

GIVING TO GOD.

BY REV. W. L. BROWN.

Since the subject of Christian giving necessarily holds such an important place in connection with the Church of Christ and all religious enterprises, it seems most desirable that every Christian should have clearly before his mind the true nature of the giving...

It is the thought my neighbor does the Lord Jesus need our money? In one sense, yes, emphatically. He is carrying forward, through the agency of his Church, a great and ever-advancing enterprise in the world, viz., the proclamation of his gospel in all the earth...

He has chosen to do this work through the agency of his people. With the question whether he might have done it otherwise, we have nothing to do. Nothing can be clearer than the fact that the Lord has made his people his agents in the evangelization of the world.

For this mighty enterprise, money is required. Men know that every enterprise requires money, whether it be war, or a political campaign, or a business undertaking, or the propagation of principles of any kind.

That offerings of money were to form a part of the worship and service of Christ the Messiah, was foretold and foreshadowed. In the 72nd Psalm, that beautiful, inspiring, Messianic prophecy, it is written, "I will be given of the gold of Sheba."

When the magi from the East, representatives of the Gentile world, guided by the star, came to the land of Israel to pay their homage to the newborn King, they fell down before him, and gave him their treasures, presented to him gifts, "gold and frankincense and myrrh."

Christ's real presence, his vital connection with his Church, his cooperation with him in the advancement of his Kingdom! He sees our offerings, he marks the amount, the motives with which we give, the feelings of our hearts toward him, all as really as if he were visibly standing at our side.

As an example of the practical working of this principle by our consciences, the writer is intimately acquainted with the persons and all the circumstances connected with this case. A Christian man and his wife, some twelve years ago upon the expiration of the duty of Christian giving, and without solicitation, decided to lay aside for God one-tenth of all that they received, and out of that sum to give to the various religious purposes.

Let us, then, make our offerings to the Lord Jesus, through his servants. If we give towards the salary of the minister, let us give him primarily to Christ, for his servant's support, because that servant is proceeding Christ's gospel.

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making money for the society, or for the board, or for the missionaries, or for the benevolent work. Let us make straight-forward, earnest, loving appeal to Christians to bring offerings and present them to the Lord Jesus Christ, for this or that department of his work, not the society's work.

Let pastors teach that giving is an act of Christian worship. That is the true light in which to regard it. The singing of praise, the reading of the Scriptures, the offering of prayer, the preaching of the Word, the presentation of offerings for the Lord's work, all these are portions of the public worship and service of Christ.

According to the above principle, we would give from a sense of sacred obligation, not because some one asks for it, not to get rid of an importunate collector; not to appear respectable, not because we admire a certain man; but because we love Christ, and desire that all mankind may know and love him too.

If our giving were regulated by this principle, we would not wait to be asked, and then make our free-will offerings; spontaneously, at regular times, out of our worship. Guided by this idea, we would give something like the amount that we ought, because we would be giving to Christ, and we would be unwilling to offer him a man, an unworthy gift.

If this idea prevailed in the churches, we would not call it "begging" when those who have the management of Christian enterprises ask for money, for we would realize that to call it begging (if the cause is Christ's) is equivalent to calling him a beggar.

Then the popular objection to collections would cease, at least among genuine Christians. They would no longer say that the sound of money on the Lord's Day, and in a religious meeting is offensive to them, because it is an offering to Christ, and if it is not offensive to him, surely not to be his servants.

What a sense of reality this idea gives! Christ's real presence, his vital connection with his Church, his cooperation with him in the advancement of his Kingdom! He sees our offerings, he marks the amount, the motives with which we give, the feelings of our hearts toward him, all as really as if he were visibly standing at our side.

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The Cost of Being a Blessing. The words of the preacher, however eloquently and fluently spoken, which he has not himself learned in his own struggle, will not be as quick as his own experiences, may please the ear and tickle the fancy; but they do not greatly help or bless others.

We read of Jesus sitting down opposite the treasury, in the temple, and watching the offerings of the people. Let us imagine the blessed glorified Redeemer, at the time of collection in our churches on the Lord's Day, sitting by the Communion table, looking with unutterable love upon, extending towards us his hands still bearing the print of the nails, and wearing the marks of the thorns on his majestic brow, and inviting all who love him and who desire to see him crowned Lord of all by all the nations, to come forward and make an offering for his cause.

the world, not by an easy, pleasant, pleasure in it, but by suffering and being in it, and for it, and we can never bless the world merely by having a good time in it.

Work for those that costs us nothing is scarcely worth doing. At least it takes heart's blood to keep hearts. Too many of us are ready to work for Christ, and do good to our fellowmen, only so long as it is very easy, and requires no sacrifice or self-denial. But if we stop there, we stop just where our service is likely to become of little value to the world.

