

of Christianity would have failed. By holding true to this principle they ultimately overthrew the paganism of the Roman world. It is only by a similar intolerance that Christianity can be successful in India."

In the same article Mr. Robson says: "I use purposely the word 'intolerance,' for it is with this that the Hindus reproach Christianity; it virtually amounts to *love of truth*. If Christianity becomes tolerant, as Hindus understand the word, it falls vanquished—it becomes Hinduism. While friendly toward them, it must be intolerant of their errors." This is simply saying that the truth of Christianity, while it is lovingly set forth, must have a clear and distinct ring—must be uncompromising in its claims—must be emphasized as the only true religion, the only way of salvation.

The principle is a good one in mission fields and elsewhere. What we need as a means of revival interest and a downright moral earnestness in all Christian work at home and abroad, is the clear and well-defined faith which holds up, with all possible earnestness, man as a sinner and Christ as a Saviour. It is not necessary that a preacher's creed should bristle with his own crotchets and extravagant expressions. It is not necessary to present the truth, as Dr. Lyman Beecher once expressed it, "butt-end first," or to dwell unduly upon ancient and now obsolete forms of expression which may produce misapprehension and do harm; but the great truths of man's responsibility and perishing need, of a supernatural regeneration, and of a real and indispensable and all-sufficient atonement, should be held up to men at home and abroad. This course, faithfully pursued, will prove the secret of success. Other things being equal, the faithful and earnest pastor will attract the greatest numbers and build up the strongest churches, and the missionary who realizes that souls about him are perishing, and that he is to greet them in the name and with the healing of the Great Physician, will be the one to gather many sheaves to the eternal garner.

THE REWARD AND RESPONSIBILITY OF WEALTH.

It becomes more and more apparent that the work of Missions must lay its claims

at the door of the wealthy, if it is to meet the demands laid upon it. Efforts have been multiplied for years to secure the gifts of all, even the mites of widows and the pennies of children; responses have been sought from the poorest churches of the suburb or the frontier. But the wealth of this country is falling more and more into the hands of the very rich, and, as a rule, there is not a proportionate liberality attending such accumulation and concentration. It is often said that those who have only a competency are the largest givers, while great wealth dries up the springs of beneficence, and the real worship of the heart is given to Mammon. Possibly our missionary literature and our pulpit discourses have been timid in the presence of great fortunes. The Apostle James preached very plainly to the rich, and Paul taught with ringing emphasis that *according as God had prospered every man*, should his gifts be measured.

The princely contributors to the cause of Missions are passing away—at least among the men of the Church; and it is a fact which emphasizes the history of the past year, that, with one or two exceptions, the large gifts have all come from Christian women. Where are the millionaires, the owners of railroads and manufactories and unlimited stocks, the miners and bankers? Where are the many who could give their thousands to beneficence, and never feel it? Yet they, as well as others, have stood up before Christian altars and vowed to consecrate themselves with their all to Christ and His cause.

"The Master hath need" of these great railroads as truly as of the young ass at Jerusalem. Consecrated, as they should be to His cause, they might bear Him to still grander triumphs. His glorious advent would appear, not merely on the brow of Olivet, but on all the mountain tops of the benighted earth. "Hard to find good investments," do you say? Ah! possibly God means that it shall be so. To forget His claims is to be only a defaulter with His trust funds.

We appeal in Christ's name that in the gifts of the living and the bequests of the dying, the great work of the world's emancipation may be generously remembered.