

includes the same certainty, and is liable to the same perversions as the Calvinistic; and it cannot but be regarded as eminently creditable to the fairness of Calvinistic, as contrasted with Arminian controversialists, that a great part of what the former have always had to do has been to expose slanders and perversions which could with equal propriety have been directed against the latter.

We may add that Archbishop Whately, an opponent of Calvinism, admits, in the essay from which we quoted in our last article, that the doctrine that God has foreordained the means as well as the end, conclusively answers all objections urged against Calvinism on the ground that it tends to encourage indifference and carelessness, and to discourage effort.

HOW TO GIVE.

How much should I give to God? The answer depends on circumstances.

Some give one tenth, following old tithe usages. Some give one seventh, following the Sabbath division of time. Some give one fourth; and some few consecrate their entire nett profits to charitable and religious uses.

Or turn over the dark side of the leaf on which you find, alas, the great majority, you read against their names such entries as these.—An unfelt trifle carelessly given under the impulse of the moment. A paltry sum just to be equal to Mr. Screw. An odd quarter grudgingly given to get quit of that odious collector. Or it may read in this way against the names of men who are ever ready to call upon ministers for baptisms, visitation of sick, funeral services, humorous soiree speeches:—Not a member of any church, lest he should need to pay any thing.

To those who may want both to know and to do their duty, we would say the New Testament sets forth a simple and easily understood law, it is this, "Lay by in store as God hath prospered;" and should this not be plain enough, then the best commentator we know of on the passage is, conscience on Sabbath blessings and Sabbath claims.

If every man had a stated income and expenditure, then it would be very easy regularly to consecrate a stated sum; but as comparatively few in Canada have this, still giving as God hath prospered is flexible enough to meet every variation. The responsibility of God-given prosperity is seldom thought of by many, but, if this is not made the measure of giving, you may give little or you may give much, you only give by customary not by scriptural benevolence. Being a flexible rule, it is no doubt liable to gross abuse, and what Bible command is not. But give us the man who is not afraid to balance his stock account, who has a truth-enlightened conscience, and a truly benevolent heart, and we have very few fears of such a man abusing this too much forgotten Bible law.

We value men's liberality not by what they give, but by what God has given them. Taking this as our standard, we would look at the case of one man, a sample of thousands. See yonder backwoodsman hewing out a home amid the giant monarchs of the forest; toil and poverty must be his lot for years, his small clearance can spare little for market, and that little, whether by trade or cash, must be sold at a low price; every thing to be bought must