Singleness of Heart. That great Christian scientist, Joseph Henry, once said to me during my college days at Princeton: "Mr. A.—sometimes laughs at me. He says that I have but one idea. He can discuss every topic, and aims to excel in many things; but I have learned that if I ever make a breach I must train my gaze continually upon one point."

This sober sagacity found its reward. From the time when as an obscure youth he studied at the University of Cambridge, he had in his eye the one idea which he has since carried out in his life: to give his days and nights to physical science.

This same principle furnishes the clew to the highest success in the spiritual life. The first converts at Jerusalem, in the ardors of their first love, served their Master with gladness and singleness of heart. Jesus said to the disciples, "I have chosen you, and have called you into my Kingdom of God, and have chosen you, and have called you into my Kingdom of God, and have chosen you, and have called you into my Kingdom of God, and have chosen you, and have called you into my Kingdom of God."

God's Gold Mine. John Jenkins don't want to be a Christian, it is no trying job. He is all the time hunting for objections to the Bible. He reads it no other day with this one, "You say that the Bible is a revelation from God—that he gave it to the world to teach us what to believe and do."

At last she breaks down entirely. The overwrought nerves give way, and she becomes a chronic invalid. She goes to an early grave; and the husband and children are left to live on without the care which she mistakenly thought indispensable. If she had only had the grace to let go, as well as the grit to hold on, it would have been better for those she loved, and whom, by the time she was laid in her grave, she had already buried.

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great theology was fully equal to the occasion, and at once replied: "Why, Major, you do not understand the doctrine of 'Special Providence.' I believe and teach it with all my heart, and I look upon this thick gate post as a very 'Special Providence' just at this juncture."—Zion's Advocate.

It was a dreary winter's night; the streets were deserted, and gusts of chilling wind dashed with violence on the bow windows; while the street lamps shone with a sickly glare. Huddled in the corner of a doorway, shivering and hungry, was a ragged little boy. Now and then, persons wrapped in huge coats hurried by their warm homes; and an occasional hawk, filled with drunken man drove rapidly by.

The little fellow blinked his eyes in astonishment; for the transition from the banquet to his present position was indeed a sudden one. "Where do yer live?" inquired the policeman, thinking he had captured an embryo burglar.

"In there," answered the lad, pointing to a beer saloon a few doors away. "Why don't yer go in and keep him company? yer can't sit here." Still sobbing as if his heart would break, he replied: "I—promised my mother—when she died—never to go into a place where they sell liquor; and so did my brother; but he's broken his promise, and—gone in there."

"What yer doing here?" gruffly asked he, giving him another shake by way of emphasis. "The little fellow blinked his eyes in astonishment; for the transition from the banquet to his present position was indeed a sudden one."

When they departed, his attention was called to a man seated with his face in his hands, and apparently weeping. For some moments this continued; when, to his surprise, he recognized in him his brother. The little fellow rushed to his side; both embraced and cried piteously at the other's grief.

On the following Sunday they were in the hall of the Young Men's Christian Association. The expression of eagerness with which they listened to the sermon, told plainly that the seed sown at the prison was not in vain. A new era in their life had begun. John never drank again; and the happy brothers are known in the South Sea Islands as most zealous missionaries.—Association Bulletin, Oakland, Cal.

Mints to the Dear Young Ladies. Don't be dear to the young ladies—or to your tailor. Don't be a duds—nor a sloven. Let the knees of your pantaloons show through rather than the bit of carpet in front of your looking glass;—the first will suggest much prayer, the latter much vanity.

Don't let the daily newspaper go into your study; you can get all you want out of it at the breakfast table, or on the street car, or when you're no studying to do. If you let it occupy your first, best study hour, you will be a weaker man in the pulpit.

How to Make Money.—No matter in what part you are located, you should write to Hallett & Co., Portland, Maine, and receive, free, information about work you can do and live at home, at a profit of from \$5 to \$25 and upwards daily. Some have made over \$500 in a day. All is new! Capital not needed; Hallett & Co. will start you. Either sex, all ages. Those who commence at once will make sure of snug little fortunes. Write and see for yourselves.

Putnam's Emulsion will be found to contain a larger percentage of pure Cod Liver Oil than any known compound of the kind, and rendered more pleasant and agreeable to the stomach by combination with a milk curd, the preparation as a valuable tonic, containing all that could be desired (viz., Cod Liver Oil, Phosphoric Hypophosphites, and Sea Biscuits, &c.) for the treatment of Consumption, Scrophulous Wasting Diseases, Debility, Impoverished Blood and many other diseases in which Cod Liver Oil, &c., are so justly and highly valued. It will also be found cheaper. Each bottle contains eight ounces, and retails at 50 cents per bottle. Doses from half to one tablespoonful.

TO SUNDAY-SCHOOL WORKERS. OF THE most valuable helps for the study of John's Gospel is "CHRIST IN THE GOSPEL."

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