

tion while we give a few shillings or pounds or dollars a year, which cost us little if any self-denial, and are sanctified by little prayer.

In 1 Sam. 30 : 24, which was the lamented "Hannington's text," David ordained that "as his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff ; they shall part alike." But manifestly they who were guarding the stuff were regarded as equally taking share in the battle, for they were doing their part to make the victory sure. (Compare Ps. 68 : 11-14.)

6. The last of these pattern features of a true missionary is *persistence*. "Having obtained help of God, I continue unto this day," etc. Paul had the rare grace of continuance.

Let us remember that this implies the acceptance of holy service as a habit of soul and life. No occasional, transient, sentimental, spasmodic activity supplies the conditions ; we must day by day, by God's help, continue our work and witness.

This is too important a matter to be lightly passed over. If we are ever to have a really advanced movement and permanent increase of missionary interest, cooperation and consecration, four conditions are absolutely necessary, each implying a definite habit on the part of the disciples.

(1) A habit of *knowing* about missions. Familiarity with the great facts of a world's need and the endeavor to meet it, with missionary history and biography, and constant, watchful interest in every movement in the world-wide campaign is a fundamental need. Facts are like fuel to the fire of true missionary zeal. The map of the world is the map of God's war, and the campaign should be traced and followed as any great conflict of one's own country with the foes of its peace and prosperity would be watched by a true patriot.

(2) A habit of *giving*. We must get a new conception of stewardship, learn to recognize all we have as God's, because we are His, and our giving must be as habitual as our praying, and as natural and necessary to true, holy living. "Mammon" has been worshiped, and it suggests Divine attributes ; omnipotence, by what money can accomplish ; omnipresence, by the fact that wherever our consecrated gifts go they represent us and multiply our personality in our activities ; and eternity, because the good our money does for God long survives us. Money is earthborn, but may be lifted to a Divine level by the holy "altar which sanctifies the gift," and the holy motive and spirit which separate it for God's use.

(3) We need a habit of *praying*. No motive power in church machinery is so neglected. It slumbers like an unused engine, which has only to be set running and connected with thousands of spindles to keep them all in motion. Prayer has turned every crisis of the kingdom. How long will it take us to learn that the shortest way to reach our fellow-man next door is by way of the throne of grace ? The whole history of missions is an argument and an illustration of the need and the power of united, believing prayer.