

this open way, but the great majority, I believe, cannot, and before they can the spirit of liberality must make a great advance.

It does not appear desirable to do away with publicity in contributing for the public ordinances of religion. This is not a matter of *private* benevolence. As members of a society united for purposes, each one has a right to know what the others associated with him give for its support and the advancement of its objects. Fidelity on the part of one or more has a tendency to stimulate and encourage others. Neglect of duty can then be dealt with and perhaps cured by appropriate means. The power of example is great. The power of public opinion is also great. God has constituted society with these influences at work. We must not ignore them—we must not cast them aside as of no value, but recognize, hold and utilize them. They have their share in educating the social partnership in all that relates to its welfare and fulfilment of its design, and we need them in the matter of liberality as well as in anything else. To throw them away is to suffer loss, and that, too, not only in the financial proceeds, but also in the means to train men—in the instrumentalities by which their characters are developed in that which is excellent. Many are taught to give by seeing others give, and their standard of liberality is formed and raised in the same way. They would not know liberality and could not be induced to practise it by any other means. We all know the effect of a good sum at the head of a subscription list. I don't believe we should throw away that power of securing good, given to us as members of society, and I don't know that it is a thing to be *altogether* ashamed of that we are somewhat influenced by the example of others. Consciously or unconsciously and whether we are willing to acknowledge it or not we are all more or less influenced in this way, and it is well that such is the case.

Some may object:—That is not the principle upon which persons should give—it should be a higher motive such as a sense of responsibility to God, and love to Him

who though rich yet became poor that we through His poverty might be rich; and their standard should not be measured by the conduct of others but by Bible rule. I grant all that and insist that those higher motives should be kept more prominently in view and made more influential. Yet the preëminence of higher motives does not require us to sink altogether out of sight subordinate ones. In influencing men to do good if you cannot move them by the highest motives there is no wrong done in using lower, provided they be legitimate. You must take men just as they are and society just as it is. And since God has placed us in society we must not be so wise as to ignore or refuse to use social influences in advancing the Kingdom of Heaven. By getting men to give even from very subordinate motives they may be raised up to a higher platform to see more widely and correctly.

I have felt impelled to discuss these views for two reasons. First, because I think that perhaps in the noble endeavour to induce men to give from purer and higher motives there has been a tendency to undervalue social influence, public opinion and example. So much has been made of them—they have been so unduly exalted in times past—perhaps abused in all the measures used to evoke liberality that in the recoil there is danger of a rebound to the opposite extreme of reckoning them of no value. And secondly because I think there are many congregations who would not trust themselves to promiscuous collection, but who would be easily persuaded to adopt the Envelope system. To such would say do not wait, but adopt it at once, and in this way bring yourselves under the system recommended by Synod, and commanded by Scripture. "*Upon the first day of the week let every one of you lay by him store as God hath prospered him*" "*Bring an offering and come into His courts.*"

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### Persia.

The Church Missionary Society is turning its attention to this destitute country. The principal work hitherto done in Persia has been by American Presbyterians.