

subtile forces of nature wherewith to multiply inconceivably its working-power by machine-production, and to emancipate vast multitudes to be His messengers to the world, and that He has given to these nations all the great treasure-fields and most of the commerce of the globe. He must bring the Church to realize the meaning of the immense wealth that the second half of the nineteenth century has poured into her coffers, and that will bring wreck and perdition if used for selfish ends and enjoyments instead of for the glory of God. He must press upon her attention, with urgent zeal, the significance of the Christian unity that has come to pervade her spirit and her hosts; of the universal rousing of the laity to a sense of the fact that they are coworkers with Christ in saving the world; of the worldwide organizations for effective service for Christ, and of the attitude of vast numbers, especially of the young men and the young women, in waiting to be sent to aid in establishing the kingdom of God.

All this, in connection with the dreadful condition of the lost world, and the life-and-death urgency of the work, must be enforced and emphasized by the preacher until all Christians shall come to understand the situation, and be constrained to stop and consider, and to inquire what is their present duty in relation to the world's salvation.

But these things, upon which we cannot here dwell, are only the beginning. The supreme need of the hour, next to the outpouring of the Holy Spirit, is that *the Church should be set right in her theory of Christian giving.* She has been, and is still, directing her conduct in this matter in accordance with a false and unscriptural theory, that would prove fatal to her success even if her wealth were again multiplied a hundredfold, as it has already been multiplied a thousandfold—a theory that must always prove fatal *because* false and unscriptural. It therefore becomes a main part of the duty of the ministry, as the leaders in the Church, to set her right in this regard, that the world may be saved without delay. So general and so fundamental is the error on this point, and so inevitably fatal, that we are constrained to ask special and prayerful attention to its consideration, and to the teaching of the Word of God regarding it. If such error exists, the subject manifestly calls for such attention and consideration, and no leader in Zion can innocently avoid or evade the duty of making a complete investigation for himself.

Perhaps it is almost too much to speak of such a thing as *the Church's theory of Christian giving.* A vast number of professing Christians do not consciously hold any theory on that subject. Their practical theory, as formulated from their conduct, seems to be that, after they have ministered to their own necessities and enjoyments to the full and laid up a generous sum "against a rainy day," if there be then anything left from their income, such dribblets of this surplusage as the minister may extort from them by pathetic appeals, or the par-