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• • AND MISSION NEWS • •

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DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.

The Triennial Meeting of the GENERAL BOARD OF MISSIONS will be held (D.V.) in the Convocation Hall of the Diocesan Theological College at Montreal on Friday, Sept. 16th, the business of the Provincial Synod, then in session, being suspended to allow the business connected with this Society to be transacted.

At this meeting the Triennial Report of the Board of Management will be presented for consideration and adoption: two clergymen and two laymen, nominated by each Diocesan Synod, shall be appointed members of the Board of Management for the ensuing three years; and the following officers shall be elected, viz.: a general secretary, a general treasurer, and two auditors.

The existing Board of Management will hold its final meeting in the **Diocesan Theological College**, Montreal, on Tuesday, Sept. 13th, at 8 p.m., for the adoption of its Triennial Report and other business.

A public Missionary Meeting will be held in **Convocation Hall**, on THURSDAY, SEPT. 15th, at 8 p.m., at which addresses will be given by the Rev. J. G. Waller, M.A., the first missionary of the Board to Japan, Mrs. Irving, Hon. Secretary of the Woman's Auxiliary of the American Church, and others.

A. SPENCER, *General Secretary*.

CHURCH MISSIONS.

(From The London Church Times.)

IT is common with the rest of the Church press, our columns bear frequent and sad witness to the small support rendered to the work of missions, home and foreign, by the vast majority of laymen who profess themselves members of the one body which if it is to justify its existence, must be incessantly and increasingly missionary. A non-missionary Christian body is a contradiction in terms; and the baptized individual who says, in the airy fashion of a superior person, that he does not "believe in missions" simply proclaims himself an infidel; for the command to evangelize the nations and bring every soul into the liberty of Christ is as absolute as it is possible for a command to be,

and its Author is the supreme monarch of the world. To refuse assent and consent to His will is, therefore, nothing less than rebellion against authority and unbelief in His claims; and that is exactly what abstention from missionary effort really means. This is not the common view of the matter, for if it were societies would not have to make frantic appeals for help, nor would there be so many excuses found for not rendering the aid required. Men who are convinced that a certain line of action is necessary for prolonging their existence or for the increase of worldly profit are not usually forward in offering excuses for not adopting it; excusatory pleas are indices to the amount of conviction that is lacking, just as complete and ready action proclaims whole-minded assent.

Hence when we hear priests asserting that their people are "too poor to help missions," and the people ratify the plea, we know that the poverty is of the heart and head, not of the pocket. For we have the highest authority for estimating a man's poverty or wealth not by the actual amount of goods in his possession, but by the spirit in which he maintains his ownership, so that no one, however small his income, is entitled to plead poverty as a reason for not contributing to missions. Not the amount, but spirit of the offering gives its acceptance with the Almighty, the spirit alone endows the sum given with the power necessary for achieving the work it is intended to do, and the penny that represents real sacrifice will do more absolute good in sacred action than a thousand pounds given from a low motive or at no sacrifice worth the name. The widow's cruse and the widow's mite (her all) notwithstanding, men do not believe in the efficacy of offerings small in amount, but vast in sacrifice, else they would never venture to allege poverty as a legitimate excuse for not giving or not asking people to give towards missions. The whole course of Church history shows that there is no escape from this alternative; either to hold to Bible teaching, and tell every man outside a workhouse that missionary support is his clear duty, or allow that narrow means is sufficient reason for not giving, and, in the name of consistency, shut up the Bible and relegate it to the limbo of exploded myths. No third course is open to us.

Frankly we do not believe in this poverty plea, for a moment; it is a mere excuse, and