

deal of talk about the "sacred" and the "secular," as if preaching were sacred and ploughing secular. And this tends to perpetuate the false notion that world evangelization is committed to a special class, while the mass of people are to trouble themselves little about it. They may give small sums of money and wish well to the enterprise, but they have concerns of their own that are quite aside from this movement. Now all this is sadly wrong and calls for correction. The distinction between sacred and secular has well been called "a vicious dualism." "How hateful is that maxim which says," wrote Mr. Beecher, "Business is business, politics is politics, and religion is religion. Religion is the devotion of one's all to God; but some men devote business to the devil, and politics to the devil, and crowd religion into the cracks and crannies of time, and make it the hypocritical outpouring of their leisure and laziness." Ploughing is as sacred as preaching, and often more so. The question is not what are you doing, but are you doing what God has assigned you, and doing it from the right motive and to the best of your ability? If the ploughman ploughs that he may obtain what will enable him to assist in keeping up our college and supporting pastors and missionaries at home and missionaries and Bible translators abroad, who will say that he is doing what is a whit less important than what is done by an instructor or missionary? "How shall they preach, except they be sent?" Is our staff of missionaries in the Madras Presidency any more essential than the money-getters and givers in the home-land? Was William Carey any more needed than was Andrew Fuller? Rope-holders have scarcely begun to estimate their importance. "Go ye," are our marching orders. While all are to "go" by repeating, as far as possible; Christ's beneficent life in their own respective communities, and some are to "go" by journeying afar and there living, and otherwise telling, the gospel, many are to "go" by working to secure funds that preachers and teachers may be sustained. There should be the same motive in the heart and the same destination in the eye of both merchant and missionary. If the former, all intent upon seeing Christ's Kingdom established, gives gathered gold with this in view, he does what is as needful and honorable as that done by the latter. A great host must be in fields and offices, in shops and kitchens if a lesser host is to be wholly given up to pointing the wayward to the world's Redeemer. When those who move in what we are wont to call the humbler walks of life, duly appreciate the worth of their places in the one programme, appreciate what they can do for their Lord just where they are, and are led, as a result, to greater diligence and wiser outlay, and larger generosity, there will then be few who vainly cry, "Here am I send me." Poor Sarah Hosmer five times gave fifty dollars, earned in a factory, for support of five native preachers; and when sixty years of age, while living in an attic, took in sewing and contributed sufficient for the support of a sixth. Those not entirely employed, like pastors and missionaries, in directing sinners to the Saviour, are in the greatest danger of under-estimating their opportunities. That which is comparatively small is most likely to be tied up in a napkin and laid away.

It used to be the prayer, "Lord open doors into heathendom." God heard and answered. Then it came to be, "Lord raise up men who want to go afar with the message of Salvation." God heard and answered. Now the prayer is (and let all join in it quite fearless of consequences), "Lord may money-making talent be consecrated to the cause of Christ." And let all get about doing what they can to answer it themselves. As some one said a little ago, "Personal consecration is pure-and-all consecration." That more men and women are ready to go to the heathen than funds of Societies will permit of sending, shows that the rank and file are only partially devoted to the supreme object of living. To fall short of duty when confronted by a collection box is to make known that when the words, "Thy Kingdom come," are repeated, they issue not from the inmost heart. "Ye have robbed me in tithes and offerings." The clerk who embezzles and is captured goes to prison. And what of the employer who fares sumptuously every day, and doles out a comparative pittance to have the water of life conveyed to the perishing? Why he is a robber on a bigger scale. A policeman will be longer in getting around for him, but he will eventually be on hand and make no miss of it. Robbing of God brings punishment in our own souls. To personate a shining cherub in a play a boy was covered with gold leaf, and he died because the pores of his skin were closed. So goes the story. And this has given rise to the comment that many a one is now on the verge of spiritual death for an analogous reason. Retaining all our money for use upon ourselves we lose our breath. The poor will say "Amen" to this, no doubt, as they think of the rich. But let them take care that they be not equally guilty in the withholding of their littles. Why are Missionary Boards so straitened? Partly because those able to give much give little. But more because those able to give little give less than they should or give nothing. The aggregate is seriously affected by the reckoning of mites as unimportant. When all do their respective parts, whether small or great, do them as under the eye of Him who still sits over against the treasury, a new and grander era will dawn in Zion.

