

Editorial and Contributed.

EDITORIAL NOTES.

THE November *Missionary Review* has a readable and instructive article by Rev. Dr. Pierson, on "The Metropolitan Tabernacle as a Missionary Centre." Multitudes to whom Spurgeon's name is a household word, and who have some knowledge of his sermons through the press, have no adequate conception of the scope and variety of benevolent and evangelistic agencies of which the world-famed tabernacle is the centre. To such persons, and many besides, Dr. Pierson has rendered signal service in the preparation of the article referred to. Some of the agencies and appliances of the tabernacle may be impracticable except in great centres of population, and even then would need the same master mind and consecrated heart to direct them; but the history of the whole movement makes it clear beyond dispute that the gospel of Jesus Christ, without ornament or adjunct, is all-sufficient for the world's needs, and that a church whose organization and methods are fashioned after the plain, not to say severe, New Testament model, is sure to be greatly honored by God in the conversion of men and their upbuilding in holiness of life. And not only so, but such a church trains and sends out workers in every department of Christian service. Speaking of missions, Dr. Pierson says that although "Mr. Spurgeon was not known peculiarly as an advocate of foreign missions, yet the gospel he preached was so full of the spirit of missions that it kindled zeal in many hearts which impelled them to take up work among the heathen." Dr. Pierson's article should have a wide reading.

HAVE we not reached a stage in the history of the missionary enterprise when different methods are demanded alike in the home church and the fields abroad? Missionary meetings, unless held on Sunday, are very poorly attended, as a rule, and in some places cannot be held at all, because the people will not come out. This is a serious state of affairs, and demands serious consideration. Without the knowledge of the facts of missions, people cannot be expected to take an intelligent interest in the work; but how are we to get the facts before them if they will not come to listen? Back of this lies another question, Why will they not come and listen? Because, in the majority of instances, when the people have assembled they have heard about anything and everything *except* missions; sermons in which missions were not alluded to; speeches on various topics, good enough in their way, but that "way" was not missions;

above all they have listened to diatribes on penurioseness and the sin of not giving more. No wonder the people have got tired of this, and refuse to come out. The story of missions is the most fascinating story in history, but in order to tell the story, those who speak in our missionary meetings must steep themselves in the literature of missions—now so abundant—and then tell the story as men and women who are thoroughly in earnest about the matter. Next to this is the work of scattering information broadcast by means of the printed page. And just here lies a difficulty; missionary literature, though abundant and deeply interesting, is not available, for the most part, in condensed form, such as can be read by busy men in moments of leisure. It would pay the Missionary Society many times over to have a man or woman of the right stamp to do nothing else but condense and print missionary information and scatter it broadcast through the churches.

THERE is another thing that needs mending: We must get out of the old ruts in regard to finance. While some, as we have said, confine their speeches chiefly to the duty of giving (often without showing what is going to be done with the money), others seem so afraid of giving prominence to the claims of this work, that they almost apologize for asking the people to give at all, and let them down easy by saying (perhaps in October or November), "You needn't pay this till next May." How is it possible for people to feel that missionary work is urgent if its claims are put in such a timid way? If this is God's work it should have the first claim, and should be pressed upon the people, not dictatorially, but earnestly and lovingly; not as a stern duty, but as a blessed privilege, calling for swift recognition and prompt payment. Then let us revive the missionary prayer-meeting; yes, revive it, for missionary prayer-meetings were more common at one time than they are now. Somehow, we must get out of the ruts. Perhaps for this purpose God is raising up the Epworth Leagues and Societies of Christian Endeavor. Let these harness themselves to the missionary chariot. Never mind if it bumps a little in getting out of the ruts, the ark of the Lord won't be overturned. Never mind if some of the old dreamers are startled out of their sleep and find they are living thirty years ago, the chariot can't stay for them to finish their nap. Besides, if you get them fully awake they will soon become your best helpers, firing the wisdom of age with the zeal of youth. Let us have a year of missionary revival. Who will join?

LAST winter we suggested to our Epworth Leagues and Societies of Christian Endeavor the propriety of a week of self-denial, the proceeds of which should be