

"Storing" is of God, insuring and constraining to self-prompted, liberal, cheerful, blissful "giving." "Giving" without "storing" is of man, and while generally small, tardy and distasteful at best, requires strong and frequent stimulant for even such exercise. "Storing" in contrast to *spending*.—*spending* all we have is an animal process,—present self-enjoyment. The lowest grades of creatures do that. *Sparing*, saving some of what we have, is rational. Retention of it for the future is good and noble, being an act of self-denial rather than of self-indulgence. "Storing" for God in contrast to storing for *ourselves and dependants*. To "store," to save for ourselves and friends alone, nurtures covetousness and avarice under cover of a virtue—suitable providence. To "store" for God as well as for ourselves cherishes *justice to God*. Providing first for Him who is first and essential, and subordinating all other claims to His. It further cherishes *love to God and man*, and presents *undeniable proof* of the same in the constant devotion of the first and best, to a far grander object than the gratification of our poor puny selves.

*Giving to God*.—*Giving* in contrast to *paying*—Much of even christian offering soon degenerates into paying. What commences as a gift often goes on as a mere payment of a subscription or a rent. *Paying* and *giving* are opposites. *Paying* is getting as much commodity for as little cost as practicable. *Giving* is of heart-purpose and loving contrivance—providing the fullest offering that ability and prudence allow. As we can never render an equivalent to God for his infinite benefactions to us, let our offerings ever be, at least, the joyfully devoted gifts of love. "*Giving*" to God in contrast to receiving from him. Receiving is an essential act of creature life, and a mark of creature nature. Man receives even as the inferior creatures, and much more abundantly. *God alone gives* absolutely and really. It is God-like in man to give as he is enabled. God gives man more than he himself wants, that he may have something to give. God prompts man to give. God seeks to train man by means of his own work—"giving" in his own character, spirit and action, as a *giver*. God honors man by letting *him alone* of creatures give, and give even to himself. "Ye did it unto me," will be the emphatic commendation of the great Saviour Judge.

The public advocacy of these positions often provokes the almost indignant protest—"This would involve a perfect revolution in Church Finance!" The very thing demanded! The sooner it comes the better on every ground!! It is high time for christians to rise from giving by fashion to giving of sacred obligation and love.

How this change would work learn from the following instances:—A laborer who paid 1s. a quarter, now stores 6d. out of 10s. a week—six-fold increase. A mechanic who paid 1s. 6d. a quarter, now stores 1s. out of 16s. a week—eight-fold increase. A clerk who paid £5 out of £200 a year, now stores 8s. a week—four-fold increase. A tradesman who paid £14 out of £500 a year, now stores £70 a year—five-fold increase. A gentleman who paid a tenth of his income now stores a fifth—two-fold increase. Who will say that these givers are injured or pained by their increased givings? *They are the painful payments of duty changed into the joyful gifts of choice!*

Deeds like these performed by christians generally would fill the Lord's treasury for every needful claim—would silence a railing world—and would call forth an agony of heart-travailing faith and prayer, which would soon realize A SECOND GLORIOUS PENTECOST OF BLESSING!!

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