Once more: Sacrifices must be made by all, no matter what parts they take in the one enterprise. Some missionaries who labor in destitute regions must get along with very little, of course. They must make up their minds to endure hardness as good soldiers. And so must foreign ambassadors. Geddie and Paton must have terrible privations in the New Hebrides. Workers among Telugus must make sacrifices by dwelling in a trying climate, bereft of the advantages of a land where gospel light has long been shining. It goes without saying that missionaries must be a self-sacrificing class. But why missionaries any more than any others? We expect the Hindu to renounce caste, and we think he is doing quite the proper thing when he shows a liberality that exceeds ours. And all the while we cling to certain worldly ambitions, and reluctantly bestow our goods to feed the spiritually poor. We favor the propagation of a gospel

to which we refuse full conformity. No wonder Henry Richards said he would not like to have his Congo converts see the corrupt Christianity of England and America. Sarah Hosmer saw that the same law of love which bound the missionary, and bound the heathen convert in a far-away land, bound her in favored America, and that law she strove to keep. And not alone her own part did she seek to do, but she labored to make up as far as she could the deficiencies of others. A few at home and abroad are well-nigh crushed for the reason that many are at ease. It is high time for equalization, not only for the good of the cause at large but for the benefit of individuals in particular, whether their load is now too little or too much. While missionaries make the sacrifices peculiar to their situation, let their supporters in the home churches make their peculiar sacrifices also, remembering that cross-bearing is the law of discipleship for all times and all lands. The poor widow who lives in yonder street sins in spending her little all for jewelry, while her children starve. Christians sin in devoting too much money to things that are good, and too little to that which is the best. I sin when lavish in my home, and Telugu children, as dear to God as mine, cry out for Bread of Life, while I leave others to do their own duty and to add something more because of my neglect. Expenditure that would be proper if all were well provided for, is not only improper, but even criminal, in view of the spiritual poverty that oppresses so large a proportion of our race. Considerable is said about "the Lord's tenth," and certainly, as we have need of system in benevolence, adoption of this kindergarten method of ancient Jews is a long step in advance for many, and if generally followed, would fill depleted coffers; but we need chiefly to have the thought deeply imbedded in our souls, until it becomes a dominating force in all our activities, that God owns us and all we have to do with, owns the ten-tenths of everything, and that it can only be with loss to ourselves and others, that we, for any reason, get out, at any time, from under the sway of this conviction. Our money, be it little or much that we have, must be free to run whither it ought, else we ourselves know not gospel liberty in fullness and blessedness. The times when our purses open most readily are our answer to the question, "What think ye of Christ?"

The making of sacrifices for the glory of the Saviour should begin early. More effort in the past for the education of youth by literature and weekly envelope would have made a different state of affairs to-day; and if what has been too much neglected is now done, to-morrow will reap a harvest of blessing. An old person who was not taught to give in childhood will turn to the purse reluctantly and take little therefrom when the call is for gospel extension. It is all wrong for the head of the house to drop an envelope upon the plate for the whole family. As well expect him to do the praying for the whole rest. Giving is an act of worship, and children should bring offerings out of their own little possessions for early establishment of the idea that they are not their own, and that all their lives are to be used in making sacrifices for enthronement of Jesus in the hearts of men. We are all interested in what are largely invested in. The sickly child seems most beloved because there the mother has poured out most of her own life. None too often have we been told of the little girl who, when asked why she was going to a missionary meeting, replied that she was part of the concern. She had contributed a penny, and where she had put her treasure she had put her heart, so that her feet moved accordingly. In addressing young men the other day, Mr. Rockefeller showed the first ledger he kept while a poor young man just beginning business life in New York. He read various entries of small amounts for foreign missions and other objects of benevolence, and said in connection therewith what is worthy of note in view of his large gifts these recent years. "Those contributions," said he, "small as they were, brought me into direct contact with philanthropic work, and with the beneficial work and aims of religious institutions, and I have been helped thereby greatly all my life." Then he adds: "It is a mistake for a man who wishes for happiness and to help others, to think that he will wait until he has made a fortune before giving away money to deserving objects." We do well to accept this testimony. Luxurious living, supplemented by a legacy to missions when death cannot be persuaded to stay its stroke, must not be accounted beneficent. Priest and Levite cannot atone for neglect of the wounded by provision in their wills for wayfarers. Let us disburse our funds as we go along, according to the guidance which may be had daily from the great Proprietor himself. To do otherwise is to wrong the benighted, and to shut our own hearts against large incoming of God's light and peace.

