

It is significant that in these somewhat lengthy references to this subject Paul does not mention tithing. The omission is doubtless due to the fact that he is on higher ground. His standard is not measured by amount. It is estimated by its motive. His inspiration is the love of Christ. Its worthiness its imitation of his great sacrifice. "Ye know the grace of our Lord Jesus Christ that though he was rich, yet for your sakes he became poor, that ye, through his poverty, might become rich." There is no stinginess about it, even amid deep poverty it abounds in richness of liberality. (See viii. 2.) In spirit at least the Christian gives his all, and in the case of all his wealth Jesus is Lord. (Mark X. 21; Acts iv. 32-37.)

See that ye abound. But you will not abound without care, forethought, method. Note Paul's careful preparation for this ingathering, his sending an agent; his evident anxiety that there should be no failure. He does not leave things to chance or impulse. He lays definite and extensive plans, and prosecutes them with utmost vigilance. "He" takes thought for things honorable in the sight of God and man. (2 Cor. viii. 21.) This for the general ingathering. He has previously given instructions to the individual members how they should proceed, that this larger movement may be possible. "Upon the first day of the week let each one of you lay by him in store as he may prosper." (See 1 Cor. xvi. 1-4.) Here is the practical hint as to method. The scheme should include everybody, small and great, rich and poor. "Let each one of you lay by him." Let us not despise the poor in this matter. Paul thought of no exceptions.

He declared for regular giving or setting apart for God's use, on the first day of the week. This is systematic giving, and is the wisest plan for every one, especially for people of limited income. The weekly envelope system of collecting church funds is based on this principle, and is very much to be commended.

Paul's method is proportional "as he may prosper." The giving is to have reasonable relation to the receiving. He does not demand a tenth, but he advises a definite proportion. A proportion to be determined by the judgment, the conscience, the love of the giver. The tenth is a reasonable proportion in ordinary circumstances. Those who try it find it workable, and a source of great satisfaction. Many no doubt should give more. Perhaps some may give less. But the time is surely coming when men will devote the entire profits of their business above the amount necessary for a modest living, to the service of their fellow and the cause of God. Even then they will come short of the grace of our Lord Jesus Christ, for he was rich, and for your sakes became poor.

2. The proper objects of benevolence. The opportunities for the exercise of this grace are manifold. There is need of discrimination and discretion. This is a case in which, perchance,

"Time makes ancient good uncouth."

All worthy opportunities have this in common, that they invite us to assist our fellow man in some way. What his real need is, and how it can be relieved, should be our study.

The burden of Paul on this occasion was the Christian poor, made so by persecution and by famine. The poor have we always with us, both in local sporadic form, and in submerged masses. It is a problem for all Christian men, the best for all good citizens. How best to relieve, and, if possible, prevent, the poverty which is the occasion of suffering,

and the ready soil of evil. "So, then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith." (Gal. vi. 10.)

The church, because she furnishes help of an intangible sort, but yet of inestimable value alike for its personal uplift and its socializing influence, deserves your support and the ministry by which the instruction, comfort, stimulus is largely imparted, is to be esteemed very highly in love for their work sake, and to be liberally supported according to their need. "If we have sowed unto you spiritual things, is it a great matter if we reap your carnal things." (1 Cor. ix. 11.)

The schemes of the church are humanitarian in the truest and best sense. The missionary cause is the greatest humanitarian enterprise the world has ever seen. It is par-excellence the cause of Christ, and should have our most liberal support.

4. Results. Liberality is like a great ganglion or spiritual nerve centre, from which ramify fibres, reaching to all parts of the life. Its healthy exercise quickens the soul, and enlarges the life. By it is conditioned the blessing of God, both temporal and spiritual. "He that supplieth seed to the sower and bread for food shall supply and multiply your seed for sowing, and increase the fruit of your righteousness. Ye being enriched in everything unto all liberality." (See passage in full, 2 Cor. ix. 6-11.)

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Ontario C. E. Union.

Annual Convention, Brockville, Oct. 1, 2 and 3, 1901.

The annual convention of the Ontario C. E. Union, to be held in Brockville the first three days of October, 1901, promises to be superior to any on the long list of conventions held during the fifteen years of its existence.

The chief theme will be the "Deepening of the Spiritual Life," and no more



REV. J. WILBUR CHAPMAN.

capable leader could be secured than Dr. J. Wilbur Chapman, of New York City. This is Dr. Chapman's first appearance at an Ontario convention, and a very warm welcome awaits him.

Rev. C. E. Eberman, of Boston, the new field secretary of Christian Endeavor, will also be present and tell

many things about "The C. E. Advance Movement" for the new century. Mr. Eberman attended the Cincinnati convention, and we predict for him a brilliant future, as his heart and soul is in this movement.

Other strangers likely to attend are



REV. C. E. EBERMAN,
Field Secretary Christian Endeavor Society.

Rev. Eugene Joy, Watertown, N.Y.; Rev. Mr. Wright, Ogdensburg, N.Y.

The programme also embraces a long list of celebrated Ontario speakers, such men as Rev. T. Albert Moore, Hamilton; Canon Richardson, London; G. T. Fergusson, Toronto; Dr. Carman, Toronto; Dr. Dickson, Gaitt; E. A. Hardy, B.A., Lindsay; Rev. S. T. Bartlett, Napanee; Rev. A. Gandier, Toronto; Dr. Johnson, London; Rev. N. A. McLeod, Ottawa; Rev. J. S. Lovell, M.P., Smith's Falls; Rev. J. S. Henderson, Hensall. The railways are quoting reduced rates on the convention plan, and full information may be had from the station agents. Circulars from the secretary, A. T. Cooper, Clinton, Ont., are being sent to each society. If your society doesn't get one, send for it.

Central Business College.

If the success of this excellent school may be measured by its annual enrolment of over 700 students, and this enrolment is any evidence of the popularity of the school, based upon the thoroughness of the work, it will be readily conceded that this institution occupies the foremost position among the leading schools of our Dominion. Its circulars afford interesting reading matter, and are mailed free to any one writing for them. See card in this issue.

How many persons, perhaps of fine abilities and magnanimous virtues, we one and all say we would not wish to live with, because they are nervous and captious, and carry a tinder with them that catches at every spark! Would you make yourself dear to every domestic scene you enter, form the habit of forbearance, and all your kindred will bless your face for its own benediction. Your very coming in at the door shall be as a balm; and that comfort is not insignificant which is repeated, a drop of sweetness in every draught, a thousand and a million times. While the effect of forbearance will be not only to make you comfortable to others, but to deepen the power and harmonize the development of your own soul.—C. A. Bartol.