In and About Toronto.

In my last I stated that there are men among us who are well able to contribute thousands to the work. Some, no doubt, think this an extravagaut statement, but I assure such that it is not, for I myself know of several men who, without injuring their business, could contribute thus largely. The tack is not monied men, neither do I think that it is altogether due to a lack of interest in the work on the part of these men, nor yet to s love of money, but rather to the fact that, being busily engaged in their own rocations, they thomselves have not had time to seriously consider the true state of affairs and thus determine wherein we have failed And I am fully persuaded that as soon as a worthy enterprise is properly placed before these men they will cheerfully aid it, not only with their means but also with their counsel. While I speak thus concerning the wealthier I trust that no one will imagine that I think this work should be carried on by that class exclusively; every individual among us should feel that he has a part in this work, that he is a partner, so to speak, in a great, a glorious, and a grand work; when each realizes this there will be no lack of funds. We, however, need to be educated along tine in order that we may the more clearly see not only our duty but also our privilege in give ing. Bro. B. B. Tyler has, in the last number of the Christian Standard, expressed this very forcibly in the following words:-

The emphasis in teaching, w public and private, with the voice and by the pen, ought to be placed on living-but especially on giving. What is the teaching of the Son of God as to the right and wrong use of property? The grace of giving needs, greatly needs, cultivation among us. The Disciples are rich, and annually becoming more wealthy, but there is not a corresponding liberality. Some advocate the giving of one-tenth to the Lord. But that rule is Jewish, not Christiao. The Christiau rule, as laid down in the New Testament, is to give all. But few live up to this rule. Some do. The giving of a tenth would greatly increase the amount of money contributed for the spread of the gospel; which only shows how far we are yet from New Testament, yes, from Old Testament religion. Men talk about doing all they can to spread abroad a knowledge of Jesus, which they profess to esteem as of greater value than any, than all things bosides, when the fact is that their contributions to this cause are the smallest of their expenditures. Christian men in business pay to Cosar more than they pay to God. More money goes to the support of the State than goes to the support of the church. There are, however, men who give hundreds to the church and not a dollar to the State. But they are exc ptions. To make one's contribution to the church of Christ the smallest, or among the smullest, of one's expenditures ought not to be. This, beloved, this, believe me, my dear brother, is not primitive Christianity, nor anything like it. It is not even good sectarianism. A man who is a sincere sectarian will probably give liberally to the support of his sect. I read this morning in a paper of two ministers of the gospel worth \$14,000,000 each. I do not see how a man can consistently preach the gospel of the Son of man, so poor that He had not where to lay His head, and be worth a thousand dollars. I do not know of any preacher named in the New Testament who was at the close of his life worth that amount of money-do you? I have always ad-I tween the acta

He, in his own life, realized New Tes tament Christianity. He had no extate to settle when he died. In early life he resolved to live on a certain limited income and to give away all the rest that came into his hands; and this he did. But here is a man, not a preacher, but a professed disciple of Christ, worth \$100,000, who seems to think he is doing his duty by giving \$200 a year to save the lost More of them give \$100, or \$50, or \$25, or even \$10 a year. The names and addresses of men can be given who are worth in clean cash \$100,000 in a position to supply the growing and whose contributions to the cause of religion do not exceed ten dollars a year. The man worth \$100,000 giving \$200 a year is bad enough, but the last named is almost infinitely mean. I am in favor of dropping for a time the discussion of the question as to the destiny of the pious unimmersed, and taking up the question of the fate of immersed misers. What will become of the man in the world to come who is worth \$100,000, and who contributes the paltry sum of \$200 per annum to carry forward the work for which the Son of God gave His life? The destiny of the \$10 man is not worth considering. Here is another, whether man or woman makes no difference, with an assured income of from \$5,000 to \$6,000 a year. Contribution toward the work of the Lord at home from fifty to one hundred dollars in a year. And this good friend does not believe in foreign missions. Fifty cents or a dollar a week is popularly supposed to be pretty liberal. Yes, a very liberal contribution by a young man or a young woman with an income of \$25 per week. This is not giving. There is no selfdenial, not a bit, in that. Jesus did not give after that fashion; but the persons-at whom I write claim that they are disciples of Christ. Seventy known in this Country. In short we men in New York subscribed \$1,400, | are trying to do the work of an Evan-000, or 200,000 each, toward the gelist. Metropolitan Opera House. Where are the seventy men who will give that amount to have the gospel preached to those who are without God and without hope in the world ? And the number of Christians is not small who spend more money each year in the Metropolitan Opera House and similar places than they spend in their churches. Dr. Cuylor says that he once had a seamstress in his church who used to give one hundred dollars a year to missions. The woman probably did not have the ordipances as they were given to the saints in the beginning, but there can be no reasonable doubt that she possessed the primitive spirit, or that this spirit possessed her. When Dr. McGlynu, the ex-Roman Catholic priest, received his portion of his mother's estate, \$30,000, he used every dollar of it to belp the poor. This is the true Christian spirit-the spirit of the Christ. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes Ho became poor, that ye through His poverty might be rich." Sarah Hasmer, a poor woman, supported a student in the Nestorian Seminary, who became a preacher of Christ. Five times she gave \$50, earning the money in a factory, and sent out five native pastors to Christian work. When more than sixty years old she longed to furnish Nestoria with one more preacher of Christ; and, living in an attic, took in sowing until she had ac-

mired John Wesley in this respect.

complished her purpose. B. B. TYLER. 225, Central Park, West.

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