

Sample Copy.

5¢

N.

*Student & Volunteer
Work*

THE
OPPORTUNITY OF THE HOUR
OR
CHRISTIAN STEWARDSHIP

G. S. Cady



Student Volunteer Series, No. 11.

THE
OPPORTUNITY OF THE HOUR
OR
CHRISTIAN STEWARDSHIP

BY
GEORGE SHERWOOD EDDY

NEW YORK
The Student Volunteer Movement for Foreign
Missions
1898



THE OPPORTUNITY OF THE HOUR

OR

CHRISTIAN STEWARDSHIP

I. THE TEACHING OF THE WORD OF GOD REGARDING STEWARDSHIP

I. The Teaching of the Old Testament: Stewardship recognized in the Tithe.

"In the beginning God created the heaven and the earth." The whole world was His by creation and He never transferred it to man. What have we that is ours? Money? "The silver is *mine*, and the gold is *mine*, saith the Lord." Lands? "The land shall not be sold in perpetuity; for the land is *mine*, for ye are strangers and sojourners with me." Possessions? "Whatsoever is under the whole heaven is *mine*." But did not we earn the wealth? "It is He that giveth the power to get wealth." But my life? "All souls are *mine*"—Yea "the world is mine and the fulness thereof."

From the beginning men have recognized their obligations to God. The first recorded act of Cain and Abel was to bring an offering unto the Lord of the grain from God's field and the firstlings of His flock. Abraham "gave a tenth of all." Because Jacob recognized God as the giver of all his possessions, he said, "I will surely give the tenth unto Thee." God incorporated this already recognized principle in His law. The first tenth of all their increase was for Him. It was not to be given as a *gift*—"The tithe *is* the Lord's." If anything was kept back it had not only to be made up, but "a fifth part added thereto." The years of past neglect were to be redeemed at compound interest!

Upon the offering of the tithe blessings and prosperity were distinctly promised and strikingly fulfilled in Israel's history. When the tithes were withheld, religion waned and poverty and captivity fell like a blight. Through a thousand years of a nation's history the painful lesson was taught that God gives wealth and He must be first honored in its expenditure. Yet in

the added light of the New Testament the Church has largely lost the consciousness of her stewardship. She has fallen below even the Jewish low-water mark of a single tithe.

The rugged words of Deuteronomy need to be boldly re-echoed in our own day: "Beware lest when thou hast built goodly houses; and when thy silver and thy gold is multiplied, then thine heart be lifted up and thou forget the Lord thy God, and say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth." (Deut. 8: 11-20.)

Are we in sentiment or in fact God's stewards? If you had a clerk or manager or steward to whom you entrusted your estate during your absence, with plain and repeated directions that, though he was to get his living out of it, he was not to lay up money for himself, but was to use it for your children and for advancing your work: if you found upon return that he had neglected your interests and your children, and had transferred to his own bank

account what he had not spent upon himself and his own family—what would you call this? *You* would call it robbery. What does God call it? “Ye rob me, even this whole nation. Bring ye the whole tithe into the storehouse, * * * and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” (Mal. 3:9-10.)

If we have not an overflowing blessing in our lives the reason may not be very far to seek. In the light of Christ’s teaching however, the “whole tithe” for us may be more than the tenth. Jacob had no church to support, and the Jews no world to evangelize.

II. The Teaching of Jesus Christ:

The whole Stewardship wholly used for God.

THE SERMON ON THE MOUNT:—*Forbidding selfish accumulation.* (Matt. 6: 19-34.) “Lay not up for yourselves treasures upon the earth.” “But seek ye first His Kingdom, and His righteousness; and all these things shall be added unto

you." Let us thoughtfully ponder each priceless word, for the teaching of Christ reveals the very mind of God regarding our stewardship. Jesus here teaches that the accumulation of wealth for *ourselves* is both dangerous and unnecessary; dangerous, because it tends to become our master and divorce us from God; unnecessary, because our own need does not require it.

THE FOOLISH RICH MAN:—*The folly of selfish accumulation.* (Luke 12:13-40.) "I will pull down my barns and build greater."

"Sell that ye have, and give alms."

The rich man's only recorded sin is that of making a fortune for himself, instead of using his wealth for God. But in living for himself he had lost his soul. He had said he would increase and keep. Christ bids us decrease and give. We are not of this world, and our wealth must be converted into a letter of credit on the next. We are to transfer our wealth to heaven by giving it to the needy on earth.

