

which God had as truly sent by the man as bread was once sent to one in the wilderness by a raven, had been the means of attuning my heart to devotion and of putting a new song in my mouth. Would that every needy, honest fellow disciple might share a like "means of grace."

December, 1873.

MEANNESS IN GIVING.

BY B—.

Can you explain why so many so-called Christians and so many real Christians instinctively pick out their smallest coin for church contributions? I have often seen men worth thousands take out a handful of coin, and search among it for the "five cents," regretting no doubt that the American "three cent" pieces had become extinct. Have you not often known a wealthy man make it one of his Saturday duties to see that a supply of "small change" is on hand for the coming Sabbath? Have you not known many good Christians who would give dollars away frivolously, whose souls can never rise above the small coin when the church plate is passed around? In a family of five or six, in good circumstances in life, *one or two* are deputed to drop in a cent or a five-cent piece. There is a miserly *fashion* prevailing in this matter, which will never be remedied until those who can afford it set the example of giving, according to their means, more liberally and cheerfully, feeling when they drop in their large silver coin, or an original bill, that they are directly aiding the cause of Christ. There is a contusion in the appearance of a passing church plate. Silver and bills act as stimuli to draw forth their like; but a plate whose bottom is covered with cents is more likely to receive nothing else. When we reflect upon the innumerable ways in which good Christians fritter and fling away half-dollars and quarters, it seems surprising indeed that the economical fits happen in church. I fancy we could find many people "conscientiously" in favour of the old bag on the end of a pole—which tradition might say was to rap your head with one end if you didn't put everything in the other—because of the fact, that not only does it conceal what the right hand giveth, but it conveniently keeps your neighbour in ignorance of the cents—I trust not *the button*—you've dropped in. *En passant*, what a tremendous encouragement for young men to enter the Protestant ministry, and read of the paltry salaries received, and the "donations" which in our day seem sometimes necessary to keep them from starving. Even these trifles must be paraded in the press. Verily, a Christian minister needs to have no love of lucre to stimulate him to work, when he is paid so poorly, and Patrick, who doesn't know A from B, gets \$1.00 a day for scraping the mud off the streets.

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