

pose, and the name of the donor is written upon it. The sums are credited in a book, added up at end of year and compared with sum promised.

NO SPASMODIC EFFORT.

4. The unscriptural character of *spasmodic* efforts and catch-penny contrivances to raise money is worthy of notice. "That there be no gatherings when I come." So great was the personal influence of Paul, and the enthusiasm his presence excited that many might reason that it would be wise to leave the gathering of this money till such time as the great apostle himself was present to stimulate, by his eloquence, their lagging liberality. Is this not the way much of the money given to Christ is got in our day. There must be a public gathering and eloquent speaking and exciting music, and when the crowd is warmed up the plates are passed round before men have time to collect their selfish wits. Paul would have none of that. He aims at raising, in Corinth, liberality like an oak that will flourish when the winter comes, when his voice is hushed in the silence of the dungeon, or in the longer and deeper silence of the grave, and not a gourd that comes up when he is there and dies when he departs. When he comes, there will be other things to occupy his attention more important than money, and he directs therefore the Christians of Corinth to do this business of alms-giving in the presence of God who is their judge, and the giver of all their earthly blessings. Let them give their alms "as God prospered them," and never for a moment asking how much does the church need, nor how much do others give, nor how much will please Paul. These are variable quantities, whereas the standard of giving is a fixed quantity and demands not excited feelings but a cool judgment and a tender conscience, with pencil, paper and columns of dry figures.

CONCLUSION.

In conclusion we remark (1), That Paul's system of finance, if generally adopted, would revolutionize Christendom. Here is what the *Baptist Weekly* says as to its bearing on that denomination in America: "The average daily income of each man, woman and child in the country is 55 cents. There are 1,915,300 Baptist Church members, whose aggregate daily income, by that estimate, would be \$998,415. One tenth of this multiplied by 312 working days of the year would give, if all good Baptists gave a tithe to the Lord, the noble offering of \$31,150,548." We remark (2), that the doubts and head-shakings with which many meet this subject is no discouragement. All great reforms were met with doubts and head-shakings. There are pleasing indications on every side that the Churches of Christ are about to enter on a new era of liberality and work for the Lord. The *science of Christian economy*, as this subject may be called, is being studied by practical men, (of which fact this little book of Mr. Speers is an instance), and the more men examine it the more they are amazed at the position in which the Reformation Churches have allowed this great question to rest, and the more they see how untenable it is. And (3), it is to be borne in mind that in a question of this kind ministers of the Gospel must come to the front. The Levites paid tithes, and so ought ministers of the Gospel to be foremost in thus devoting a fixed portion of their income to the work of the Lord. It is wise for them to educate by their example and spirit, the flock that expects from them *example* as well as *precept*.

"The amount of money," says Mr. Speers, "which a definite proportion of the incomes of the ministry alone would afford, to aid the work of the Church, far surpasses the imagination of most persons. The salaries of 5000 Presbyterian Ministers (of the U. S. A.)