

be paid for at the highest rate; and yet, despite these and many other disadvantages, that man gives say five dollars a year to support gospel ordinances. Let us also look at that man twenty years afterwards, everything has changed, his family has been brought up and well provided for, evidences of comfort and prosperity are seen everywhere, he is worth at least ten times more than when you saw him in his log shanty. But as God hath prospered him, does he now give ten times more than in bygone days; if he could spare five dollars from his deep poverty then, can he spare fifty now? Ah, how few do.

Let the means increase five, ten or twenty times, very many never increase the use and wont sum given in olden days; many add one or two dollars, some few may perhaps double the old sum, and a very few may give as God hath prospered. These easily proven facts apply not only to our hard working farmers, they also apply to every other class in the land.

Then ask any such representative man, *did you not give too much in these bygone days of poverty?* and he would promptly answer, no, of course not. But ask him, *do you give now as God is prospering?* and how very few could truthfully say, yes, certainly I do. Many well-to-do in the world, were such a question put, would never seem to hear it, but at once begin to tell you a long story about hard times, low prices, expenses of living, overpaid ministers, etc. etc. But such a stereotyped rigmarole certainly adds no dignity to a consecrated child of God; it is simply the forerunner to a practical application of the old saying, "If providence would only keep our ministers humble, we will take good care to keep them poor."

If God's word is our authority, then weekly, monthly, or yearly, as the case may be, the question will be put, how much has God prospered me? And as this may be easily known by almost every man, then some proportion of that prosperity will be consecrated to God, and laid aside to meet future claims. If there is increase in ability, the sum consecrated should certainly be increased. If little is given, little will of course be expected; or if nothing should be given, then nothing will be demanded.

What proportion of God-given prosperity should you then set apart to the schemes and charities of God's church? If the heart is filled with love and gratitude to God, it will be a noble one. If you have lost the fervour of first love, it will be a customary one. If you are only a hearer and not a doer of the word, it will be a sorely begrudged one. The purse is not the worst thermometer to apply to test the sincerity of high sounding religious professions. As we have in a previous paper stated, every God-fearing Israelite gave at least one-third of his income to religion and charity. Now, granting that such a proportion would ruin us poverty stricken Canadians outright, what proportion do you then give? and we would say it with sadness, that the majority of church members, instead of one-third, do not give one-twentieth. This to many may only seem a bold assertion, but let a quiet calculation be made, and perhaps figures will plainly show that we have given a high average.

You meet many who say they have little or nothing to give to God, but why. Every worldly claim must first be met; every expensive fashion followed; every demand of pampered appetite satisfied. They have consecrated nothing to God when they had plenty, hence starvation to every noble enterprize.