

has a certain number of members to canvass and look after, thus securing the pledge of every member if possible.

Each member's name is written on a stub and a copy of the pledge (with the blanks filled in) torn off and given to him; this he is asked to put in the Bible he reads daily, where it will daily call for fulfilment. He is also asked to pay each month the amount of his weekly subscriptions to the Superintendent of the Missionary Department, who holds the collector's book, or to someone appointed for this purpose. If there is any mistake or neglect on the part of a member, it is referred to the committeeman on whose list his name appears.

The total amount collected is sent every three months (quarterly) to the Treasurer of the District Epworth League where it is organized. Where the District Epworth League is not organized the amount is handed to the pastor in charge. The District Epworth League Treasurer or pastor in charge sends the amount to Dr. Sutherland, General Secretary-Treasurer of the General Board of Missions of the Methodist Church, where it is funded for the purpose specified.

The Fulton Plan.

REV. WRAY R. SMITH.

NOBODY doubts there being sufficient wealth in the world to carry out God's plans, if only we can relieve its congestion, and promote its normal circulation through all the arteries of our consecrated energies.

One of the many plans for scattering this congestion into a healthy circulation is the "Fulton plan," two cents a week for missions—which is practically a new name for the "Blake system" in operation in the Sunday Schools of English Methodism, more than three decades ago. But why two cents a week? I know not, unless it be to imitate (numerically at least) the pace in the procession set by the widow woman nineteen centuries ago.

1. It is systematic giving. Apostolic in principle it has credentials beyond the Episcopacy, yea, before Jacob's grandfather turned over a tenth of the spoils of battle to the Lord's priests. It is a kind of sieve, for sifting out the chaff of mere impulse. In other words impulse is a freshet, intermittent, powerful for brief periods. Systematic giving is the broad deep perennial-fed stream, in steady flow, running the machinery in the mills on its banks during the whole cycle of the year. The one depends on the feelings, the emotions, the other on thought, on intelligent conviction.

2. It has a training power, yes, a cumulative power. It teaches us to do regularly everything we attempt in life. Nature works by this law. The snow falls in flakes, the rain in drops, the sunshine radiates in rays, the seasons move step by step in their march round the sun. It must be so to secure success in religious life and duty.

3. It recognizes divine ownership and human stewardship. The Fatherhood of God and the brotherhood of man. One of Wesley's preachers, pinched with poverty on a hard field, wrote to him for assistance. Wesley replied quoting the text, "Do good and dwell in the land, and verily thou shalt be fed," enclosing with it a bank-note. The brother replied in thankful strains, saying he had never before seen such valuable expository notes on the passage. Of the prayer, "Our Father," "Thy kingdom come; thy will be done," the "Fulton plan" in operation is a good exposition.

4. That the best way to raise money for religious purposes is to give it out and out instead of seeking to raise

it by proxy, indirect or circuitous methods. Systematic giving means systematic obedience; systematic obedience means systematic blessing.

The Lord gave the Israelites specific directions for carrying the ark. Why to be *carried* by the Levites? When it fell into the hands of the idolaters, the Philistines, they built a cart and placed it thereon to be drawn. Then afterwards when it had returned, David would have it moved from Kirjath-jearim. Following heathen example he built a cart for the same purpose, reasoning, why carry what oxen can draw. The result was, you remember, the vehicle being unsteady the ark was likely to fall over. The Church to-day is in the same succession trying to draw the ark in carts instead of bearing it on her own shoulders, as witness, fairs, bazaars, shadow socials, improper exhibitions and other and sundry devices for getting money "by hook or crook." Perhaps as true a rendering of the old saw would be, "hooking it by crooked ways." Why, even Abraham in his *city* refused to accept wealth from the world, in the person of the King of Sodom, least he should be under obligation to him, saying, "I will not take anything, not even a thread or a shoe latchet." Surely in this year of grace it is not necessary to go to the world for strings even to tie the sandals of those who march "Into the wilderness and solitary places" in fulfilment of the great commission, "Go ye unto all, etc." Oh, no! Better go by the "Fulton plan," systematic giving, or better yet, by the Pauline plan, "Systematic and proportionate giving." (See 1. Cor. xvi. 2.)

5. It makes each one his own executor, to plan and direct his gifts while living, realizing his indebtedness to God and humanity at least fifty-two times a year. He becomes a missionary to give, not a miser to hoard, then robbing his expectant heirs at the close of his life's day, by taking a sudden fit of philanthropy and dying of enlargement of the heart.

Students' Missionary Campaign.

A PLAN BY WHICH EVERY HOME DISTRICT MAY BE REPRESENTED IN THE FOREIGN FIELD BY ITS OWN MISSIONARY.

TWO facts are patent to every student of missions: *First*, that the members of our Leagues are ready to do their duty toward world-wide evangelization. They await a knowledge of the facts concerning missions to fire their enthusiasm and definite plans to direct their energies. Meanwhile much aimless work is undertaken and producing inadequate results. Funds freely contributed for missions are very often directed out of the proper channels and handed over by young people's societies for undenominational schemes. *Secondly*, that the home constituency is not worked to the best advantage. Here are needed a better system and more approved methods.

A careful study of present missionary activity reveals a strong tendency toward the *individualistic* idea. The many who must necessarily remain at home loyally supporting by prayer and money the workers in the foreign field prefer to centre personal interest in individuals. This individual interest need not in any way interfere with the larger interests of our missionary organizations.

We are not arguing that this is a hopeful sign, but simply directing attention to a fact that we have too long overlooked. We disregard it longer, only to our disadvantage, for this individualistic idea is manifest on every hand. It