

Old and the New Testaments, and if our business be right, our daily prayer will be, to the giver of all good, "Bless the work of our hands upon us." How many thousands in this country have had such gracious answers that they may truly say, "Our cup runneth over."

Discourage activity in one's business, or honourable effort to increase it? By no means. Is it not right, however, that those who have been so blessed should ask themselves the question: What am I doing in my *fulness* for the Lord, from whom I have received all? Is my giving to him in any sense proportionate to what has been received? Believer in Jesus, does the matter lie upon your heart at all?

Permit me to suggest that the only antidote to an undue love of gain is to obey the Gospel rule, and give "as God hath prospered you." The love of riches eats as doth a canker into the innermost soul, contracts the outgoings of spiritual desire, pressing down those generous feelings and impulses that would help forward every department of the Lord's work, and if not guarded against by watchfulness and prayer, will lead to miserable leanness of soul, if not to apostacy from the truth as it is in Jesus. The converse of this is also true, both with regard to the individual and the Church, for the "liberal soul shall be made fat." And again it is written, "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord, if I will not open the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3, 10.

In attempting to answer the question suggested at the beginning of this article, I would remark, first, that Christian parents ought to inculcate this duty upon their children, both by precept and example. The writer has the conviction that there has been too little thought given to this subject by Christian parents in the past, and may be so even now. Hence the contracted views that exist with regard to it.

In order to effectiveness, I would suggest that as early as the children can be taken to the House of Prayer, opportunity should be afforded them of putting into practice that which they have been taught at home. On the taking up of the collections on the Lord's Day, let the little ones have their offerings to drop into the collecting bag, seeing the parents doing so without fail. This noble habit will, through grace, grow with their growth and strengthen with their strength, and expand into large-hearted generousness. This alone is a convincing argument as to the importance of the bag or plate collection, viz.: its influence on the young in the formation of the *habit* of giving.

The writer would lay much stress on thus bringing the offering to the House of the Lord, because, convinced that however small it may be, it should be brought as a loving expression of our indebtedness to our heavenly Father. The *rule* of His Kingdom is, "According to what a man hath;" the incitement to its performance is, "The Lord loveth a cheerful giver."

We have a deep conviction of the importance of encouraging this plan of collections, when assembled for the public worship of God, and would with all earnestness urge greater attention to the practice. There are many noble examples in this favoured land, in Britain and in other countries, of the consecration of wealth by the disciples of Jesus for the support and extension of the cause of God on the earth, but the hopes of