THE UNRIGHTEOUS STEWARD:—*The eternal significance of our stewardship.* (Luke 16:1-14.) "I say unto you, Make to

yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. * * * If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in *that which is another's*, who will give you that which is your own?"

On finding the stewardship is to be taken from him the unrighteous steward makes the most of his position while it remains, to help him when it shall have been taken away. He is not commended for doing "*well*" for his master, but because he had done "*wisely* for himself." Christ uses him as an example in only one respect. He seems to say "Be at least wise enough to use your stewardship for your own eternal interests, to gain you heaven and not to lose it. Even men of the world are not so blind for they use their money for their own best advantage."

THE RICH MAN AND LAZARUS:—*The terrible consequences of a selfish stewardship.* (Luke 16:19-31.) While the parable of the Foolish Rich Man showed the

steward's relation to God, this parable shows his relation to his fellowman. The rich man's only apparent sin was that he had "fared sumptuously" without regard to the poor brother at his gate. This neglected stewardship seals his destiny.

Information and communication have today placed the heathen at our very gate in all their poverty and corruption of sin; starving for want of the crumbs of the bread of life that fall from our table. We may disclaim that we are our brother's keeper, but to deny his brotherhood denies God's fatherhood. To disown our stewardship is to disinherit ourselves of the eternal riches. While the world lasts the rich are bound to the needy by fetters of obligation that cannot be broken till the word of God pronounces the "great gulf fixed."

THE RICH YOUNG RULER:—*All must be surrendered to God.* (Luke 18:18-25.) When Christ makes the real test of the young man's devotion to God in asking him to sell all that he has, he hangs his head and counts the cost. On the one side, multitudes blessed, treasure for him-

self in heaven, personal fellowship with Jesus on earth: on the other side, his money and himself. He turns away, for his *heart* is in his possessions, not in God. And Christ says to the multitude, "It is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the Kingdom of God!" And why? Unless our possessions are used solely for Him, their very retention and accumulation in the face of the world's need, shows our heart to be in them. Christ plainly reveals the only condition upon which He will save rich or poor—the surrender of all to Him. "Whosoever he be of you that renounceth not all that he hath, he cannot be my disciple."

SUMMARY OF CHRIST'S TEACHING:—Space has permitted only brief reference to a few typical passages. Yet even in these Christ has shown the relation of our stewardship to this life and the next, to God and our fellowman, and to our own destiny. All are summed up in the idea of the Kingdom, in advancing which money finds its highest service and its truest end.

Christ never once suggests the tithe for us. It has gone with the Law. He discloses the great underlying principle which the tithe partially revealed—*The whole stewardship wholly used for God.*

He leaves it for us to determine by the guidance of the Spirit how the principle shall be applied to our own circumstances. While it precludes accumulation for *self*, it does not forbid the legitimate increase of capital required in a prosperous business, provided it be in the full assurance that it is God's will, and that its income shall be devoted to the interests of God's Kingdom. The danger is only, that in its increase it shall become our master, and that we shall quiet our consciences by promise of larger future giving, because we are really unwilling to give what we should now. If unwilling to give now, we shall be far more so when we are richer, for "only constant giving keeps the soul from shrinkage."

Is God permitted to do His will in our stewardship? Can we claim that we have surrendered ourselves to Him, if we withhold our possessions, which, as the means

of self-gratification, represent the very essence of self? "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven."

III. The Teaching of the Apostles:

Showing how the Stewardship is to be administered.

In applying the principles of Christ to the churches Paul settles upon a *method* of giving which he had successfully inaugurated through Galatia, enjoins upon the church at Corinth, and, through his epistle, to the Christians of all time. "As I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." (1 Cor. 16:1, 2.) Divested of the local conditions we find here two underlying principles applicable to all times—those of systematic and proportionate giving.

I. **SYSTEMATIC GIVING** is giving according to a method instead of from impulse, constantly instead of occasionally. Our circumstances will determine whether

we shall actually lay aside the money upon the first day of the week, or month, or quarter, or whether we shall open an account in our books. In any event to have an account or fund separated for God's use and administered as a trust. We may pause to notice two reasons why it is the best way of giving.

It yields larger returns. Drawing steadily from an entire income will yield more than emptying an unprepared pocket-book. If your book keeper made entries in your books when he "felt like it," or if he put money in your cash drawer only when "specially appealed to," your treasury would get very low. So does God's treasury. If your cook made no provision for your meals and only served them when she "happened to think of it," you would soon starve. That is what the people do who depend upon careless givers for the bread of life.

