

## MISSION FIELD.

## MISSIONS.

(Extracts from *The Spirit of Missions*, N. Y., for November).

The chief duty of the Church is to prosecute missionary work. It demands every energy of God's people in prayers and sacrifices to build up the Kingdom of Christ and to gather all men into it. Each generation must be made to feel afresh the urgency of the Divine injunction to go and make disciples, to send forth laborers into the harvest, and to speed the Gospel of Salvation by every means. The men and women of this generation ought to realize far more strongly than they do their calling to be witnesses for Christ. If the Church could command the talents, ten, two or one, which God has bestowed severally upon His children, the work which halts and is feeble would move with alacrity. Because the means are withheld and love is cold, because prayers and alms are not freely offered as a memorial before God, the ways of Zion do mourn and her waste places are not built.

## BISHOP DOANE ON FOREIGN MISSIONS.

The Bishop of Albany in a recent sermon, condensed a forcible argument for Foreign Missions in the following words:

It is recognized as an axiom of physical treatment in suspended animation, that the first resort is to the extremities, to restore the circulation there. And this is the argument, to selfishness, for missions to the foreignest and farthest-off places in the world. If the life of the Church at home, in London and in New York, in the great central places, is not as warm and vigorous as it ought to be, let us look at the uttermost parts of the earth; let us attend to the extremities, let us remove the ligature of our selfish arrest of the pulsing current of the Divine love, and see if there will not be fuller life and freer life at home.

## TWO GIFTED MISSIONARIES.

Two of the most gifted men in the annals of missions have ended their days in labors among Mohammedans, both dying in comparative youth. These honored servants of the Master were Henry Martyn and Ion Keith-Falconer. They had much in common, much in contrast. Both were Cambridge men, winning the highest academic honors that famous university could bestow, and both for a time resided there, the one as fellow and examiner, the other as Hebrew lecturer and lord almoner's professor of Arabic. Both won lasting literary renown, the one in Oriental translations, the other in scientific contributions to the "Encyclopædia Britannica." Both were unusually gifted, and yet unhesitatingly laid all their gifts and honors at their Master's feet. Devotedly pious and pre-eminently fitted for their work by

their rich stores of learning, especially in Semitic tongues, both turned to Mohammedan lands, spent nearly the same brief period of seed sowing there, and at the same age (thirty-one), while the dew of youth was still on them, sank to their rest under the burning suns of Persia and Arabia.

They stand out, the one in the morning, the other in the evening of this century of missions, as among the noblest examples of missionary zeal. When such men, so gifted, so youthful, so honored, with any prize that ambition can name within their reach, count their lives as nothing in a service that contemplates no earthly reward, how should their example put to shame that spirit—alas! too prevalent—that would withhold from the Foreign field the more gifted and cultured of the youth of the Church, on the plea that in such service their gifts, their learning and their lives are thrown away!

As the service is noble, so let the servant be. Eternity alone will reveal the rich and lasting fruits of the brief but brilliant labors of these two gifted young missionaries to Mohammedan lands.—*The Missionary*.

All one's life is a music, if one touches the notes right and in time.

There are many echoes in the world and out few voices.

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