

they are adversaries to the missionary, and hinder him in every way; but I trust some of them may be convinced of their sin, and brought to the Saviour, and what a blessed result would follow. May there be an outpouring of the Holy Spirit in this place, that we may be all strengthened and refreshed and see some signs of spiritual life in this dark corner of the earth. Thank you and all Christian friends who so constantly remember us in prayer; it is a great bond of union and source of comfort to us.

"Mr. Canham has been away lately visiting Mr. Ellington. He brought your letter to me, but how it got up the river is not quite clear to us. The postal arrangements are not very satisfactory in this northern region."

"Very sincerely yours,  
"CHARLOTTE S. CANHAM."

## A PLEA FOR PROPORTIONATE GIVING.

BY A LAYMAN.

**I** PURPOSE drawing the attention of my fellow Churchmen to the subject of setting apart a fixed proportion of our incomings for Church and charitable uses, and I intend doing so as briefly as I can.

Most of us are aware that the Church in Canada is not prospering and extending its bounds as it should do. Why is this? In a large measure, because we laymen are so niggardly in our contributions for God's work; the majority of us apparently valuing so little the high privilege of being permitted to assist in sending the Gospel to those who have it not, that our mission work is deplorably straitened; not only are we unable to open new missions, although there are so many places around us totally unprovided for, but we cannot even sustain those already established. Then, again, there is, also, a scarcity of men, making it frequently difficult to fill up vacancies as they occur; and that because the stipends received by many of our missionaries are so small that a man, however much he may wish to enter the ministry, is deterred from doing so by the prospect of the privations he and his family will most likely be called upon to endure.

Many plans have been tried to meet this deficiency of funds, and although some of them have been partially successful for a time, the revenue of the Church has never amounted to anything like half what it should have done.

Now, if we really love our Church—if we would have it prosper, if we wish it to be the instrument in God's hand for spreading the Gospel, if we are Christians in *heart* as well as in *name*—some system must be adopted to obviate this state of things; and as all man's methods have failed, not only in this country but in a less degree everywhere, or the larger part of the world would not have remained in

heathen darkness until now, let us turn to God's word and see what it says in the matter of giving for His service. We read in the Acts of the Apostles that in the early days of the Christian Church many of the disciples sold their possessions and gave the proceeds of such sale to the Church. (Acts iv., 34, 35.)

We read also, at a later period, when the Church had largely increased in numbers and this community of goods was no longer necessary or practicable, that St. Paul, when pleading the cause of the Jerusalem church, tells the Corinthian Christians, upon the first day of the week to lay by them in store as God had prospered them. (1 Corinthians, xvi., 2.) Then the question presents itself: What should that proportion be thus to be laid by? Now, with all the blessed light of the Gospel shed abroad upon us, is it reasonable to suppose that we are to give less than the Israelites who, comparatively, only saw through a glass darkly? One-tenth was required of them for only a portion of God's service, in addition to all the sacrifices and offerings required by their ceremonial law; from all of which sacrifices and offerings we have been freed, our Saviour's blood having been shed once for all for the sins of the whole world. Have we duly considered this? Still searching God's Word, we find that some hundreds of years before the law was given by Moses, Abraham, the father of the faithful, paid tithes to Melchisedec, the priest of the most high God — (Genesis xvi., 20) — and also that his grandson, Jacob, when fleeing from his brother Esau, vowed to return to God a tenth of all that God should give him. (Genesis xxviii., 20-22.) Now, was it not singular that they both should pitch upon this particular proportion unless it was of Divine origin and more or less practised at this time? And finally, let us refer to what Malachi, the last of the prophets, has written concerning it. After declaring that the whole nation of the Jews had robbed God of the tithes and offerings, and that, therefore, a curse was upon them, he promises in God's name, overflowing blessings if they duly paid them, so that all nations should call them blessed. (Malachi iii., 8-12.)

I am aware that many persons seem to hold the Old Testament in very light estimation in comparison with the New; but, is it not equally God's Word? And, have we not our Saviour's precept? before any book of the New Testament was written, "Search the Scriptures, for in them ye think ye have eternal life." (St. John v., 39.) And again, what St. Paul says to Timothy, "All Scripture is given by inspiration of God and is profitable \* \* for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (2 Timothy iii., 16, 17.)

Thus, there is much reason to believe that tithing is the Scriptural method of giving for