It sanctifies the whole round of life. Giving systematically we escape the strain of having to decide each time between desire and duty. We are not hardened by repeated refusals. We decide alone with

God and then place the money as He leads us. A man is now doing business for God. He is working that he "may have whereof to give." A new motive has come into his life. Giving becomes a passion. His interests are widened from the petty sphere of his own business to the mighty concerns of the Kingdom of God, Giving becomes worship. He will follow it with prayer. He now "gives himself with his alms" and his sympathy reaches out into all the world.

Thank God there are such men. We know of one man in the East whose work is stimulated by the thought that his toil sustains eight missionaries. A firm in the West has increased its business four hundred per cent. since it began tithing its profits, apart from the personal giving of its members. A dozen missionaries are supported from a third of the profits of still another firm whose business has tripled in the midst of hard times. "*Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty.*"

2. PROPORTIONATE GIVING is giving

a definite proportion of one's income instead of a chance or undefined sum. It is giving according to the measure of one's ability, rather than at the dictate of his inclination. "Every man shall give as he is able, according to the blessing of the Lord thy God." The proportion should be determined thoughtfully and prayerfully alone with God, asking, not what proportion shall we give to God, but what proportion would *He* have us keep for our own needs.

Like the Pharisees of our Lord's time we may have even looked complacently on having fulfilled the letter by giving a tenth, yet have forgotten to "show mercy" with the other nine-tenths, to thousands in desperate need. For whose is this nine-tenths? By paying God a tenth do we earn the right to do what we please with the rest?

But where will all this end, and where are we to draw the line for ourselves? Paul does not leave us in the dark. He gives us a principle, which is the supreme test of our stewardship, by which we can determine what proportion to give, and how to spend every penny.

3. THE FINAL TEST OF OUR STEWARDSHIP:—"Whether therefore ye eat, or drink, or *whatsoever ye do, do all to the glory of God*, * * * even as I also, * * * not seeking mine own profit, but the profit of the many *that they may be saved*." Josiah Strong well applies this principle to our own day in the matter of expenditure. "All the money which will yield a larger return of usefulness in the world, of greater good to the Kingdom, by being spent on ourselves or family than by being applied otherwise, is used for the glory of God, and is better spent than it would have been if given to missions. And whatever money is spent on self that would have yielded larger returns of usefulness if applied otherwise is misapplied; and if it has been done intelligently it is a case of embezzlement!" "What is needed is not merely an increased giving, but a radically different conception of our relations to our possessions." The spirit of our giving has become one of compromise instead of sacrifice.

We are to "*do all to the glory of God*." Every ten cent piece represents ten units of opportunity and responsibility. It will

buy a cigar, or preach the gospel for a whole day through native lips. A dollar will furnish an evening's amusement or it will keep a boy in a mission day-school for twelve months. Thirty dollars will send a native pastor through villages that have never heard the gospel, for a whole year. With such possibilities in money how can we waste even a penny?

Testing our stewardship on the principle of doing all to God's glory let us make a trial balance while we are still in possession here on earth. Suppose we take time to make an estimate of the items of our expenditure on paper, and note the annual cost of our necessities and of our luxuries. Let us add the amount we spent in advancing the Kingdom of God, and see what per cent. it is of our income. When we have finished the list let us honestly ask ourselves if we have spent all with the thought of glorifying Him, and if we could hand over the account to our Master without shame, confident of His "Well done, good and faithful servant."

Perhaps some things on our list look doubtful. We seem to have a right to

them yet they make us feel a little uncomfortable. Have we not a right of self-development? Surely God intended that we should beautify our lives with "whatsoever things are lovely." Doubtless if all gave as they should for the Kingdom, each would have enough left for the amenities of life, but when most fail to do their share those who would glorify God and meet their increased responsibility, under these strained conditions, must forego what would otherwise be their right.

The Bible does not forbid the enjoyment of God's gifts, but it shows us a yet more excellent way. The right of possession is transcended by the privilege of sacrifice. Our right gives way to God's glory. Christ had a right to enjoy heaven but He left it to bring others there. The very apostle who says we may enjoy God's gifts, speaks of himself as poor, in hunger and thirst, in cold and nakedness, suffering hardship "that they also might obtain the salvation which is in Christ Jesus." "He that loveth his life loseth it; and he that hateth his life in *this* world shall keep it unto life eternal."

