

ment for heaven. Every word spoken for him here will echo there. A precious encouragement is this for faithful parents, and Sunday-school teachers, and city missionaries, and the whole army of hard toilers in the service of the best of Masters. Do you sometimes get discouraged, my brother, because you do not see more immediate results of your efforts? Don't worry. You are responsible for doing your whole duty; God is responsible for results. His "reward is with him" to give to every servant according as his work shall be.

It goes without saying that, as they who turn many to righteousness will shine as stars in that celestial firmament, there are some favored servants of Jesus who will come into magnificent inheritance in heaven. We can imagine Robert Raikes surrounded by a multitude of those who were the spiritual trophies of his Sunday-schools, and Spurgeon welcomed by the happy souls whom he led to Jesus, and our own Moody finding his heaven all the more joyous for the number of those whom his untiring labors won to the life everlasting. Consecrated talents will then blaze as crowns of rejoicing. What an inducement is this to every young man and woman who is raising the question: How shall I employ my brains, my culture, or my money, to the best advantage? Even one talent, if not hidden or wasted, shall make some very humble Christian rich and radiant when they come into their heavenly inheritance.

In these days, and especially in our own country, there is an astonishing increase of men of immense wealth; the word "million" is almost as common as the word "thousands" was in the days of my childhood. Haste to be rich is the prevailing mania; yet only a very, very small proportion of all the most eager seekers after wealth will never attain it. But every one of my readers may become "rich toward God." The secret of it is to get by giving. This is the true paradox in the economy of grace. He that refuses to give his whole heart to Christ is doomed to perish without Christ. He that saves for self, only loses; he that loses for Christ's sake is sure to save. Would you secure treasures in heaven? Then learn to give, and give bountifully. God loveth the cheerful giver. This is not to be limited to gifts of the purse; for the offerings of silver and gold are only a part of what our Master has a right to.

If you have the heart to pray, give your prayers; answered prayers will be a part of your heavenly inheritance. You that have acquired wisdom and experience, give your counsels to those that need them. Give your personal labors for Christ and the salvation of souls; no wealthy Christian ought to compound with his Master by drawing a bank check in lieu of Christian work. Those who have not much money, or counsel, or Christian work to bestow, can afford the blessing of godly living and a holy example. And so a Christly life may be a constant expenditure; even as the noontide sun overflows his golden urn of radiance, and is none the poorer in warmth and brightness.

Such a life is a constant accumulation of heavenly treasures. It is a laying-out here for Christ, and a laying-up yonder. Every good deed is recorded; every victory over sin has its crown; every service for our Lord is remembered; for he hath said, "the reward is with Me to give to everyone as his work shall be." Labor on, pray on, suffer on, battle on, O faithful servant of the crucified Jesus! Every day will add to your treasures in heaven, and so shall you be made meet to be partakers of the glorious inheritance of the saints in light.—Baptist Commonwealth.

Those Millions for Missions.

BY A. L. VAIL.

There is peril in putting forward the thought, however true in itself, that men wise in investments might support missions on account of the material benefits resulting, especially to the givers, in the evoking of markets for the products of civilization. Far better the master of millions keep his millions than give them for material or selfish considerations, for such motive would bring a degradation or devitalization more disastrous than poverty. But as one observes the immense movement of money into education, and certain forms of church work and charity at home, and the contemporary stagnation of contributions to missions, the wonder grows that the latter so impressively fails to keep pace with the former, so falls to enlarge with any respectable approach to comparison with it. Why is it that during the past decade, while the giving to education under Christian auspices has greatly increased, there has been almost no parallel increase in gifts toward the evangelization of the world? We have become accustomed to great sums from the wealthy, as well as widespread and enthusiastic movements among those less prospered financially, for the promotion of secular education in many forms; would we not be startled if something similar would appear in mission giving? It certainly has not appeared so far, and it is doubtful whether any ordinary sight discovers it on the horizon. This applies equally to the millionaires and the millions of our people; neither one produces the "millions for missions" that

might easily be produced. And this is not because our leaders in missions have failed in inculcation or exhortation or solicitation. They have been very diligent in all these fields, especially so. They have used conventions and commissions and other appropriate instrumentalities, but the results have not been strikingly satisfactory anywhere.

