

Members of the synod, wearied with a long day's "wrangling," are often too tired, or perhaps too worried, to enter heartily into questions of an entirely different kind. It would almost seem as if separate gatherings for the two purposes, so entirely different, would be better.

At a meeting in behalf of the Society for the Propagation of the Gospel, Bishop Knight-Bruce, of Mashonaland, remarked: "There seems to be an idea that those who know most about missions do not support them. My experience has been the opposite. Three of the most distinguished soldiers in connection with Africa, an admiral, a governor, an administrator, are the class of men who support us in Africa. There is a class who must be strongly opposed to missions; namely, those who bring into these countries that which must tend to destroy these poor black people, both body and soul. These men must dislike missions with all their hearts, and it would be better if all our active opposition to them were even stronger than it is. We tamely accept what we hear to the disparagement of missions without investigating the truth. More than a year ago, one of the most read of the London weekly newspapers published a letter, bringing against an African mission close to the home of the writer a certain definite charge. It was answered by our offering to pay all expenses in connection with the enquiry, and the value of the time expended, if the writer could prove a single instance of what he had asserted to happen generally. This answer was published in the same paper, but from that day to this nothing has been heard of that man."

THE OUTLOOK OF INDIAN MISSIONS.

BY REV. W. A. BURMAN, B.D.

(Continued from our June number.)

WITH all love, and with a deep consciousness of my own great need of it, I would urge upon you all as upon myself, the duty of being more earnest in our own spiritual life. For without light ourselves how can we be light to our people? If our own hearts are dead, cold, despairing, how can we quicken the chilled hearts of others, or give hope to aching, hopeless souls? If the salt of goodness is not in ourselves, how can we, dare we, hope that any word or deed of ours can ever persuade the careless or the openly hostile heathen to consider the Gospel we represent? This is the first consideration which the study of our work forces upon me.

II. Next, what about our methods of work? For myself I feel very strongly that, next to personal consecration, the future demands more

than ever careful and systematic teaching. This is, I fear, not a strong point with many of us. There is a certain looseness about the manner of life and habits of thought of our Indians which often makes it difficult to give them the Gospel in its fulness. Partly from these causes, and partly by reason of this isolation and pressure of outside work which leaves little time for study, the missionary is apt to get into a narrow groove. His preaching and teaching may be sound enough as far as it goes, but often he dwells constantly upon some one or two cardinal truths, to the exclusion of others quite as important and quite as necessary, if our people are to be thoroughly equipped in spiritual things. There is a real danger here, especially where our people are becoming more settled and exposed to the false or distorted teaching of over-zealous or ignorant men. What is the remedy for it? How shall we equip our people for the future, pregnant with danger to their spiritual life? Surely in no better way than that laid down by our beloved church. Year by year our ritual takes us over the whole ground of Christian doctrine, life, and action. We need to make better use of our prayer books. Each doctrine of the Christian faith must be pressed home in turn. Our creeds, which are the common heritage of Christendom, and our catechism and articles, which embody the church's interpretation of Holy Writ, can be given to our people as no mere dry bones. By patient, prayerful study they can become for us who teach a treasury out of which we may draw for our people's needs things new and old. I have been astonished to find with what breathless interest our simple people listen to teaching upon first one and then another passage in our creeds—the Lord's Prayer, or the catechism, illustrated and enforced by passages from the Scripture on which they are based, brought home to them by faithful application to the needs and duties of life, these precious heirlooms of the church can become for our people the source of strength and comfort they were intended to be. Give, then, to your people the full teaching of our church. Teach them the greatness of their heritage and privileges. Do not let false views of what men may think, or your people may be able to receive, lead you to be either narrow in your teaching, or negligent of the least detail of those externals which mark the ministrations and worship of our church. We are churchmen—let us try to make our people glory with us in being members of a church which dates back her beginnings to the apostles, and which through many an evil and dark day has never failed to hold aloft the glorious light of God's own truth.

"But," it may be asked, "how is this to be done?" It may justly be pleaded that owing to the uncertain wandering life of the Indians, it is often impossible to give them more than a