

THE KINGDOM.

—At the Episcopal Triennial Conference held in October in Minneapolis Bishop McLaren preached a sermon which may fairly be called tremendous upon the Mission Love of our Lord Jesus Christ, from the text: "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as a sheep having no shepherd" (Matt. 9:36). Here he found the Christian motive, and held with great vigor and earnestness that such love should throb in every breast.

—The House of Bishops, in their letter to the Episcopal Church, declare that the large gifts of a few laymen cannot stand as the measure of the generosity of the Church, and make the statement: "We can never hope to rise to the measure of our opportunities and of our obligations to meet them, until every baptized man, woman, and child shall give freely, systematically, conscientiously, to the support of the Gospel and kingdom of our Lord Jesus Christ."

—Dr. John Talmage, who died not long since, after forty-five years of missionary life in China, when asked about the sacrifice of a foreign missionary, replied: "The missionary of Christ knows no sacrifices. His work is all joy, nothing but joy. It is a sacrifice to be shut up in this land away from my foreign field and the blessed service of offering salvation to the heathen."

—At the centennial anniversary of the London Missionary Society Dr. Lindsay, of the Free Church, suggested that "mission work should cover a vast variety of men's and women's powers and gifts consecrated to the service of Jesus Christ. But one department of the work should not 'blow cold' upon another. In these days we were learning that a missionary might be man or woman, evangelist or educationalist, hospital nurse or high-school mistress—from the Christian artisan to

the Christian scholar—from the strong woman, who could lift a patient from one bed to another, to the refined and highly trained lady, capable of setting the standard of woman's morality and intellectual life at a high and sacred pitch."

—The same speaker remarked that "he was often discouraged at missionary meetings by hearing prayers offered for the opening of doors—when during the last thirty years no less than 700,000,000 people, formerly inaccessible to the Gospel, had been made accessible—and by the prayer for laborers, when the Volunteer Student movement had provided the workers. These were, therefore, not prayers. Prayer was asking for what you have not got and want to get. What, then, is the real honest prayer for 1895? 'O Lord, open my purse.' That is what you are wanting; what you have not got."

—Just such weak-kneed pastors can be found by the score and hundred in every denomination as the *Assembly Herald* had in its eye: "A Presbyterian pastor notified his congregation recently that he felt that the church was not called upon to do anything in the present emergency of our missionary boards. At the close of the service one of the members of the church came to him and said that her mother desired to make an offering for the Relief Movement of \$200 and wanted to know whether it should be sent independently or through the church, and said that there were others in the congregation who felt that they also ought to give for this cause."

—Our colored brethren are waxing practical, and are proving their faith by their works, for at a negro conference recently held in Selma, Ala., the following questions were discussed: "Evils of Excursions," "The Mortgage System and its Evils," "Do the People Practise their Religion through the Week?" "How can we Secure Better Homes among our People?" "Are the People Wasting their Money