

## Mission Field.

### THE PLACE OF FOREIGN MISSIONS.

"Our zeal in preaching the Gospel is necessarily a test of our apprehension of its scope, and of our belief in its power. If we try ourselves by this criterion, we must confess that, as a body, we have not duly recognised either our general duty as Christians, or our special opportunities and obligations as English Churchmen. We do little and we do that little often grudgingly and unintelligently, because we are ignorant: We are ignorant, because real knowledge requires sustained effort. We fail in effort, because we have not realized that our creed requires us all to become witnesses to our fellow-men, while our empire brings to us unparalleled opportunities for effective action. To labour for foreign missions is not a work of supererogation; it is not a response to some exceptional claim; it is not a special form of personal devotion. Such labour is simply a sign of living faith. It shows that we have found that which we hold to be, in the divine counsels, a common blessing to mankind; that we regard our whole-wide possessions as a trust to be used for the glory of God; that we believe that He is waiting to fulfil His will through us. The work of foreign missions, in other words, is not the self-chosen work of a few apostolic enthusiasts; it is the work of the Church, as a Church.

Under this aspect, it is obvious that foreign missions do not present one, out of many co-ordinate objects, to which our alms can be offered. They have a first claim upon our resources in money, and time, and service; and according as this claim is generously met, I believe that home calls will find, at the same time, glad and liberal support."—(Bishop of Durham, From *Foreign Missions and Home Calls*.)

### BELIEF AND UNBELIEF.

Let us see—that which in these days of confused and often bewildering conflicts it is well that we should see—what is the crucial point of difference between the believer and the unbeliever, between the Church and the world. To the latter the Bible is but one, perhaps the greatest, of many books; in its inspiration differing but in degree, though the degree be vast, from the inspiration of Homer or Shakespeare. Plato or Newton. To us it stands out ultimate and absolute—rising above the lesser revelations of God as a miracle stands out above the cognate laws and workings of Nature—not because of the inspiration, special though it be, of Moses or Isaiah, St. Paul or St. John, but because in it directly and through those His servants, there is the Word of the Son of God Himself. Our conviction is like that of St. Peter, "Lord to who but Thee shall

we go? thou hast the words of eternal life," and it rests like his, on the faith in which "we believe and are sure that he is the Christ, the Son of the Living God.—*Church Work*.

### REMEMBER YOUR OWN FAULTS.—

In our criticism of others, let us remember that we have faults which our friends have to excuse. How much would be left of us if all those who see inconsistencies in us should clip away from our character and reputation? It is an invariable rule that those who make the roughest work with the names of others are those who have themselves the most imperfections. The larger the beam in your own eye, the more anxious are you about the mote in somebody else's eye. Instead of going about town slashing this man's bad temper and the other man's bad temper, and this woman's hypocrisy, and that one's indiscretion, go home with the Ten Commandments as a monitor, and make out a list of your own delinquencies.

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