

In such a case of stewardship we need scarcely say that the steward would apply to the support of himself and his family the amount agreed upon by the master. This would be proportional to the extent of the trust and the responsibility of his position. In the case of the Christian and his Lord the sum which the steward should spend upon himself and his family would be what he honestly considered the Lord would regard as just or even generous. This would be proportional to the number of talents committed to his trust, the position he occupied in society being one of the talents. What he spent on himself and his family would in this way be as much for the glory of God as if he had bestowed it in charity upon any other children of our Heavenly Father. All his expenditure would in this way be made sacred, and be done in the name of the Lord Jesus. In thus making provision for himself and his house the Christian must be careful to guard against giving too prominent a place to his own claims; he must consult the Master about every item of expenditure, and his responsibility for doing this is greatly increased by the fact that Christ has not laid down any law as to the proportion to be spent on himself and the other claims of the Master. Christ trusts to the honor of His stewards. He expects them to consider carefully all the claims over the property committed to him as claims on what is entrusted to him as steward. He trusts to the tender conscience and grateful spirit of those who feel that they owe not only their property but the redemption of their souls to "Him who loved them and gave Himself for them." The proportion set apart for personal and strictly charitable and Christian objects will depend *on our sense* of what Christ has done for us. "To whom much is forgiven, the same loveth much; and to whom little is forgiven, the same loveth little."

The Apostle Paul rightly interpreted the Lord's mind when he laid down the general principle, "Let every man lay by him in store as the Lord hath prospered him," and the motive he urges is: "Ye know the grace of the Lord Jesus Christ, that, tho He was rich, yet for your sakes He became poor, that ye through His poverty might be made rich." Let this principle and motive for giving be looked at in the light of the openings for the spread of the Gospel which God has brought before the Christian Church in these days, and so let him give.

The outlets for the profitable investment of the gifts of God's people are so much greater under the Christian than under the Jewish dispensation, that a tenth or even a fifth of the income of His people is, in many cases, altogether inadequate to the work committed to the Church. This is especially true of commercial men who are accumulating capital far beyond their own wants or the provision required by their children. Many might multiply their gifts for the spread of the Gospel and still say, "We are unprofitable servants; we have done what was our duty to do." We are entering on what is called the *second* century of Christian missions under auspices so much more favorable than the first that there is a call