

same way and a little bunch of these were always taken to a meeting to be used at critical moments. If interest lagged or an expected item were missing, a boy was called to the front, and he distributed the illustrations in such a way that they were passed to all.

As a rule the teacher had duplicates of these pictures (being the fortunate possessor of several children of Sunday School age), and as the illustrations were passed, she held up one after another with an illuminating remark.

For both Junior and Senior no way of stimulating interest has been found better than this. Better still, instead of the leader's remarks, an item belonging to each picture may be read by the children themselves after the pictures are shown, stamping the lesson on the mind. For example in EAST AND WEST for November 24, 1917, the clear cut picture of the market women will be far more telling if some one reads *Going to Market in Korea*.

With this, Margaret Fraser's bright talk on Korean children and the illustration appended which appeared in an earlier paper, did much to give that close touch of things essential to an interesting meeting. Our Band had the great privilege of hearing Dr. Menzies on his last visit here and when one of our number read *Chinese Button Making*, written by him, all the children sat up and felt doubly interested.

It would be quite easy to speak of all our topics in the same way but enough has been said to show the scope and usefulness of the papers in the work. In closing, do not despise the humble little "item." A few lines on the field or people, spoken by a member, may be the key which can unlock the lips of the bashful boy or girl, and one of the secrets of success in a Mission Band as in all things consists in enlisting the active cooperation of every member.

Toronto

Giving as an Act of Worship

BY REV. F. W. KERR, B.A.

Dr. J. H. Jowett calls attention to the sense of incongruity we feel between two thoughts of Paul, lying close together in one of his epistles. "O death, where is thy sting? O grave, where is thy victory? . . . Now, brethren, concerning the collection!"

What a jarring transition! "It feels like passing from the bracing mountain heights to the sweltering vales."

But, in reality, as Dr. Jowett points out, no such sense of incongruity possessed the mind of Paul. For him, it was the easy and natural transition from the vast power house to the great avenues of service. All the glories of the eternal world are surveyed; all the resources of the enfranchised sons of God are recounted, and then the liberal means of merciful ministration are taken for granted. Just because death is stingless, just because life and immortality is the glorious background of our thoughts, we shall see men exercising a rich and generous beneficence. The collection is one of the life giving streams proceeding directly from the garden of the opened tomb. Just because the eyes have beheld the Easter radiation, they are ready to discern the flames of Pentecostal ordination.

One of the least generous of all the churches established by Paul, was that in the prosperous, luxury loving city of Corinth. Paul was not satisfied that they should abound in utterance, and faith and knowledge and diligence; he makes a strong appeal for a liberal contribution from them, in order that they may

abound in the great virtue of generosity as well. He first refers to the rich gifts offered him by the poverty stricken churches of Macedonia. And then in one of the richest sentences in the Bible, he sets the grace of giving in the radiant light of the Incarnation. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet, for your sakes he became poor, that ye through his poverty might be rich."

And did not Jesus imply that giving is the natural outcome and the very proof of love, when he said, "God so loved . . . that he gave—"

The shabbiness of much of our Christian giving is because we have not maintained the association between the resurrection and our giving; between the Incarnation and our giving; between God's love and our giving. In a setting like that, giving becomes one of the great acts of the soul.

In the Old Testament times, worship consisted largely in the bringing of gifts and laying them in consecration upon the altar. They brought the first fruits of the harvest, and the fatlings of the flock; we often bring the sweepings and the runts.

On Christmas morning two little girls from my Sunday School went with me to a poor family. I watched their faces as they handed their presents to the mother, and they were full of awe, and reverence and unspeakable gratitude. The presence of God could be felt. Their giving was an act of worship.

The peasant women of France bring a bouquet of fresh flowers, and reverently lay them