"The power of money is something awful." It is the stored up energy of human toil and can be converted again into action in the work of many men. It can stretch out its arms of power around the world, and send light to the most remote and destitute. If now this vast potency for good be kept for self, when it might have been the means of bringing salvation to thousands, we can know the very words we shall hear before the throne of God, "Inasmuch as ye did it not unto one of these least, ye did it not unto me." (Matt. 25:45.)

To have lived in such an infinite opportunity for doing good and to have trifled with the trust makes God's words terrible against riches wrongly used: "Their rust" (that is the evidence of the coin's disuse in God's service) "shall be for a testimony against you and shall eat your flesh as fire." "Ye have lived delicately on the earth, and taken *your pleasure*; ye have nourished your hearts *in a day of slaughter*."

After tracing from the first verse of Genesis to the last page of Malachi the truth that all belongs to God; after Christ's

repeated commands that all should be used for Him; after the clear teaching of the apostles that we should "do *all* to the glory of God," our risen Lord yet speaks again from heaven itself, as though in final pleading with His people. (Rev. 3:17:22.)

"Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked: * * * be zealous therefore, and repent. *Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. * * * He that hath an ear, let him hear.*"

II. THE CHURCH'S USE AND ABUSE OF THE STEWARDSHIP

I. The Abuse of the Stewardship.

The church as a whole, including all denominations in this country, gives less for the cause of the evangelization of the rest of the world, than is expended in idolatrous worship at a single heathen

shrine in India—that of the Goddess of Cruelty. Meanwhile, Christians “lay up” annually nearly one hundred times the amount they give to foreign missions, above all their comforts and luxuries.

Contrasted with expenditures for other things we find that the women of the country spend far more for artificial flowers or for kid gloves than does the church for missions; while Christian women, if they spend but half as much as women of the world for jewelry, yet spend ten times as much for that article as they do for the conversion of the heathen. Many times as much money was puffed away in tobacco smoke by the men of the country *last year*, as the Christians of the United States have given in *a century* to evangelize the rest of the world. The church and the world alike spend money for what they truly care. In a year when eighteen thousand dollars is spent for the racing of a crew, a hundred and fifty thousand in connection with a single football game, seventy thousand for a banquet, and six hundred thousand dollars for a wedding, our Mission Boards are left groaning under heavy debt,

while the private wealth of Christians steadily increases.

When we come to examine our giving by churches we find over a thousand, in each of the twelve leading denominations, that give nothing for foreign missions. We are reminded of one church whose printed programs cost more than they gave to this great cause; of another which spent twenty times as much for its choir as for missions; and of still another church, doing comparatively little for missions, whose soprano cost enough to have supported two missionaries and a hundred native preachers on the foreign field. Such instances might be multiplied by the hundred, but they are too familiar to need further illustration.

When we consider our giving as individuals we find that for the conversion of every one in this country we spend the all too small amount of about a dollar and a half per capita, yet for the world's unevangelized we spend only one half of a cent per capita, or one-three-hundredth part. The average gift of each church member to foreign missions is about forty cents a year, or one-ninth of a cent a day. Is

this the price we place, not merely on the salvation of a soul, but upon the redemption of the world?

II. The Excuse for Such Stewardship.

Consistent with such measure of giving we are defending our action by the assertion of various objections as excuse for our shortcoming. Let us look a few of the more common of these squarely in the face.

"We do not believe in Foreign Missions." But do we believe in Jesus Christ? When He was in the flesh He said, "I was not sent but unto the lost sheep of the house of Israel," but after He had once died for the world, the only command He ever gave to all disciples was that they should give His gospel to the whole world. "Let those who denominate the world's conversion a wild scheme remember who devised it. Let those who look upon missionaries as enthusiasts reflect whose command has made them such. Let those who believe the nations can never be evangelized consider whose power and veracity their incredulity sets at defiance." Phillips

Brooks well said, "The foreign missionary idea is the necessary completion of the Christian life. It is the apex to which all lines of the pyramid lead up. The Christian life without it is an imperfect, mangled thing."

Suppose the gospel had gone Eastward instead of Westward and we were in the condition of our savage ancestors and realized our need, would we say we did not believe in foreign missions? If Christ commanded the evangelization of the world we may be reasonably sure of two things. It is necessary for them and it is possible for us.

