

But brethren, what do our lives say ?

O ! we fear there is too much of the spirit of Ananias in the church to-day !

Why is it that so many of our Sabbath Schools call so loudly for help—but in vain ?

Why is it that the Church calls and repeats her call for ready workers who are willing to go out into the highways and hedges of life, to compel men to come in ? Why is it that so few respond ?

The sad truth is, there are too many Ananiases and Sapphiras abroad—men and women, who profess to have given all their talents to Jesus, and yet “keep back part of the price !”

3. In regard to our Substance !

When we consecrated ourselves to God, we professed to give *all*, *i.e.*, we considered ourselves merely as stewards, and that all we possessed was the Lord's.

Our church allegiance means that, our public profession means that, our language and prayers mean that, and the world looks upon it as just meaning all that.

It is implied in our very profession, for we do not mean to say, “Lord, I give thee my body and soul, but I'll keep my substance.” No, what we mean is, that our *all* is the Lord's.

Dear reader, have we been true to our profession ? Have we, while professing to have given all to Jesus, and to be acting only as stewards, done our duty honestly, or have we been robbing God by “keeping back part of the price.”

If we acted as we profess to act, if we all gave as we profess to give, what an impetus would be given to Christ's church !

Why is it that God's cause is so often hindered ? Why is that the Macedonian cry is repeated so often without a response ? Why is it that we suffer so often from spiritual blight and famine and drought ? The answer is, because of modern Ananiases and Sapphiras, so many professing to have given *all* to God, yet deliberately “keeping back part of the price.”

May God help us, dear reader, to ponder over this important question, and may grace be given us to examine our own hearts, and to enable us to practice what we profess, and by so doing cultivate the true spirit of “Earnest Christianity.”

JOHN RIDLEY.