

what we can to promote spirituality, and increase a missionary spirit in our own parochial branch. If any idea occurs to us as likely to be helpful, let us send it to the Board, either through the Diocesan Secretary, or our own representative. If any idea given by others works in our particular branch, let the Board know, that others may be encouraged. If a country branch thinks of anything the town members could do to help them, let them make it known. In our union there is strength, and we are sure each one would be glad to help another in any way she could.

Let me remind you, in closing, of the promise we have of Christ's presence with us, for are we not gathered together in His name? and of such He has said, "there am I in the midst."

Do you remember when Joshua went out to survey Jericho, the night before the siege (Josh. v. 13), "and behold, there stood a man over against him, and Joshua said unto him, 'Art thou for us or for our adversaries?' And he said, 'Nay; but as Captain of the hosts of the Lord, am I now come.' Joshua fell on his face and worshipped, saying, 'What saith my Lord unto His servant?'"

The responsibility was all gone; he had only to obey orders like a common soldier. And so the Lord stands in our midst to take the rule over us, to guide us and tell us what to do, in order that the world may be taken for Christ. Yea, even the tiny bit of the campaign which our branch is to carry out, He will direct and guide, if, like Joshua, we bow at His feet and take our orders from Him, as soon as we recognize His presence.

He stand sin our midst and His light falls on our work, to test of what sort it is; into our hearts, shining upon our motives for doing the work; how will they bear that searching light? But do not let us shrink from it; let us rather ask Him to shine full upon us, and show us how it all looks in his holy and loving sight; and ask Him also to show us how to purify and ennoble it, and make it worthy to be called not *ours* but *His* work. He stands among us to bless us, to take our few loaves and fishes, our small efforts and few talents, and with them to feed thousands of hungry souls. "All power is given unto Me," He said before He added, "therefore go ye and teach all nations."

And as we look up and see Him with us, to rule, to test, to bless, we forget our own feebleness, and in His strength press on to work at home, more spiritually and more prayerfully, and to win by faith many souls out of heathen darkness into gospel light; looking forward to that great coming day, when we trust that even to us Christ may be able to say, "Well done, good and faithful servants."

THAT man reverences God's House most who gets the most good there.

"SYSTEMATIC AND PROPORTIONATE GIVING IN RELATION TO THE PRESENT NEEDS OF THE CHURCH."*

BEFORE applying systematic and proportionate giving to the present needs of the Church, I shall very briefly state my meaning of "system" and "proportion" in giving:—

1. *System*.—Any system of giving must have some definite principle behind it if it is to be permanent and satisfying. After making due allowance for modifying circumstances which may quite legitimately spur on or retard the normal giving of a Christian, there must be, back of all, this principle, which David so beautifully illustrated in his dedication of the materials for Solomon's Temple, "All things come of Thee, and of Thine own have we given Thee" (1 Chr. xxix. 14). In short, we ourselves, our powers, our property belong to God, and, therefore, we should cheerfully yield ourselves to His service, and filially return to Him part of His material benefits in token that He is owner and Giver of all, and that we are His responsible stewards. Then, with this principle to sustain us, we should intelligently and seriously apply ourselves to some systematic method of bestowing our gifts—really God's due—and not trust to hap-hazard emotions or momentary caprice. The discussion of any particular system and its details is beyond the scope of this paper.

2. *Proportion*.—The "tithe" for Church and charity I regard as the approximate moral, though not legal, standard for Christian giving. Much more, or much less, according to circumstances, may be the true measure for a particular individual; nevertheless, the tithing of one's net income, *i.e.*, after deducting professional or trade expenses, affords some kind of rule between giving nothing and giving everything, by which to judge of our own "reasonable service."

The giver should never be the slave of any proportion. Of course, he should not, except for urgent cause, fall below his accepted standard, but he should never hold to it in the sense that he is compelled to give so much to God, and that what is retained for himself is absolutely his own for self-indulgence. Better to give one-twentieth in a cheerful, filial spirit, than one-tenth as a divine tax, or to quiet his conscience.

So the man of great wealth should beware of slavish proportion. He, too, may quiet his conscience by giving a first, a second, and perhaps a third tithe, while the residue of his vast income is greatly in excess of his personal needs. While, indeed, the millionaire should not fall below his

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