

Mission Field

The Bishop of Exeter in his address at the Folkestone Congress held last month, speaking upon Missionary enterprise, is reported by the *London Times* to have said: "That there were two great departments of the work, the first preaching of the Gospel in non-Christian lands, and then the building up of the native Church. It generally required the lifetime of a generation, some 30 years or more, before the European oversight could be safely withdrawn and the field be altogether handed over to native evangelists and pastors. A native episcopate would probably be of still lower development in most lands. To these two great departments of the work two methods of missionary enterprise seems naturally, if somewhat roughly, to correspond,—the community life of first heralds of the Cross; the settled domestic life of missionary pastors. One supplemented the other; both were invaluable. The idea of a missionary band, say of six or eight men, unfettered by domestic cares, and yet not oppressed by that sense of isolation which hung over the solitary messenger, able to live under one roof at far less expense—such an ideal was a very noble and true one. And if their mission was strengthened by some Christian matron like St. Hilda, of old, who with her band of deaconesses could win access to the native mothers and maidens, it supplied many of the most essential elements for the first evangelizing of a non-Christian race. And some were so fascinated by it, they would fain have had all missions begun, continued, and ended on this model. But surely in this they erred: St. Paul, the Apostle of the Gentiles, was a widower; but St. Peter, the Apostle of the Jews, was a married man. And St. Paul, writing of deacons and elders or bishops, required that each should be the husband of one wife. His words were at least equivalent to the indicative mood, if not the imperative. And the native Christians needed above all things the pattern of a Christian family. It was true the support of married missionaries made larger demands upon the military chest of the Church; but should England spend 33 millions every year upon the Army and Navy, and would the Church, embracing far more than half the population of England and Wales, grudge the funds requisite for setting forth the Gospel in all its symmetrical proportion before the heathen? He was no advocate for vows of celibacy, nor was he a believer in the dispensing power of a bishop

when made. Community missions and pastoral missions mutually aiding one another, their work lay before them. First and foremost to preach and teach the Gospel; then freely to impart to those whom they evangelized the written word of God; then to give them our Prayer-Book in their own tongue, and also psalms and hymns and spiritual songs. After worship came education. The patient seed-sowing of the teacher would perhaps reap the largest harvest of all. Then came divinity schools, those nursery gardens of a native ministry. If the vast population of heathen and Mahomedan lands were to be won for Christ in our day, it must probably be through native evangelists and pastors."

All the lawful relationships of life from those of the home out, to those of an imperial State, and again to those of universal manhood are not only tolerated but vivified and glorified by the message of the New Testament. The Gospel with a magnificent facility, while it unfolds to man the wonder of his immortality and never lets him forget that his goal is there, leads him to that goal through "a life in the flesh; and that, not as through a dream, but as through a workfield which all belongs to God and is all to be tilled for Him and for others in His name. The Christian, according to the Gospel is not to shrink from circumstances into meditation; he is not to drift with circumstances into helpless effacement; he is to stand amidst circumstances with open eyes and to be a life power in their midst."—*Rev. H. G. Moule.*

"No article of faith can be truly and duly preached without necessarily and simultaneously enthusing a deep sense of the indispensableness of a Holy life."—*Cateridge.*

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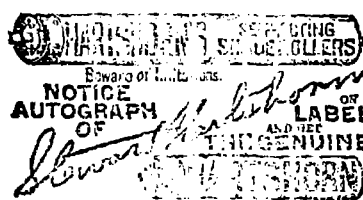
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