

wards her father asked her what she done with her nickels. She said, "There's a hole in my pocket, and I lost the one which belonged to the missions." How often there is a hole in our pockets through which escapes the money for holy purposes.

Is it not a fact that we think of ourselves, of our possessions, of our homes, of our favoured country, and too often forget that there is but one work, "The Master's," and one field, "The world." I cannot pass this question of missionary finance without pausing to admire the *grand independence of money* (as the one thing needful, and *first necessity*) exhibited by Peter when he spoke to the lame man at the beautiful gate of the Temple. "Silver and gold have I none," said he. Anxiety for wealth on the one hand and trust in wealth on the other had been consuming the indwelling Holy Ghost. The Pentecostal Church had the water of life to give freely to all who were in need. And the modern Church has cisterns in abundance. What glorious cisterns are the Missionary Societies of this country? They have silver pipes connecting them with every country under heaven; the waterworks are laid to convey the water of life to every thirsty soul. But the results are seldom proportionate to the expenditure. The cisterns too often run dry. The coffers may be full of money, or they may be empty; but in either case Mammon claims the report to himself, and says to the assembled multitude in the annual meeting, "Without me ye can do nothing."

Nobody, it seems, in those days preached under apostolic sanction who did not share the same fulness as the original Pentecostal baptism. Thus intimately is the third person of the Divine Trinity identified with the missionary action of God and His people, in the first days and

years of Christian history, even as He was identified with the first acts of original creation. Apostles and apostolic men dare not put the Holy Ghost in any subordinate place. They would not *first* lay their plans and then call for the Spirit to endorse their human arrangement, assuming Him to be a servant helper instead of their Divine director and guide. How is it with us in 1896? He spoke to them distinctly, and there is no hint anywhere that it was the Divine plan that such distinct direction should ever cease. They were certain of the mind of God. Are we at the mercy of inferences and suppositions? If Israel was led by God's pillar of cloud and fire, are we to be led by a comparison of the views of shrewd calculators. No, no! The Master said "When the Comforter is come He shall abide with you forever." "For the promise is unto you, and to your children, and to all that are afar off, and to all whom the Lord our God shall call unto Him." "Afar off," as far as China and Canada in miles of distance, as far as 1896 in the years of time.

As Pentecost solved the question of the variety and character of the preachers, so it also solved the question of finance. All the unnecessary wealth of the Church was laid at the apostle's feet. How much would be at the disposal of missionary agencies if one-third of all the income which the professing Church or to-day wastes in luxuries and sensuality could be applied in aggressive Christian work?

Give us a universal Pentecost, and there will be no retrenchment for want of funds, no hundreds of student-preachers eager to go to the high places of the mission fields, but compelled to wait for the supplies that are represented by worldly wealth.

I am convinced that if the Church