were before we tasted the sweets of forgiveness through the atonement and what we are as accepted children of our heavenly Father is much less than between the Indian Pagan and the Christian Indian. Our native brethren have made greater progress than we their teachers have. The effects of faith are more obvious among them than among the ruling races. If one of us were to bemoan the remains of the old nature in our flocks surely there is greater reason for grieving over our own poor standard of spiritual life compared with that pictured of us in the imaginations of our sympathizers at home, and what we ought to be. Do not we reproach ourselves and feel ashamed in the sight of our gracious Master? I sometimes feel that some of our people live nearer to God than does this sinner loaded with special privileges—a godly parentage, a Christian education, training in a Christian society, elevating studies, splendid examples and wide knowledge. God sees souls in true perspective. Let us strive to obtain a view approximating to His. Then shall we be thankful and humble.

Brethren, I commend you all to the Father of our Lord Jesus Christ that great Shepherd of the sheep.

More and more do I see that it is life that tells, not words. A holy man cannot help being a true missionary. One breathing Christ's spirit must love souls, he cannot help it, and this is a necessary preliminary to success. Without this a man's work, if such it can be called, must be a failure because he himself is a failure.