

Without discussing the question of introducing such a law, it seems clear that the rate of Christian giving is not adequate to the wants of Christ's cause in the world, nor even with the increase of wealth among Christian men. The time has come for a reconsideration of the motive and amount of giving, especially for the extension of Christ's kingdom, and whether the New Testament does not furnish a better solution than the Old. We shall briefly consider what Christ has said on the subject. With a view to ascertain what our Lord taught about money, and the rule of giving for what are called Christian objects, I have lately gone through a *harmony* of the Gospel history, so as to avoid repetition of the same passage as recorded in more than one of the synoptic narratives. The result has been to me a revelation. I had no idea that our Lord had referred to money with anything like the frequency He has done. I had read an interesting article on the subject in the *Expositor* for 1888 by the Rev. F. F. Emerson, but a personal search has greatly increased my wonder at the frequency, variety, and importance of the references. Numerically, these references to money are four or five times more frequent than to any other one subject of His teaching. I counted not fewer than fifty references to money in the course of our Lord's brief ministry, in the briefer record of His sayings. That this did not arise from Christ's biographer having given undue prominence to this department of His teaching is seen from the interesting fact that the only instance of a saying of Christ's being quoted from apostolic tradition outside of the four evangelists is one about money: "It is more blessed to give than to receive." And Paul quotes it as if it were a frequent utterance of the Savior.

One reason why Christ so frequently spoke of money is obvious. It occupies so constant and influential a place in the daily life of every Christian that, if life is to be a unity, the place occupied by money must be clearly defined, so that it may take its proper place in the life of faith as one of the "all things" which were to be done "in the name of the Lord Jesus," and "to the glory of God."

John Ruskin was greatly struck with this feature of our Lord's teaching, and I shall take the liberty of quoting his striking words from Mr. Emerson's "article." "We might have thought," says Ruskin, "if we had been asked what a Divine teacher would be most likely to teach, that He would have left inferior persons to give directions about money, and Himself only have spoken concerning faith and love and the discipline of the passions, and the guilt of crimes of soul against soul. But not so; He speaks in general terms about these. But He does not speak parables about them, for all men's memories, nor permit Himself fierce indignation against them in all men's sight. The Pharisees bring Him an adulteress. He writes her forgiveness in the dust of which He had formed her. Another, despised of all for known sin, He recognized as the giver of unknown love. But with a whip of small cords He drives out of the temple traffickers and thieves; while the practical command to the only seeker