

it here with reference to bearing the changes of life. It has always been recognized that the highest strength is needed in order to bear well violent changes of position. There are some people who have "come down in the world" and they are always whining, reminding others that they were once in better circumstances and have been cruelly treated. The unhealthy groaning soon becomes positive wearisome; it is the tone of people who were never far up in God's real world of light and love. Others there are who have gained wealth suddenly and have been driven to excess or drawn into arrogant, vulgar display. If we meet a man who has struggled nobly with poverty and carried himself modestly in days of success, we feel that such a man has true nobility of character. The real gentleman; the true Christian will bear poverty or riches without sordid meanness and without ostentatious pride.

Paul claims to have solved the secret of doing either with or without many things that are indispensable to others so that he is not easily placed at the mercy of circumstances. This is a great secret, that of being full or empty, lacking or abounding. The ancient Stoic philosophers claimed to front life in that bold fashion. With many of them it did not mean much, a few magnificent specimens like Marcus Aurelius or Epictetus stand out as lonely stars in a dark sky. In the days of Paul and by the power of his preaching the Christian religion created that spirit of independence and enthusiasm in the minds of thousands. It is not possible for the average minister, at the present day to have in all respects, the absolute independence. It is good for him to have wife and family, home ties and social relationships, but he must be all the more careful to maintain his moral courage, intellectual independence and spiritual freedom.

3. Because Paul had before his mind the one purpose of leading men to Christ and for the sake of this sacred purpose sought to keep himself free from all lesser entanglements—because of this he could truly say "I seek not yours but you"; "Not that I seek a gift but I seek the fruit that increases to your account." He was not storing for himself but he wished to see his people becoming rich toward God. God has an account, a reckoning, and Paul wishes the Philippians to have a balance on the right side. God's account book is not like the world's banking account, it is a record of precious things that the world is apt to overlook and despise.

Having revealed his own life, he now turns to the other side and shows how he regards genuine Christian service.

1. It is a high form of fellowship. They communicated with him in his affliction, they entered into his life. Here we have a noble view of giving. It is not simply putting a coin on a plate or flinging a crust carelessly to a beggar, it is entering into the life of a fellowman. This is a communion of saints, a sharing of each others' life. The rich men who have nobly helped heroic toilers and sympathized with struggling genius, deserve our recognition and praise as benefactors of mankind. But this kind of fellowship is not confined to them, it is open in some measure to all of us. We may emerge from the close, stifling atmosphere of self and enter into the life of the great human brotherhood. This is the Christian

religion on one side, it is not a mere insurance for the future or a seeking of present raptures, it is an entrance into the life of humanity and the kingdom of God.

2. It is an acceptable sacrifice. The word for sacrifice here used referred originally to those sacrifices which involved the shedding of blood. But the blood is the symbol of the life, and Paul would suggest that every exercise of real generosity is an outpouring of life. The shedding of blood is not our form of sacrifice to-day but the pouring out of life is possible in many forms. Gifts to be really Christian must be seized by the spirit of love, lifted out of the realm of tax into the sphere of service. Giving is in danger of becoming formal and conventional, then it loses its sweetness and its power. When giving is nobly done, it is a sweet sacrifice, acceptable to the eternal God. The life we share with our fellowmen may rise to heaven as an offering to our Father. Here we have "the enthusiasm of humanity" and the worship of Divinity, the love of God and of the neighbour, which is the heart and essence of a religion.

3. It is a casting of seed into God's great harvest field. Not for reward shall they do this thing, but it shall not lose its reward. Paul's final benediction upon it is: "My God shall supply all your need." God will care for those who have cared for others. Not all our wants shall be supplied for many of these are vain and foolish, but our real deep needs He will supply according to his riches in glory in Christ Jesus. God will supply all their needs. What a tremendous measure! What promise of love, sympathy and help. The power and abundance of God's glorious riches is on the side of those who trust him, and cherish the spirit of generosity. Your earthly plutocracy, what a wretched thing it is, breeding false ambition and baleful dishonesty. Government by riches that produce corruption is the worst form of government on earth. But let us think of what is meant by God's plutocracy, government by wealth of sympathy, peace and joy. If we covet earnestly the real riches, the riches that are in Christ Jesus, we shall learn both how to abound and how to suffer want and we shall prove by personal experience that it is "better to give than to receive."

Missionaries Wanted.

To the Editor of the DOMINION PRESBYTERIAN:—

The two Home Mission Superintendents appointed by last Assembly, have now got fairly to work. I have a letter from them to-day, giving particulars regarding the need of their respective fields. Over and above the available men known to us, we require for the Western mission field this fall, 21 ordained missionaries and about 40 student or other missionaries. The influx of settlers has been very great during the past three or four months and is likely to continue. We are most anxious, in addition to maintaining supply in the existing fields, to open up a number of stations in new fields where settlers have recently gone. There is now little doubt as to the future of these Western Provinces. There is no more inviting field for any of our younger ministers desirous of advancing the interests of the church. The circumstances of the country are rapidly improving, and the life of the missionary is not now surround-

ed with the disadvantages connected with the work even a few years ago.

The Executive of the Home Mission Committee meets a month hence. I will be glad to hear from men whose services will be available for work in the West. There will also be openings for a considerable number of missionaries in the older Provinces, as many of the fields are, at present, supplied by students who return to their Colleges in a few weeks. To meet the salaries etc. of missionaries for the half year ending 30th September, about \$50,000 will be required. I will be glad to receive the amounts promised by many individuals and congregations for the support of special missionaries in the West. Where it is not convenient to send the full amount at present, it will be of great service to receive a part of it. Many congregational and missionary Treasurers have missionary money on hand that has been collected during the last six or eight months. It will save interest to the Fund, and render unnecessary our borrowing so largely from the Banks if these Treasurers will kindly forward, unapportioned, whatever may now be in their hands. The money, meanwhile, can be used, and it can be apportioned to the several funds at the close of the year.

Yours, &c.,

ROBT. H. WARDEN.

Toronto 26th Aug. 1902.

Sparks From Other Anvils.

Michigan Presbyterian: For many of our undesirable actions we can offer no better excuse than to say that others do the same. We take low standards of life because we see others live on that kind of a plane. It is the poorest kind of an excuse. A thing is either right or wrong for us, it is not a question of what others do.

The Christian Intelligencer: Christianity does not come to any one asking him to strip his life of everything and make it bare and poor and hard and dark, like that of some shadow of a monk or hermit. It rather invites him to make his life rich in every worthy way he can,—in pleasure and strength and health, in skill and learning, in influence and friendship. If he has a talent, he is to make the very most of it he can. He is to make his life rich, only not for self, out for others, for fellowman and Christ and God.

The Lutheran Observer: Among the qualities that distinguish the successful preacher and pastor there are few that have more to do with his success than this perception of relative values. The work of the modern preacher has come to be wonderfully diversified. The multiplication of services, the complexity of church organization, the multifarious in which the energy of a Christian congregation seeks expression, and the many demands made upon the preacher by the community in which he lives for services of various sorts, together with the ever-present calls for pastoral work, make him a man of many affairs, and impose upon him the necessity of wise choices in the distribution of his time and strength. Manifestly he cannot respond to every appeal for his service, so that in making his response to them, and in apportioning his time among the various things that claim his attention, he must be guided by a sense of their relative importance.