The truth is that the lower uses of Christian money have come to the front, which involves that the minor motives and inferior enthusiasms of the Christian life have dominated. It seems to me that here we come on the key to the problem. There has been a letting down, if not a breaking down, of the motive in giving. To search the causes of this would carry us too far; it would carry us into the fields of the materializing and secularizing of our religious life, of the damage to our spiritual conceptions from this source as well as from the assaults on the Scriptures and criticisms on Christianity in many ways, which have wrought disaster in the faith of the churches, faith in both senses of the word, the things believed and the belief in them. We are being swept by a flood of low ideals in the spiritual life, concerning sin in heathenism as well as civilization and the essentialness of the gospel as atonement and righteousness, and concerning the supremacy of the commands of Christ in all things. We are saturated with a diluted universalism, as a part of the saturation of us with promiscuous skepticism. The "new theology," whatever it is, either as a phantom or a force, has brought us enlargement of heart into universal fatherhood and its corollaries, which has in turn induced weakness of heart toward the powers and the promises of God and those conceptions of obligation and opportunity out of which alone, the large devotion of ourselves and our money to the enduring and exalted can come. And so we have dropped, more or less, enough to command attention as an explanation, from spirituality to morality, in our practically fundamental conceptions of Christianity, from prayer to applause in our assemblies, from Christian evangelism to civilized culture in our idea of human need, and so from missions to education and charities in our giving. This applies to the multitude as well as to the millionaires, because the multitude follows the millionaires, in giving as in other things; the wealthy have set the fashion for givers on the lower levels and the people of less means have followed here as elsewhere.

The above is not a tirade. It is an attempt to suggest something of the explanation of the failure of the giving for missions to keep pace with other kinds of Christian giving. It does not assume to explain everything, but it does propose to work among the roots of the problem. It is maintained distinctly that those things do not voice the first demand on Christian resources. The first duty of the church and the Christian is to proclaim the gospel and plant the church where they are not to minister to men, not in their physical or in intellectual lives, but in the spiritual lives, and the church or the Christian that makes these lower plans of human need the highways of his devotion, in money as in other things, is not on the highway of the Lord.—Standard.

Report of Committee on Denominational Finances.

Your Committee to consider how best the income for denominational work may be increased have to report:

1. That in order to have a healthy and continuous increase of funds for the Lord's work, there must be a faithful and continuous training of the membership of our churches in the duty and privilege of Christian beneficence. The churches must be brought to see that the gathering of funds for this work is one of the things they cannot neglect, or perform in a half-hearted way, without being unfaithful to him who commands his followers to make disciples of all the nations.

The developing of this spirit of beneficence, and the bringing of the churches to the faithful performance of their duty in the gathering of these funds, devolve upon the pastors, who should be encouraged and sustained in this work by all who desire the advent of the Redeemer's kingdom.

Your committee are of the opinion that, if all our pastors would faithfully seek to lead their churches in the way indicated, there would at once be an increase of twenty-five to fifty per cent. in the amount of our contributions for denominational work.

2. That, in order to have a healthy and continuous increase in the funds for our work, each church must have some plan, by which, at regular and frequent intervals, the money may be gathered. Your committee recommend the following as suitable plans:—

- (1). The "Convention Plan" so called, which has been followed by a large number of our churches for many years;

- (2). The "wheel plan" so called, which is in operation in some of the Western States.

The difference between these plans is that by the Convention plan the offering is taken for all the objects to gether and divided according to the scale, giving a percentage to each object. By the "wheel plan" each ob-

ject is presented separately and the offering taken at that time is devoted to that object.

