

more money for the home fields. Without these home fields there can be no foreign ones. For this position many good reasons could be given, and pastors are not bound to take the same view of the foreign work which was taken at the Convention. There is always a tendency in specialists to a one-sided view of a subject. The pastor has to deal with many men of many minds, and with many problems of Church work. He is wise therefore in not being a specialist. It is his duty to cultivate all the Schemes of the Church. He has regard to all the commands of his Lord as well as to His last one. He has also intelligence enough to know, that there are many other causes at work in the Church tending to deplete her treasury, besides the neglect of the pastors of any particular Scheme of the Church.

It might be well for the Church to look into these causes and not indolently satisfy her conscience by casting the blame upon the pastors. There it might be found that the conventioners have not reached the real causes of that which they complain of. It might be found that among these causes are, such as, the unsystematic and spasmodic modes of collecting for these funds which the churches employ; the competition between the churches; the extravagance in church building into which the people have been led; the dishonoring of God in other directions, while showing great zeal in this particular work; the starvation and neglect of Home Missions and Home Missionaries, and of other Christian objects while sending liberal amounts to the Foreign Fields; the one-sided teaching of the Gospel on this subject by some of its advocates; the occasional errors of administration of the funds contributed, as in the sending out to the foreign field parties not at all fitted for that work.

These are some causes which in addition to the indifference of the pastors, may affect the contributions of the churches. Those who attended the convention must know, that taking the pastors as a whole, they are as much concerned for the coming of Christ's Kingdom and the evangelization of the world as they are themselves. This charge which they make, falls upon many who through their whole lives and before this new fire was kindled, gave their sympathies, their efforts and their means for the extension of the Redeemer's Kingdom. The pastors have, with all their faults, brought the Church to the point she has at present reached. To their labors is due under the Divine blessing, whatever success the Church has attained. They are willing to bear whatever sins they are chargeable with, but they should not be made the scape-goat of other people's sins. The next time a similar convention is held, it might take a wider outlook and make a tuller investigation into the lack of interest in Foreign Mission work, in which case some useful and important discoveries might be made.

Witnessing for God.

God calls upon us to bear witness for Him with a distinctness which leaves no doubt of His sincerity. His truth needs human witnesses, in spite of His undeniable ability to enable it to prove victorious by His own unaided might. He bids us witness for Him for His own sake. He has taught us that He desires and enjoys our spiritual service and co-operation. He does not, and does not wish to, dwell in any independent grandeur of holiness, indifferent to what we think and do except so far as His own righteousness renders it necessary to consider us. He longs more for our voluntary, loving witness, for the sake of its sympathy, than the most consecrated of us all loves to render it.

He bids us witness for Him for our own sakes also. We need the stimulation, the education, the discipline of witness bearing. It involves the development of our hearts and minds alike. We cannot grow aright in spirit without it. He also bids us witness for Him for the sake of our fellow men and women. To those of them who do not know what it is to have true fellowship with Him, He seems to live apart. But they know us and know that our experiences and feelings are such as their own. Our witness is that of fellow men and women. Whether or not it ought to be, it certainly is more intelligible and credible than evidence from any other source. When they have learned to trust us they believe it.

Thus by witnessing for God we work together with Him among men. Our witness may be infinite in the variety of its forms. It is unlimited in respect to times and seasons. It is simply telling to-day and always to one and all in whatever manner good sense and Christian affection may indicate the truths about God which have become parts of

our own experience. It is testifying to His fatherly love and care, to His redeeming love revealed in Jesus Christ, to His tender oversight afforded through the Holy Spirit, to His abhorrence of evil, His faithfulness to His promises, His readiness to save even to the uttermost, and His concern with even the trifles of our daily life. We may witness by speech, or only by action—which indeed often speaks "louder than words." If our witness be sincere, it will make its lasting impress.—*Congregationalist*.

Love.

BY REV. JOSEPH HAMILTON, MIMICO.

For the Review.

Love is the only interpreter of love. To understand what is in others we must have a little of the same thing in ourselves. The most beautiful painting could excite no admiration in me if I had not a little of the sense of beauty in myself. The grandest scenery in nature could stir no emotion in me if I had not something within corresponding to what is without. The finest poem would have no charm for me if I had not in myself some gleam of poetry. The sweetest music will be lost on me if there are not certain chords within, ready to vibrate, and so make melody in my heart. To understand anything outside of ourselves we need something of the same quality within. This is why the natural man cannot understand the things of the Spirit. We have not in ourselves the spiritual qualities to bring us into sympathy with spiritual things. We cannot understand the love of Christ until some spark of love is kindled in our own hearts. "The carnal mind is enmity against God;" and enmity is not the key to unlock love's treasures. Love is its own interpreter. It is when love begins to move in ourselves that we learn to know something of "The love of Christ that passeth knowledge."

Opportunity.

There is no term that applies with such striking appropriateness to missions to-day as the word "opportunity." It is most significant in its meaning. It means literally, "opposite the port." Many harbours can be entered only in certain conditions of wind and tide. If a sailing vessel comes a few minutes too late or gives a wrong turn to the rudder, the opportunity is gone, and that vessel has to wait for hours before she can enter port. She missed or neglected the opportunity. When the priest and the Levite saw their bleeding, dying brother by the wayside, they had a grand opportunity, but they neglected it and passed by on the other side. How many are following their sad example in regard to missions to-day! God sent, however, a despised stranger to take care of the wounded, neglected Jew, and that Samaritan got the blessing that both priest and Levite lost forever. When Jesus entered into the agony of Gethsemane the three disciples had a most blessed opportunity of watching with Him and supporting Him by their active sympathy in that dark hour. But, alas! by sleeping they missed the opportunity, and the Father sent an angel from heaven to strengthen Him.

It is clear that opportunity implies definite responsibility, and no graver charge can be made against a man than that he is unfaithful to important responsibilities. God will raise up helpers in some way. "Enlargement and deliverance will come from some other place, but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?" Here is threatened judgment on neglected opportunity.

On all side we see and we hear of open doors. In the circular sent to pastors by a joint committee representing the various Foreign Mission Boards in North America is found the following sentence, "The providences of God give solemn impressiveness to this call. Abroad, missionaries write of enlarging opportunity, of the awakening of long slumbering peoples, of increasing multitudes eager to hear the Gospel, of out-pourings of the Holy Spirit on native pastors and churches, of brighter outlook and larger promise than ever before." Yet the circular goes on to make the sad confession "These have insufficient numbers and inadequate funds to take advantage of these opportunities, and, so far from advancing are compelled to retreat." With such opportunities are there not men and means?—Rev. D. McTavish in *South American Messenger*.