

other nations, and an
se distinguishing good-
ness, and all their im-

deal at once to his con-
his heart. The apostle
viii. 8, says, "I speak
forwardness of others,
e urges them to lofty
e example of the poor
as the most excellent
31; xiii. 1—13). He
Christian liberality (2
rist's saints; securing
of a true and ardent
aining blessings from
ited.

his unspeakable gift"
to the shade by disco-
e—the grand master-
nderful picture, "For
that, though He was
through His poverty,
love brought Divine
us to infer therefrom
fellow-men.

ves of Christian emu-
f the love of God in
Such a man proves
er had been his con-

and woe.

the entire Scriptures.
nd the stranger, His
xxii. 22.) The Sa-
and emphasis to this
nition of godliness,
the Father, is this, to
and to keep himself
it with force of an
g religion.

ng relief of all who
n every hand, calling
y crowd every path-
in the public high-
their reformation.
mpt of Divine truth

tell of myriads of our home population as still treading the course of
guilt and ruin for want of agencies adapted to reclaim them. Last and
greatest of all, mighty nations remain ignorant of the God who made
them, and full three-fourths of the 1,000,000,000 of the earth's popu-
lation are under various delusions, treading the way of darkness to the
regions of everlasting woe, through ignorance of a remedy, whose
soul-saving power every true Christian acknowledges and feels, myriads
of them, meanwhile, giving no adequate response to this million-voiced
wail of soul-agony and despair!

The Christian lives under the brightest dispensation of time. He
has delegated to him the grandest task ever committed to creature;
his impelling motives excel any ever brought to bear on the heart of
intelligent beings; the love and example of the Saviour who bled and
died for him. Can he read the words of that Redeemer's prayer, "As
thou hast sent me into the world, even so have I also sent them into
the world," and not kindle with a holy ardour, at once to devote to
His glory the energies of His love, and the treasures at his command?

The New Testament furnishes no law of proportion beyond "Ac-
cording to that a man hath." "As God hath prospered." It makes
its appeal to reason, guided by love, and leaves the matter there.
Every man is left to decide for himself, free from others' dictation.

The proper proportion to be devoted from the same annual income
may vary greatly, according to circumstances, education, family posi-
tion, and just social demands and interests.

A gentleman prefers to live on one quarter, and to devote the other
three quarters of about £3,000 a-year directly to the glory of God.
Does another who did so out of £8,000 per annum regret it now that
he has reached eternity?

Many could not retrench from present expenditure to do anything
like this without grievous harm to many worthy dependants. "Let
every man be fully persuaded in his own mind."

To employ is better than to pauperize. Wise beneficence may
encourage art and industry. The motive of the giver or employer in
this is everything.

Every Christian should reach a point of sacrifice in his consecration
to God, and should determine what proportion he will so devote from
his income before fixing the rate of his expenditure and investments.
To give capriciously or after other expenditure is unworthy of redeem-
ed man.

David's million treasures; Mary's box of precious spikenard; the
Widow's two mites; and the estate of Barnabas; alike love-offerings
to God, found their worthy object in his glory. Who ever judged
them the poorer for these gifts? Do they lament them now? Are
they not radiant among the materials of time, changed by a Divine
alembic into the enduring riches of heaven.

II. How can a Christian best fulfil his or her duty on this point in
the present day?