

ed vision that these brothers are not able to settle the dispute themselves. The covetous man is blind to the rights of others. Hence Jesus said to them, "Take heed and keep yourselves from covetousness." He intimates that if such matters are not settled in harmony with equity it is not worth one's while to worry about them, as a man's life does not consist in his possessions.

Covetousness acts in two ways: it blinds men to the rights of others; and it gives men a false view of life. This false view of life Jesus reduces to a principle which he enunciates only to refute it. The worldly man directs his life according to the principle that a man's life consisteth in the abundance of the things which he possesseth. This principle Jesus denies. If it were true it would be right for a man to be covetous; it would be right for men to seek the abundance of this world's goods, even if it were necessary to trample upon the rights of men acting upon this principle, but Jesus declares it to be a false principle of life.

Jesus not only gives a warning against covetousness by showing that it is based upon a false life-principle, but He emphasizes that warning by showing the folly of the man whose conduct is based upon this principle. This He does by telling the story of the rich fool. This rich man is a covetous man; self is his pole star; he cares for himself and for none besides. His land brought forth plentifully, and instead of using his surplus wealth for the benefit of his poor neighbor, or for the uplift of society, or for the culturing of his own higher nature, he plans to store his goods away for his own future use. He plans to have a royal time on earth. The principle of benevolence has no place in his life; he knows only the principles of selfishness. Of course his plans for his future happiness cannot succeed. Although he might have a corner on all the corn in the country he cannot eat more of it than the poor laborer—probably not so much. Besides, a hungry soul cannot feed on musty grain, nor can material treasures save a soul from death. He thinks not of God, who gave him his wealth. He thinks not of his neighbor—the suffering poor of the starving Chinaman—who needs some of his wealth. He thinks not of his soul, which must be shortly called into eternity, and cannot be prepared for the summons apart from a proper use of his wealth. Forgetting both God and his neighbor, he thinks only of himself, and that not his highest self; he is an epicure.

Suddenly in the midst of his selfish, foolish plans, God speaks to him and summons him away. He may weep, tremble, or rage, but there is no choice in the matter; he must go, and go on the instant. It is only his soul that is needed; his body will be left behind. The disembodied soul cannot carry the hoarded treasure with it, nor can the unsouled body make any use of it; and so the deserted wealth must advertise for an owner—whose shall it be? Such is the outcome of the life that is directed by the false principle of covetousness. He is a foolish man who lays up treasure on earth; he is a wise man who lays up treasure in heaven.

As a teacher Jesus was constructive rather than destructive. If He sought at times to tear down it was that He might prepare the way for a truer building up. Having overthrown the false principle that a man's life consists in securing the things of this world, he now turns to his disciples and addresses them on the true guiding principle of life. This principle He enunciates in the following words: "Seek ye (first) His kingdom, and," he adds, "these things

shall be added unto you." The man of the world makes it his first business to secure "these things," but the man of God makes it his first business to "seek His kingdom." The disciples had given evidence that their lives were being directed by the true life-principle. They were seeking the Kingdom of God. They could scarcely be supposed not to be guilty of covetousness. They were not troubled about getting a surplus of this world's goods, since they had left all and followed Him; but perhaps they were not free from the danger of being troubled about getting a living. All men are entitled to a living, but some men are willing to forego the luxuries of life, but are inclined to worry about the necessities of life. Jesus tells His disciples that it is folly to worry about these things, and that these things will be given to the man who makes it his first business in life to seek the Kingdom of God.

Anxiety is illogical, for will not He who gave the greater gift of life give the lesser gifts of food and raiment. Anxiety is unnecessary, for since God cares for His creatures, as the Raven, will He not care for the greatest—His

creature man? Anxiety is futile. It never has accomplished anything and never can. Worry neither will add to a man's stature nor to the length of his days. Anxiety is sinful, since life does not consist in seeking food and raiment, but in seeking to do God's business. The temptation to worldliness and the temptation to fearfulness are both alike subversive of the true life-principle. Worldliness should find no room in the life of the man who has treasure in heaven. Men must not covet more than they need or can profitably use, nor must they worry about the things which they do need. On the one hand must be shunned the Scylla of greed, on the other hand the Charybdis of care. Our Lord wholly deprecates worry—that ceaseless and fruitless calculation of chance engendered by an overwhelming material ambition and an imaginative apprehension. Such a state of mind is altogether unworthy of a Christian.

