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MISSIONARY MONEY—QUALITY AND QUANTITY.

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“Not more men merely, but *more man*” is the way a thoughtful writer puts it, in speaking of the needs of the field. By this language it was evidently intended to discriminate between quantity and quality in Christian laborers. Has it ever occurred to us to make a similar discrimination in missionary contributions? “Show me the tribute money” is the word of our Lord, as He points to what has been gathered in the boxes. “Whose image and superscription is this?” is His pressing question, as He inspects our gifts. Is it enough that we are able to answer, “Caesar’s?” In other words, is hard cash the only requirement of our missionary treasuries? I contend not. There is money *and* money; and it is perfectly certain that coins of exactly the same denomination may differ a million per cent in evangelical value, according as they bear only Caesar’s image, or with that also the image and superscription of Christ.* More consecrated money—money which has passed through the mint of prayer and faith and self-denial for the Lord’s sake—is the greatest demand of our time. Does any one doubt that the two mites of that “certain poor widow” have brought a perpetual revenue into the Lord’s treasury through the centuries, and are still yielding a large income to the Church? Christ must have computed the spiritual interest of her gift when He said: “She hath cast in more than they all.” In her offering there was sincere and whole-hearted consecration. She gave her all when she might have given a generous proportion—two mites, when she could have done her duty in giving but one. “By the divided state of her purse,” says one, “she showed the undivided state of her heart.” Her small gift, because representing entire consecration, has been reaping compound interest throughout the centuries, till it has become the greatest of which we know. It is not a bare question of pounds, shillings, and pence, therefore, with which we have to deal in getting funds for missions, but of securing gifts which are quoted at par value in the exchange of heaven. “*Cornelius, thy prayers and thine alms are come up for a memorial before God*” (Acts 10:4). Do we believe that the alms would have come up without the prayers to wing them? Gold

* “By doing good with his money a man, as it were, stamps the image of God upon it, and makes it pass current for the merchandise of heaven.”—*Lord St. Gregory*.