Speaking of sacrifices always makes me think of David Livingstone. Out of southern Africa this hero pushed northward, westward, eastward, anxious to open up the interior to Christian missionaries, saying as he bravely threaded his way through jungles: "The end of the geographical feat is but the beginning of the enterprise." How many and how great were his perils! Long was he separated from Christian civilization and the dear companionship of those he loved, sometimes having no sort of communication for a considerable period with the Christian world. Few in any age have endured such privations as were his. But so slight did these all appear to him in comparison with what Christ suffered on his behalf that he would never apply the word sacrifice to anything he had done. May the God of all grace vouchsafe to us, we pray, such a view of what Christ passed through for our redemption, and awaken in us such fervency of affection for him, as will issue in complete devotion to his will. When thus we are set right at the fountain of our being, set right at the cost of attaining to an obedient spirit, our love will flow forth in abundant volume through all possible avenues, and after the very fullest giving of ourselves for the promotion of his glory, we will have regrets that we have not more to lay at the feet of him to whom we owe all the pure felicity of the present, and the sure, sweet hope of something far better in the new and sinless country to which he is taking us.

TRUST.

BY MRS. A. S. CHIPMAN.

Take the helm, Pilot—
Sufficient for me
To know Thy hand guides
My skiff o'er life's sea.

Hold Thy hand on the helm;
Let nothing prevail
To change the right course,
Tho' fiercest the gale.

Thy hand on the helm,
I fear not the strife;
The darkness of death
Gives the brightness of life.

The storm rages wildly;
The breakers are near;
Thy hand on the helm
I have nothing to fear.

The thunder's loud boom;
The lightning's fierce glare
Shows my boat treasure stripped,
My Pilot still there.

I rest tempest tossed—
O paradox sweet!
I rest in the tumult,
My face at His feet.

April 13.

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BOOK NOTICES.

Practical and social topics of great interest are discussed by Drs. Wayland Hoyt, J. H. W. Stuckenberg in the Homiletic Review for May. Dr. Edward Judson's paper on "The Institutional Church a Remedy for Social Alienation" is a valuable contribution to one of the burning questions of the day. The Review is a magazine of supplies for the leaders in the good fight of faith. Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. \$3.00 a year.

All who remember Mr. Stephen Bossal's brilliant services last winter as Cuban war correspondent of the New York Herald will be interested in his statement of "The Real Condition of Cuba To-day," which appears in the May Review of Reviews. This is the latest authentic summing-up of the Cuban situation that has been given to the press, and it should be read by all who care to know the facts—horrible as many of them are—connected with the heroic struggle for liberty which Gomez and his brave compatriots are making. Mr. Bossal's article gives us a realizing sense of the truth that we have an Armenia at our very doors.

The May number of McClure's Magazine is especially abundant and interesting in the matter of portraits of famous people. In illustration of a paper by Miss Tarbell on the remarkable work of G. C. Cox in photographic portraiture, there are truly speaking likenesses of Donald G. Mitchell ("Ik Marvel"), Walt Whitman, Eleanor Duse, Henry Ward Beecher, and others; and a series of life portraits of Daniel Webster exhibit that most august and impressive of great men at close intervals from middle life to the year of his death. Some of the Webster portraits have never before been published; and all have interesting histories, which are set forth in notes by Mr. Charles Henry Hart.

The June Magazine Number of The Outlook will be also the annual Recreation Number. Its chief literary and illustrated feature will be a group of out-of-door articles having the general title "Country Roads and Inland Waters." These articles will talk entertainingly and with practical hints, about the pleasure of taking a quiet vacation outing, away from noisy trains and crowded resorts, in various ways—on the bicycle, on foot, in carriage or wagon, in houseboat, on horseback, in canoe or fishing-boat, or by simple camping in the woods. A large number of pictures will give charming glimpses of delightful country roads and mountain, lake and river scenes, and will show attractively the possibilities of the outings described. A special and appropriate cover design will add to the beauty of the number. Pleasure-seekers and travellers will find much in this number to especially interest them. \$3 a year. The Outlook Company, 13 Astor Place, New York.

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Charles Salaman, the oldest living musical composer in England, now in his eighty-third year, has been continuously before the public for sixty-eight years. He remembers the tolling of the bells for the death of George III. He was present at the coronation of William IV and Queen Caroline, and he was a lad of sixteen when he travelled with Charles Keen to Stratford-on-Avon to be present at the third Shakespeare jubilee. He knew Mendelssohn, to whom he was introduced by Attwood, the organist of St. Paul's. He used to play duets with Liszt at his father's house in 1827. Schumann, Hummel, Moscheles, Meyerbeer, Spohr, Thalberg, Wagner, Heller, Balfe, Wallace, Bishop, Czerny, John Barnett, Sterndale Bennett, Verdi and Gounon were all his personal acquaintances. He played at Munich in 1838 before the old King of Bavaria. He still preserves some German words which Mozart's widow wrote for him when he visited the venerable old lady at Salzburg.