

be sent to civilize them, in so far did such reports and editorials chill their missionary zeal, and make them think that, after all, the well-dressed Orientals already possessed all the Gospel offered them, and led them to cease their mission contributions. I have myself had personal arguments with several business men, who, because of the reports of the Parliament of Religions, declared that they "would never give another cent to foreign missions." In so far, however, as men had the idea that the Gospel is to save people from sin, rather than to civilize them from savagery, in so far they were not affected by such newspaper utterances.

That it was possible for the Parliament of Religions thus to injure the cause of missions shows that it had not been made to rest on the right basis in the minds of large numbers of people. Too much emphasis has been laid on the temporal advantages of missions, too little on the spiritual. A civilized heathen needs the Gospel no less than a savage heathen.

Bunyan's immortal allegory owes its greatness to its truth, which does not pass away, since it is faithful to human nature, which is not changed by the passing years. The path to the celestial city was narrow and difficult, and the pilgrims could make but slow progress therein. There was a path, just over the stile, running through a green and pleasant meadow, a smoother path along which progress could be made more rapidly; and it ran so nearly parallel to the king's highway, they had no doubt it would lead them to the celestial city. If they found it deviated too much from the right direction, it would be easy to cut across to the way in which they were commanded to go. The result of their trying the smoother path is well known.

In every good work men get impatient of God's methods, and the greater their zeal the greater the temptation to try the meadow path. Sometimes they get impatient with their brethren, who, refusing to cross the stile, go on along the appointed path. Therefore we have need to look carefully into the roll the king has given the pilgrims for their guidance. This is true in all good works, especially in the work of saving souls. The reason for the decline in interest in foreign missions is that we have been trying the meadow path, and some have been locked up in the Castle of Despair. The narrow way leads over the Hill Difficulty, but it does not lead to the Castle of Despair. Only when we walk in God's way can we look for God's blessing.

There can be no improvement on the methods of infinite wisdom, and progress can be made more rapidly along the narrow way than in the beautiful and easy meadow path. Let us remember also that the motives for giving money and the effect the methods of giving have upon Christians are far more important than the amount of money to be raised. It is hard for those who have to raise money for missions to realize this fundamental truth.

What then are the proper motives for giving to missions? I mentioned, first, love to God, which desires His glory. "Whether ye eat or