"There is Work enough at Home." There is indeed. There always has been; there always will be. But as Robert Speer says, "Work enough for *what*? Work enough to make us feel ashamed we have not done more? Yes. But work enough to make us neglect our Lord's last command, when there are men enough, and money enough, to give the Gospel to the whole world? Never!" There may be work enough at home, "but there will be more work at home, if we don't begin in

real earnest to fulfill our Lord's command."

If God's purpose is first to preach the gospel to every creature before waiting till any one country is entirely converted, we shall positively hinder the work in our own land if we refuse to work on God's plan, and allow our forces to congest in attractive and favored districts. Some who have been preached to over and over again will never accept Christ. If there are heathen in our own land, they are heathen by choice, and not, as in many lands, heathen by necessity.

We shall save America, through saving the *world*. If we demand that America be saved *first*, we may place ourselves under God's category of those who shall be last. We do not plead for the foreign field in *opposition* to the home field. No part of the kingdom is advanced at the expense of another. The field is one. But it is because the field *is* one, that we plead for the neglected portion of that field, with its even larger opportunity, yet far smaller supply of workers. Should we be spending more for the work in our own city than

for all the rest of the world? "These ye ought to have done, and not to have left the other undone."

"*We are already doing good with our money.*" "Even if we spend it upon ourselves we are aiding all employed in making what we buy." Providentially we cannot wholly neglect others even if we would. But supposing that we are compelled to benefit ten men by employing their services in ministering to *our pleasure*, is this cause for self-complacency, if the same money, placed in the channels of the Kingdom, could have given employment to a hundred men to minister to *the welfare of humanity*? To quote the rugged words of John Ruskin: "Do not cheat yourself into thinking that all the finery you can wear is so much put into the hungry mouths of those beneath you; it is not so. * * * As long as there is cold and nakedness in the land around you, so long there can be no question at all but that splendor of dress is a crime."

The Right Use of the Stewardship.

Such excuses for the abuse of the stewardship are happily not universal. There are

examples all about us to show the glorious possibilities of a right use of stewardship. Wherever the Bible doctrine has been faithfully preached and the whole world looked upon as the pastor's parish, the results have been in striking contrast to the foregoing facts. A Bible class composed largely of servant girls taught by a pastor's wife, gave fifteen hundred dollars in a year for foreign missions; Mr. Stearns' church and Bible classes gave nineteen thousand dollars last year for the same cause; while Dr. A. J. Gordon's church of moderate means, after much prayer, quietly gave twenty thousand dollars in a year for foreign missions. There were servants in his congregation who gave fifty dollars, and shop girls who gave a hundred.

In the matter of individual giving perhaps the most striking instances of sacrifice are those that come to us from the newly converted heathen, giving in their deep poverty. We read of some giving all their savings, others parting with their garments, giving part of their food and even selling their beds to sleep on mud floors, that the cause of Christ, dearer than their own

lives, may be advanced at any cost. When the crops of the natives in Burmah were destroyed, one of them brought the missionaries the sum of five dollars saved by a small congregation, for spreading the gospel among their heathen brethren in the North. When the missionary remonstrated the native said, "We can eat rats, but they cannot do without the gospel."

In a mission station in China a man appeared recently bending under the burden of a large sack. A wrinkled hand stretched from the mouth of the sack holding out to the missionary a small string of cash. The man's aged mother had so coveted this joy of bringing her collection to the mission with her own hands, that he had brought her in a sack - the only vehicle he could afford. The happy face of the old woman was touching to behold when it was learned that her offering was cheerfully given from poverty so severe that she was compelled to mix earth with her scanty food, that it might seem to go farther in satisfying the cravings of hunger.

But we have not to go beyond our own country for examples of noble sacrifice.

In an Eastern city a young man and his wife support their missionary in the foreign field out of a salary of eleven hundred dollars. They were gladly ready, if necessary, to move to a poorer part of town, in order that they might not fail to have this privilege of having their own substitute abroad. A school teacher from her salary of a thousand dollars sustains her substitute in China with five hundred dollars.

Working all day long in an office of a large city, there is a stenographer who is surely one of the King's stewards. Some years ago she began to save her small earnings and quietly to send them out to the foreign field, until today, through God's blessing on her gifts, more than a thousand souls in India can look up into the face of a Heavenly Father and rejoice in eternal life that will never end.

A widow in Dr. Gordon's church in Boston living in one room of a tenement house, gave eight hundred dollars in the foreign mission collection. When the Doctor called and asked her how she could give so much, she said, "Here I am comfortable and have enough, living upon two

hundred dollars a year. But I do not know how I could go to meet my Lord, if I lived upon the eight hundred dollars and only gave Him the two hundred."

