

of the rich, will equally govern the retributions of the poor. A man will be reckoned with and accepted in the Last day, according to that he now hath; not according to that he hath not. "A cup of cold water only" will have its reward. Yea, with "the Judge of all," the two mites of the poor widow count for more than thousands of pounds given by the rich man. He casts into the Lord's Treasury of his abundance; she gives up all her living. Not that God thinks lightly of the munificence of the wealthy. When rich men forget not "to do good and to communicate," "with such sacrifices God is well pleased." Zaccheus stood and said unto the Lord: "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." That Jesus approved the publican's resolve is shown by the benediction which it called forth: "This day is salvation come to this house." Christianity is averse from selfishness in all its forms. Covetousness is represented in the New Testament as shutting men out of heaven, and as involving them in the perdition into which murderers and adulterers sink without remedy. So, a chief aim of the Gospel is man's conversion from that self-regard and self-indulgence which master fallen humanity, to a generous, philanthropic, merciful nature.

The proportion of his earnings or income which a Christian should devote to the advancement in the world of the knowledge of Christ, depends on his ability. From those to whom much is given, much is required. Any man who brings common sense to the interpretation of Scripture must see that a fixed proportion, universally applied, would not reach even the letter of New Testament teaching, much less its spirit. The consecration to religious uses by some men of a fourth of their income, or even of one half, would be a smaller offering and less acceptable to God, than the surrender, in other cases, of a tenth. St. Paul indicates