

paper. But I must add, to complete my own thought, that, among other necessary reforms in our church life, we must cease to *depend upon the donations of the rich*. It is alike harmful to them and to the church. God never meant that with such wealth of divine promises we should appeal to the rich, and especially the worldly wealthy, for money for the kingdom. Such appeals discount our faith, dishonor our Lord, and humiliate the church, while they inflate the rich with self-righteous conceit and complacency as patrons of the cause of God. Let there be a Bible type of systematic and proportionate giving by every disciple, and the treasuries of the church would overflow with voluntary gifts of disciples.

Above all other spiritual agencies affecting missions from the home side, we place *earnest and habitual prayer*. This is a supernatural gospel and demands a supernatural power, for conversion is a supernatural work. Not even a knowledge of facts can make a missionary or inspire a missionary spirit. The coal must be there, and the breath of God, before even the best fuel will take fire. A thermometer may be held in the direct line of the sun's rays and show but little rise in temperature, because the radiant heat is reflected from the bright, glassy bulb, like light from a mirror. Heat rays from the sun may pass through a lens of ice, and concentrated to a sufficient degree to ignite, at the focus, combustible material, and yet those rays may not melt the ice of which the lens is formed. It is only when knowledge is sanctified by prayer that it becomes a power.

For one, I regard the increased—or rather the revived—observance of the *monthly concert* as a necessity to true home work for missions. It is now comparatively a thing of the past. Once it was a regular observance of the first Monday of each month; then merged into the first Sunday evening; then the first mid-week service; and in many cases, divided between home and foreign missions, it lost its original special character, and has now only a name to live, and is practically dead. I know a church member who thought the monthly concert meant a musical entertainment. To allow so valuable a help to the culture of intelligent interest in missions to be dropped from our church economy and become an archaeological curiosity is a fundamental mistake. It may be made both interesting and stimulating. I have found the most successful way of conducting it to be to divide the world-field among the church membership, so that every man and woman, willing to help, may have a special field from which to report from time to time, changing the fields once a year, in order to broaden both intelligence and interest. Then have *maps*, and, best of all, maps made by the church members themselves. A man or woman who draws a map of any mission field will never lose the image of that field from the mind's eye. I have had a full set of fine maps made for me without a penny's cost, by members of my own congregation.

The lack of earnest, believing, united *prayer* for missions is both lamentable and fatal to success. Prayer has always marked and turned the crises of the kingdom. No sooner do devout souls begin to unite in definite supplication than stupendous results begin to develop. Fifty years ago the burden of prayer was for the opening of doors, and one after another the iron gates opened as of their own accord. Then the plea went up for larger gifts of *money*; and at a critical period, when the whole onward march of missions was threatened, God gave a spirit of liberality; in 1878, that *annus mirabilis*, some twenty persons gave about four millions of dollars. Woman came to the front, and showed how, by gathering the mites systematically, the aggregate of gifts may grow steadily year by year, and rapidly. Then devout dis-