But the mere adoption of a plan will not of itself bring in the money. The plan must be kept in continuous operation. Where the Convention Fund is adopted, the envelopes for the gathering of these funds should be used, and an earnest effort made to secure an offering from each member at least once in three months.

As an agency outside of the churches for assisting in this work, your committee recommend the appointment of a Treasurer for each Province, with each of whom shall be associated two other brethren, thus making a finance committee of three for each province,—the work of this committee to be:—(1) the apportioning among the churches of the amounts assigned to each Association; (2) the arranging for the time of presenting the different objects in the churches that adopt the wheel plan; and (3) to endeavor by all proper means to secure from the churches the amounts assigned to them.

[Adopted by Convention, August 26, 1902.]

Yours sincerely,

HERBERT C. CRRER.

The Presence of Jesus.

Has Jesus Christ his right place with us? Has he his right place in our hearts? Are you thinking about Jesus Christ now? Have we brought every one of our thoughts into captivity to his obedience? The Psalmist says of one, "God is not in all his thoughts." Possibly he means that God is not in any of his thoughts; possibly he means that God is not, as he should be, in every one of his thoughts. There is a little lad who is more than all the world to me, and now and then he looks up and he pleadingly says, "Father, won't you look at me, please?" It is just the child's desire to be sure of companionship and thought. We are always willing to make those we love the objects of our thought. Is that loved one out of your thought one moment of the day? Christ is. But for what else were memory and imagination given us but that Christ should never be absent from our thought, that we might keep the words that he spoke, the deeds that he did, his loving ways with the little children, and the power, the gentleness of his look, the kindness of his heart, as an ever-living presence in ourselves.—Robert E. Speer.

The Untouched Page.

It was a quaint fancy of certain early modern philosophers to think of the child's mind as if it were a clear tablet, as yet untouched by the stylus of the writer. We smile now at the use of such language in the name of philosophy; but we need not forget that there is a truth beneath the figure, after all. How many things, never to be effaced, are written upon the white tablet of the child's mind, by mother and teacher, before that child is seven years old. Much of what is written in after years upon that tablet will be as that which is written upon the shifting sand; but these first writings will never be wholly obliterated. How important, then, is it that mother and teacher should see that the pure white tablet be covered in these early years with God's teachings for human life; that all the empty space be filled with lessons of love, faith and purity. Happy the child whose mind is thus preoccupied by the good. Humanly speaking, there is no better preparation for the building of a noble Christian life than right foundations laid thus early by Christian mother and Christian teacher.—Sunday School Times.

Are You Becoming Better?

Is life decreasing or increasing? Is it growing richer or poorer? The ordinary cheap philosophies assume that life is like a fire which speedily reaches the fullness of its heat and then fades and fades till it goes out. The high philosophy which gets its light from God believes that life, as it moves deeper and deeper into God must move from richness unto richness always. * * * All that we believe is but the promise of the perfect faith. All that we do is great with its anticipation of the complete obedience. All that we are but gives us suggestions of the richness which our being will attain.

Those moments make our real, effective, enthusiastic life. They create the fulfilment of their own hopes and dreams. Oh, cherish them! Oh, believe that no man lives at his best to whom life is not becoming better and better, always aware of greater and greater forces, capable of diviner and diviner deeds and joys!—Phillips Brooks.

Humility is the charm of goodness and the badge of greatness. Being rather than seeming to be and serving rather than demanding, these are its elements. Christ was meek and lowly in heart, yet his lowliness never was littleness, and his meekness was never of the mushy kind. Humility does not take on the cringing flabbiness of the Urali Heep sort, nor does it get its reputation by calling attention to itself. Humility gets its star in Christ life, and gets its crown in Christlikeness. Esteeming self at God's measure rather than our own false standard, is the true path to humility. Esteeming others at a higher rate than our selfish hearts prompt, is a sure way to attain unto this grace.—Sel.