**Teaching hints.** Learn from the Master the value of caution, candor, and courage. Learn also the necessity of seeking out root causes and enunciating root principles. Learn further to preserve a logical order, and to present truth in a positive form.

## Thomas Crosby and His Call to the Indian Work

(Matt. 16: 24-28.)

MISSIONARY TOPIC FOR JANUARY.

MRS. F. C. STEPHENSON.

TO Thomas Crosby, when a little boy in the Wesleyan Methodist Sunday School in old Pickering, Yorkshire, George Piercy was a hero, for he was going to China as a missionary, and China was a wonderful country on the other side of the world. What it meant to be a missionary in China the boy did not know, but he did know that it meant something to be a man like Piercy even in Pickering.

Piercy had the honor of being the first missionary sent to China by the Wesleyan Methodist Church of England, and his farewell meeting was an important event in Pickering church, in the history of British Methodism, and in the life of the little boy who sat unnoticed in the great audience.

While Piercy, in his farewell address, told of China's need and of his determination to give his life in taking the Gospel to her people, into the heart of the boy Crosby came the resolve, "When I'm a man I'll be a missionary like Piercy and go to China."

From that moment the boy began to think beyond Pickering and Yorkshire and England; Piercy and China were realities to him, and to be a missionary was his day dream. Not long after Piercy's parents to Canada; the family settled in Woodstock, Ontario. Here Crosby was converted and began to be a missionary, not in China with Piercy working for the salvation of the Chinese, but in his own day surroundings in Woodstock, working to bring his Sunday school scholars and companions to his Saviour.

Crosby had a life purpose. The boyish resolve, "When I'm a man I'll be a missionary," strengthened as he grew to young manhood. The way did not seem very bright, for he had not been able to go to school, and now, working all day in a factory, he was forced him to spend his evenings in study—slow preparation, many of us will think, but this young man, like David Livingstone, William Carey, Robert Moffat, Robert Morrison, and others who

surmounted difficulties, knew how to work with his hands, and was glad to study in the hours he was free from his daily work.

Canadian Methodism at this time had no foreign mission. Our great North West had not been opened by white settlers, and British Columbia was not known to the east of the Canadian border. The rush to the gold fields of the Pacific Coast brought the spiritual needs of the miners and other white settlers in British Columbia before the leaders of Methodism in older Canada. Through the help of British Methodist four workers were sent out, and the first Methodist service was held in Victoria February 13th, 1859. Although these workers were sent to the white settlers, the degraded state of the Indians, rendered worse by the debasing influence of the bad white men, appealed so strongly to Dr. Robson that while at Hope he opened a school for Indian children and began Sunday services. This he did in addition to his work among the white people.

While Mr. Robson was working among the Indians at Hope, the other three missionaries were forced to study the Indian problem and to do something for his uplifting. Letters were written to the *Christian Guardian* in which strong appeals for workers among the Indians were made. Crosby read many of these, and his thoughts went back to George Piercy and his resolve. God was now calling him to missionary service. How he obeyed the call Dr. Crosby tells us in the following extract taken from his book, "Among the Ankenomenu's":

"One day a friend handed me a copy of the *Guardian* with the letter from Bro. White in it and said: 'Crosby, you ought to go there.' I took the paper into my room and read it over and over, and then promised God if the way should open and the money should be forthcoming I would go. But where the money was to come from I did not know.

"Presently some of my friends noticed that something was troubling me and asked me what was the matter. I hesitated

a little, to obey preach British The rep to go, a back it was a expect thought and fri little to m to m and pleaded He ha When at wh bright "No sented my mo "I r father we sto had ca but I my mo mother in f I musc Thoug felt sh how t been go, an voice restin tears said: and C The years friend's jourm isthm mine sent, men, and wher his b Af work had lent time the wo any fam In i can gan app Eves in i clo flow are tinc Th the solv fin so ch bove th the Th W