

come, and I am all the time haunted with the fear of losing it and coming to want. I had the guinea heart when I had the shilling means: now I have the guinea means and the shilling heart.' It is a fearful risk to heart and soul, to become suddenly rich. This is one of the reasons why God lets many of his best children acquire wealth so slowly, so that it may not be a snare to them, may not chill their benevolence; that, when wealth comes, the fever of ambitious grasping may be cooled, and that benevolence may overtake avarice."

Now, the only way to avoid this peril is to cultivate two habits, and let them grow side by side,—the habit of economy and the habit of charity. If one's economy grows steadily and alone, it will tend to dry up his charity; if one's charity grows steadily it will dry up his means, unless balanced by the other virtue of economy. Therefore let both grow together, then our giving will increase just in proportion to our getting.

THE HOD BOY.

But let us introduce another illustration furnished from a pastor's observation:—

"A parishioner, who was a dear friend, read his pastor a page from life's history to this effect: When a small boy, he gave his heart to Christ. He was engaged in a brickyard to carry clay, often on his head for twenty-five cents a day. Then he vowed that one tenth of his income he would give to his God. This he conscientiously did, and prosperity followed until his income was \$10,000; and then the trial of his life came, in which he went down in financial disaster. He would not give one tenth of \$10,000. Here his faith balked. He said, 'After disaster had swept all away, I learned what I had not known before,—that it is easier to give one-tenth of \$72 than of \$10,000. A man is truer to God who works for twenty-five cents a day, and has less temptations and more strength to meet them, whose income is \$6 a month, than \$833½.' He regained wealth, but it was in strict compliance with the vow of his youth, which his disaster enabled him to fulfil until his death."

This is an instance of negative proof: viz., that "there is that withholdeth more than is meet, and it tendeth to poverty." The positive proof would no doubt fill volumes, were it written out.

There is a Christian league in this country, banded together to promote systematic giving. It brings every member into covenant to keep a strict account with the Lord, and to render him one-tenth of the income. An annual report is made by each member, giving a statement of his business and spiritual prosperity. The secretary recently told us that the results have been surprising even to the most sanguine advocates of the tithing system: that not only has the income of the missionary societies receiv-

ing the funds been greatly increased, but that, out of thousands entering into this league, all but two or three have reported greatly increased business prosperity. Are there not some things to be proved which we have not yet dreamed of either in our philosophy or our mathematics?

We give another instance from a well-known life. We find the statement in print, and believe from what we have heard, that it is substantially correct:—

THE SOAP MAKER.

"Many years ago a lad of sixteen years left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along, he met an old neighbor, the captain of a canal-boat, and the following conversation took place, which changed the whole current of the boy's life:—

" 'Well, William, where are you going?'

" 'I don't know,' he answered; 'father is too poor to keep me at home any longer, and says I must now make a living for myself.'

" 'There's no trouble about that,' said the captain. 'Be sure you start right, and you'll get along finely.'

" William told his friend that the only trade he knew anything about was soap and candle making, at which he had helped his father while at home.

" 'Well,' said the old man, 'let me pray with you once more, and give you a little advice, and then I will let you go.'

" They both kneeled down upon the tow-path (the path along which the horses which drew the canal-boat walked); the dear old man prayed earnestly for William, and then gave this advice: 'Some one will soon be the leading soap maker in New York. It can be you as well as any one. I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to him of every dollar you earn; make an honest soap; give a full pound, and I am certain you will yet be a prosperous and rich man.'

" When the boy arrived in the city, he found it hard to get work. Lonesome, and far from home, he remembered his mother's words and the last words of the canal-boat captain. He was then led to "seek first the kingdom of God and His righteousness," and united with the church. He remembered his promise to the old captain, and the first dollar he earned brought up the question of the Lord's part. In the Bible he found that the Jews were commanded to give one tenth; so he said, 'If the Lord will take one tenth, I will give that.' And so he did: and ten cents of every dollar were sacred to the Lord.

" Having regular employment, he soon became a partner; and after a few years his partners died, and William became the sole owner of the business.

" He now resolved to keep his promise to the old captain; he made an honest soap, gave a full