

suggest that we are only deftly trying to reach their pockets by a somewhat roundabout method. Well, be it so. We have a profound conviction that the man who is not converted in his *pocket*,—that is, who has only consecrated *himself* to the Lord, and holds his *money as his own*, needs to be converted over again. It is far easier to sing,—

“Here, Lord, I give myself away,—  
‘Tis all that I can do,”—

than it is to say with Jacob, at Bethel, “of all that Thou shalt give me, I will surely give a tenth unto Thee.” The former is sentimental piety; the latter is real and practical. The consecration of their *all* to the Lord was a very marked characteristic of the early Christians, of whom it is recorded, “Neither said any of them that aught of the things which he possessed was his own.” It should be so in the case of every Christian. We are stewards, not of spiritual gifts and graces only, but of the Lord’s money also, and we must use it, and account for it, to Him.

There is hardly any subject upon which even Christian people need more to be instructed than this one. Ministers are afraid to speak of it for fear of the suspicion that they have some selfish end in view. Deputations are gently “warned off” the delicate ground by the remark that at some former meeting all the talk was of “Money, money!” In fact, people whose whole lives are devoted to money, and who never tire of the subject when it is for *self* they are talking and scheming, are suddenly seized with an awful disgust of it when they are reminded that all they have is the Lord’s, and that He demands a portion of it for

the spread of His Gospel. The “filthy lucre” seems filthy indeed if a man is suspected of *doing good* for its sake; not nearly so much so if another man *does evil* with the same object in view!

And then, how little a dollar seems when some personal gratification demands it; but how large it grows when some one pleads for it for the Lord! We have read somewhere of a minister who promised to preach next Sunday on a text which *nobody believed*, and, after in this way keeping his people’s curiosity on edge for a week, announced as his text on the occasion the words of the Lord Jesus, “It is more blessed to give than to receive.” Was he very far wrong?

The truth is, that there is hardly any subject upon which many Christians exercise so little common sense as this. “Money answereth all things.” The work of God cannot be carried on without it any more than the business of this world. If every preacher were able to “make the Gospel of Christ without charge,” as Paul did among the Corinthians, they would still be dependent upon other resources, as he was. And if, then, Christian missions cannot be successfully prosecuted without the gifts of God’s people, why should there be this shunning of the subject of money?

We would say, therefore, to the deputations, who, we trust, will all be prompt and faithful to their appointments this winter, Speak out, brethren! The gold and the silver are the Lord’s. Assert His right to it, and His need of it *now*, for His work. Re-echo His warning—“Take heed and beware of covetousness.” Repeat His promise—“Give and it shall be given unto you;