

its aspects and it will be seen that the spiritual leaders of our people must enforce the revealed will of the most High, both by precept and example.

II. The sacred ministry is to show the advantage of giving *according to rule*. Many people think they give a great deal of money to God in the course of a year, simply because they do not keep a strict account of their almsgiving. Why should business methods prevail in the home, the office or on the farm, and not in the sphere of religion, which ought to be our chief business. All can have a fixed time for periodical examination, so that God will not be robbed of his dues. St. Paul advocated the first day of the week, it is believed, because the greater number of people are laborers paid weekly. Many now-a-days can follow this plan, literally, setting aside their religious money in a receptacle, to be expended as opportunity presents itself. Others, surely, are bound by the *spirit* of the injunction.

III. The sacred ministry will teach that no one earning money is exempt from giving to religious and charitable objects. Poor people, often, are not asked to contribute from a feeling of delicacy, and also, I fear, because clerical authorities think it is not right to ask them.

God's Word knows of no distinction between rich and poor in this respect. All are to give because all are blessed of God in body and soul. No doubt there were poor people in Corinth as elsewhere in Christendom—"the Gospel was to be preached unto the poor"—yet every one was to relieve the saints. In passing let me lay my finger on the too prevalent habit of not soliciting aid from young men, domestics and stray members, who in many cases would cheerfully respond. Failure in this respect may mean in course of time quite a loss.

IV. The sacred ministry will advocate, as did St. Paul, proportionate giving as God prospers his people. The Bible seems to advise the giving of a tenth at least of our income, and no one who does this in faith will suffer. But no hard and fast rule can be laid down; neither is it desirable. Let the conscience be enlightened by the faithful application of Scriptural principles, and people be taught to think more of the manifold undeserved blessings they enjoy, and gradually they will learn to close up the wide gap between receipts and religious expenditure. Lack of proportionate giving keeps parishes and missions in a struggling state of existence. By what manner of reasoning does a man contribute the same sum to clerical stipend or mission fund, year after year when his income is being doubled, trebled, quadrupled? Perhaps we clergy are not as urgent as we ought to be in this matter