

grateful returns for special blessings received. Apart from the tithe, which may in a sense correspond to our usual church contributions, occasions manifold called for dedication of property to God's service; and in this Old Testament piety rejoiced. The grateful heart, and also the contrite heart, prompt to acts of liberality towards Him who is bountiful and merciful. It is a pleasure to show, in some substantial way, gratitude to our fellowmen for favours received; and the same disposition will incline us—will impel us—to make such returns as we can to Him who giveth all. We mark special dealings of God with us—in sorrow as well as in joy—by consecrating to Him of our property. A successful business transaction, recovery from illness of oneself or of a member of one's family, the death of one dear to us, will so open the heart that we must make an offering to God. God's goodness to ourselves, our family, our city, our country, will so incline us. Yes, sanctified sorrow as well as sanctified joy will express itself in gifts and offerings: "I will go into thy house with burnt offerings. I will pay thee my vows, which my lips have uttered and my mouth hath spoken when I was in trouble. I will offer unto thee burnt offerings of fatlings, with the incense of rams; I will offer bullocks with goats. Come and hear, all ye that fear God, and I will declare what He hath done for my soul." "What shall I render unto the Lord for all His benefits towards me?"

If God's dealings with His children personally thus affect them, not less certainly will hearts expanded by Christian benevolence be ready to acknowledge His dealings with their nation, with the world. Great indeed will be our blindness if, in reviewing the cen-

tury now closing, we fail to recognize the wise, bountiful and gracious hand of the Almighty. He is leading towards the glorious consummation of which all the prophets speak. He is filling the earth with His presence, and calling His people, we may reverently say, as hardly before, to work with and for Him in the evangelization of the world. Who that fills his thought with His wonders and mighty acts during this century, and lifts the eye of faith and hope towards the coming century will not rejoice to bring some special offering to Him who rules over all?

In order that this oblation may be acceptable to God and beneficial to the Church, there are two conditions under which it must be presented. To one of these reference has already been made. It is: *that the ordinary revenue of the Church, for both home and foreign work, shall not suffer on account of this Special Fund.* The members of the Church must give not less than now for the maintenance of their own congregations and for the missionary and other general work to which the Church is committed, while the Century Fund is under way. For the neglect of this duty there could be no compensation in anything which the fund might accomplish. Were the ordinary revenues seriously depressed, everything would sustain loss; the machinery of the Church would be thrown out of gear, pastors and missionaries would suffer, and, worst of all, the spiritual condition of the Church would decline, by reason of the neglect of weighty obligations. It is not difficult for a Conference or General Assembly to resolve that the Century Fund shall not impair the ordinary revenue; and it is right so to resolve; but the greatest activity and vigilance will be required to