

outskirts of a growing bustling city, stretched out in broad and fertile acres, and Rufus Benson was a rich man. But the struggle had dwarfed his whole nature. The wife he had truly loved in the early days was now to him but a helper in his strife for gain; his one thought and purpose being to increase the boundaries of his farm.

He kept a watchful eye on all the household expenses, and Eliza was only allowed the money from the dairy products for her personal use. By the strictest economy, she had each year saved enough from this sum to take her back to the old homestead, where the aged mother and younger sister still lived. She had felt as if she could not endure her hard, narrow life without this yearly change, and the loving sympathy so freely given by the dear ones at home. She had just been able to lay aside the money for her journey and it was the sudden recollection of this which had startled her.

Could it be possible that the Lord asked for this money? Oh, no! she could not give up this pleasure, the only one of her starved life, some other way must be thought of.

So she had considered the matter settled, until Mrs. Peter's question that morning had revealed to her that she was still in doubt. Would it be right for her to spend this money for her own pleasure, while souls were perishing in heathen darkness? On the other hand, did she not owe some duty to her aged mother, whose failing health warned her that this visit might be the last enjoyed with her, and who was looking forward with such eagerness to her coming?

Instantly she seemed to be answered. "He that loveth father and mother more than Me is not worthy of Me."

In that moment was revealed to her as never before the bitter anguish with which her missionary sisters parted from their loved ones, while to her also in her hour of trial and indecision was given grace to endure, even a joyful willingness. She could trust the Lord with her dear ones, and leave Him to satisfy all her heart hungerings.

At the next gathering of the missionary circle, the collection basket was filled to the brim with the envelopes containing the self denial gifts.

The leader at the close announced the large offering, adding that she was deeply thankful that so large a number had tested the blessedness of self-denial for the Lord, speaking especially of the generous gift of twenty five dollars which some sister had been enabled to contribute.

But no one ever knew, except the Lord and the little woman, over by the door, how much Eliza Benson's self denial cost her, nor of the compensation that had come in the assurance of the Lord's acceptance of her gift.

L. B. S.

AFTER the gift of a Bible to the Empress Dowager of China, the Emperor sent to purchase just such a Bible as is sold to his people. He is now reading Luke's Gospel. This information comes through Professor Headland of the Peking University to *The Missionary of the World*.

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THERE is a difference between systematic and proportionate giving. A young man earned \$10 a week and decided to give 50 cents a week to missions. He has given just this sum every week since, though now his weekly income is many times \$10. This is systematic giving, but not proportionate giving. Rev. Edw. M. Noyes.

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