

There is no provincialism so narrow as that of the man who lives in a great city, and thinks there is nothing great outside it; no Christianity so narrow as that of the priest who finds all his time occupied in the culture of his own soul and the work of his own parish. The work of the priest who neglects the study of missions is not only lacking, but is dangerous. It is like the treatment of a physician who should treat the diseased eye without noticing the dropsy in the feet of the same patient. He has not diagnosed his case. He is likely to treat it wrongly.

To neglect the study of missions is to neglect the great truth that we as a Christian Church are working for the uplifting of the race, that the work must go on, so far as practicable, all at once in every part; and that we shall learn the whole truth about human nature and Divine grace, only as we grow familiar with all human nature, and "make disciples of all nations." The failure in systematic study of missions and the lack of strongly-directed devotional life in our seminaries are perhaps sufficient explanation of the lack of missionary zeal so common in past years. The improvement in these two respects during more recent years has been accompanied by an increase in the number of men offering for mission fields.

Yet the study of missions needs to be carried further. Great as the effort has been, of recent years, to arouse interest, much has been done in the way of organizing Students' missionary societies and of offering prizes for missionary essays, there is more and more important work waiting to be done. If the training of the students in Old and New Testament literature were left without any help or direction except a voluntary literary society and a prize essay, the result would hardly be enthusiastic scholars. What is needed is a *systematic study of the subject of Missions*, as a required part of the seminary course, under the careful direction of a professor. It is, indeed, justly a part of the course of history, but it is a part of such proportions and importance that it may well have its special head, its special hours, its special essays, recitations, lectures and seminars."

THE DIGNITY OF SERVICE.

The highest royalty takes the lowliest service. God stoops to cure the leper, to serve the lame, to wash the feet of men. And so men lift themselves by God's grace to royalties in the Kingdom of Heaven, and this earth into the light of its redemption, by gladly recognizing the law whose "seat is the bosom of God." Lovingly living by its royal demands, they climb to the thrones and the crowns which pass not away.

And still the Church of God stands for the type and name of the Kingdom of God. Her law is brotherhood, or she has no law at all. Her work is service, or she has no work and no reason to be. She is worth just the service she does, and no more. A diocese is worth the good it does. A parish is worth the service it fulfils. A Deacon, Priest or Bishop is worth only what lowliest service he does for the souls and bodies of those for whom Christ died.

In such service only does Church or ministry find the character for its claims. There is no dignity and no authority that is not buttressed by the service rendered. I think we are all seeing this. I am glad to believe I am not uttering anything new to you in these thoughts, drawn from the wonderful episode of that wonderful night. I am only hoping to bring them out somewhat clearer, to emphasize the common conviction of a living Church more plainly.

And let me emphasize once more the fact that the service was a menial and degrading service, a slave's service. To outward eye that only. But done for love! See how that lifts it! Done by mother to child, by son to father, by daughter to mother, by dear friend to dear friend, fallen and weary, and the service becomes noble and beautiful!—*Selected.*

INTEREST THE SCHOLARS.

PROF. DRUMMOND has said: "Interesting the scholars to become missionaries is the highest department of our Sunday-school work, and the one most of all neglected. It is not enough to watch among the scholars for an interest in missions. We must watch for the dawn of the missionary spirit, and direct the picked few who manifest it by solemn and careful steps. The missionary spirit steals into the mind at a very tender age. It is too great a thing to come late, it has to bear too much strain to be of hasty growth. The few missionaries whom I have ventured to sound upon this matter have unanimously testified that the call came to them when very young; and I am inclined to place the usual time of impression at about the age of twelve years. This fact gives a new impulse to all the missionary work of the Sunday school."

Dr. Chester, a life-long missionary in Southern India, whose talent and abilities are so great that he is said to be "a whole missionary institution in himself," was asked when he first became interested in missions. "When a boy in Sunday school," was his prompt reply.

Another, a missionary in Syria, where he is doing a noble work, was influenced in the same school, and decided when only fourteen to give his life to Christ.