

there is no salvation, and it carries with it the consecration of which we have spoken.

Of course this consecration includes all our belongings. What, by a strange use of language, we call our "substance," so far as it belongs to us, certainly belongs to our Redeemer, and is henceforth *devoted*—set apart as by a vow—to His glory. This is the Biblical principle, and it has only to be recognized and practically acted upon to yield the most astonishing results. The financial basis of all our evangelization is rotten, because the money of believers is unconsecrated. There is enough wealth in the coffers of the rich—nay, there is enough surplus money in the purses of the poor, if properly gathered and systematically contributed, to evangelize this world. But it will never be given nor used until we look upon God, not ourselves, as the owner and proprietor of all. The question must be not, What can I spare for God and at the same time satisfy my conscience? but, How much can I sacrifice for God, how little can I spare for myself, and yet satisfy my own absolute needs? The ministry of money in the Kingdom of God is one of the great truths and mysteries that we are slowest to learn and penetrate. Men have worshipped Mammon; and it certainly suggests certain divine attributes, for—wisely used—money so multiplies the man's force as to suggest omnipotence; so multiplies the man's effective personality as to suggest omnipresence, and so multiplies the years of his influence as to suggest immortality. How contemptibly little and miserably short-sighted the selfishness that looks upon such a mighty factor in the world's evangelization and redemption as only a means of self-enrichment and self-indulgence!

We must learn the secret of true giving. First, this giving must be not only systematic but *proportionate*. He who gives one dollar out of \$100,000, gives far less than he who gives the same sum out of \$10,000 or \$1,000. Dr. Joseph Brown, of Glasgow, quaintly says that no man can overlook this principle of proportionate giving if he understands his arithmetic, and that the practical neglect of it can be accounted for only on the ground that such people, when they came to "simple proportion," bolted over it into "*vulgar fractions*."

But the consecration we most need is that supreme self-offering, the consecration of body, soul and spirit unto God. We are bought with a price: therefore are we no longer *our own*. Besser tells us of a redeemed slave, bought by a rich Englishman, in a slave-market, for twenty pieces of gold, and then presented with a purse of money with which to buy a home. "Am I free? to go where I will and do what I will? Then let me be your slave. You have redeemed me; I owe all to you." He whom Christ has bought will not go free. He comes to the blood-stained door-post and asks that his ear may be thrust through with the awl and fastened to the door. Of him as of the master it is true, "Mine ears hast thou *bored*, in token of my delight to do