

What an inspiration to every parish, the lowliest and poorest as well as the numerically strong and financially rich: "The uttermost part of the earth" is within the reach of its influence; ay, more than that, is in need of its prayers and its labors. Work for foreign missions is the climax and crown of Christian life, not a sluggish tributary to it. And a parish will be in the vanguard of God's forces or far in the rear, according as it rises to its responsibility in this or not.

There is an immense amount of untutored missionary desire. That is to say, there are vast numbers of Christians whose hearts burn towards those who do not know Christ, but there is no man to teach them how to crystallize desire into prayer and action and let the stream of their desire run clear and full; there are many others, too, who have a narrow missionary spirit and who linger in Judea and Samaria, only because they have never been shown how it is possible to reach unto the "uttermost part of the earth." The fire is there, but it smoulders for want of fuel. Men need direction for their missionary aspirations; they need to be instructed in the work that is being done. We cannot expect people to be interested in what they know nothing about. If the cause of missions is presented as an abstraction, and men are urged to give "on principle," the gifts that come will be such as cost the givers nothing. And as for prayers—well, there will be none, for prayers cannot live on abstractions. The clergy should be the leaders in making the missions of the Church a living thing; and it is nothing short of a scandal that so many pulpits are closed to those who wear the title of "missionary." But whatever be the shortcomings of the clergy there is no more reason why Christian laymen should be ignorant of the general features of Church work in the far west or in China and Japan than that they should be ignorant of international politics; and there is more reason for shame on account of ignorance in the former than in the latter case. Once waken men's interest in the work abroad as a concrete reality and there will be stronger prayer, more numerous offers for personal service in foreign work from the best and bravest, more liberal contributions in money.

It has already been hinted that not only does the "uttermost part of the earth" need Christianity, but that Christianity needs the "uttermost part of the earth." We cannot fully know Christ until all the nations have seen and believed and told their wisdom. The Church of God is poor, in that it lacks the contribution which the unchristianized nations alone can give by being evangelized. Just as the speculative East needed in the first days the practical West to balance its conception of

the Gospel, and *vice versa*, so it is now. Before we can see the full glory of the Incarnation, representatives of all nations must blend their vision with that which has already been granted. Every separate stone must be set before the temple reaches its final splendor. Foreign missions are as much for the Church's sake as for the heathen's, as much for the eternal profit of those who are sent as for those to whom they go.

No attempt has been made in these pages to argue as with men who do not believe in the widest missionary enterprise, for missionary spirit is not created by argument, indeed, many an objection is but the instrument by which persons convict themselves of being Christians only in name. There is no answer to what they say excepting, "Of course you cannot believe in missions, because it is evident you do not believe in Christ. To believe in Christ is to believe in missions, missions unto the "uttermost part of the earth." It would be a shame to appear to apologize for what is of the essence of Christianity. So we turn away from all smaller reasoning, to the one great spring and impulse of mission work far and near. The Christian has to see those whom Christ sees, for the follower looks through his Master's eyes; the Christian has to love and serve those whom Christ loves and serves, for the follower lives only in his Master's spirit. Consequently, he must see, love and serve unto the *uttermost part of the earth*. Being a follower of Christ, he cannot help it; he does it for the same reason and with the same naturalness that the sun shines and the rose sheds its fragrance abroad.

BICENTENARY OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

THE S.P.G. bicentenary celebration will extend over the twelve months beginning on June 16th, 1900, which is the 199th anniversary of the day on which a royal charter was granted to the Society by King William III. The committee suggest that a sum not less than £250,000 should be raised in connection with the bicentenary, and that the fund should remain open until December 31st, 1901. All of our dioceses in eastern Canada have received liberal grants from the S.P.G. To no one human source does the Church in Canada owe so much. What shall be contributed towards the fund above referred to? Whatever that contribution be, it will show the *high-water* mark of Canadian Churchmen's gratitude.—*Quebec Diocesan Gazette*.