In the shameful neglect of the great majority of Christians, and in the noble sacrifice of the few, have we not in both alike an incentive to a nobler stewardship?

III. THE OPPORTUNITY OF THE HOUR FOR CHRISTIAN STEWARDSHIP.

Do we read the signs of our own times? After slow millenniums of training of a single people, after nineteen centuries of preparation of His Church, God has at last thrown the world wide open before Christians of today. Within the lifetime of men of middle age God has opened the long closed doors of access to nearly a thousand millions of our fellowmen!

And God never opens a door until we are prepared to enter it. The world is now a neighborhood and every man a titan in his possibility of accomplishment. At the very hour when the world is opened we find every means placed within the hands of the Church for its evangelization.

Magnificent Missionary organizations are ready to *send*. Thousands of consecrated young men and women, preparing in our Universities, are being raised up by the wonderful providence of God, ready to *go*. The Church now holds the power to equip the organizations, to send the laborers, to evangelize the world. The supreme need of the day seems to be *a consecrated stewardship empowered by prayer*.

Bishop Thoburn writes: "At the present hour the demand is for money to sustain the work. I am receiving offers of service nearly every week, but there is neither money to send men abroad, nor to sustain them when there. It now seems as if our possibilities were limited only by our financial resources, but at this critical time, this time of all times, we are confronted by an actual reduction in our Missionary appropriations, and are compelled to talk of retreat in the very hour of victory. The withholding of money at such a time is more than unwise, — it is hardly less than criminal." Horace Bushnell said: "There is needed one more revival among Christians, a revival of Christian giving. When

that revival comes, the Kingdom of God will come in a day."

Surely we have not realized our responsibility as stewards, nor our part in the evangelization of the world. Missionaries alone can never convert the world. They are but the hands and feet of the enterprise; Christ is the head, and the Church the heart of the work. If those at home are cold and dead, not pulsing out the warm life-blood of sympathy and prayer and sacrifice, the hands will be palsied and the knees feeble. Only when the watchers on the mountain top sustained Moses' hands in prayer, was the army victorious at the front. A single Achan with his hidden gold brought defeat to the conquering host. It was only the annual cost of a modern missionary under his tent, but it was enough to keep God's blessing from multitudes. There are enough hindered prayers and laborers withheld in the money which Christians have laid up for *themselves* to give the gospel to the whole world many times over.

We are all members of Christ, mutually dependent. The hand cannot say to the

heart, "I have no need of thee." Each has a work that no other can do, and each is equally responsible to the full measure of his ability. Without *you* the work will not be complete. There are those in other lands whom your prayer and your money could reach who will go through life without the knowledge of Christ if you are unfaithful. How we must be blinded by covetousness if we are unwilling to offer our money against the priceless lives of those who die in our stead on the mission-field of battle! In our last war men who could not go sent a substitute. Should not the teaching of God's word, the incentives both in the present use and abuse of stewardship, and the boundless opportunity that is ours rouse us to one mighty and unceasing effort for the world's redemption?

Will you not consecrate your whole stewardship to His service?

Will you ask Him to show you just how He would have you administer your stewardship?

Will you today lay hold of the mighty power of prayer for the awakening of His Church and the coming of the Kingdom?

Student Volunteer Movement

Publications

THE STUDENT VOLUNTEER SERIES.

2. *Shall I Go?* Thoughts for Girls. Grace E. Wilder. Price, 5c.
 3. *Prayer and Missions.* Robert E. Speer. Price, 5c.
 4. *The Volunteer Band for Foreign Missions.* D. Willard Lyon. Price, 5c.
 5. *The Self-Perpetuation of the Volunteer Band.* J. Campbell White. Price, 5c.
 7. *The Volunteer Declaration.* D. Willard Lyon. Price, 5c.
 8. *The Bible and Foreign Missions.* Robert P. Wilder. Price, 5c.
 9. *Christian Missions and the Highest Use of Wealth.* President Merrill E. Gates, LL.D., of Amherst College. Price, 5c.
 10. *The Supreme Decision of the Christian Student.* George Sherwood Eddy. Price, 5c.
 11. *The Opportunity of the Hour, or Christian Stewardship.* George Sherwood Eddy. Price, 5c.
-

The above series of 9 for 35c.; or in quantity 40c. per dozen. Address, STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS, 283 Fourth Avenue, New York.





