

their true end of helping to rise by seeking conformity to this pre-eminent type.

Next comes the charity of christian fellowship. Several indications of this form are found in the Apostolic church. Note 1 Cor. xvi. 1, Gal. ii. 10. There should be an honest endeavor on the part of every church fellowship to aid the needy in their midst, not on the narrow, selfish basis of every church caring for its own, for that which concerns humanity at large concerns every christian man, but because the truest charity scorns to patronize, and endeavors to treat the needy not as paupers but as fellow laborers in the stern struggle of life. Christian charity is co-operative, brotherly. It is the small soul that wants to be a little god to the objects of its patronage. Christian charity "doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil." In truth were there fewer patrons there would be less pauperism, and the requirements of the O. T. law followed in the spirit of the new would do much towards raising the wretched up to the heavenlier in Christ Jesus.

Individuals should not give Cain's indignant rejoinder "Am I my brother's keeper," to the Lord's question asked every day, "Where is thy brother?" Thy brother, thy neighbor, to whom we are to act as were circumstances reversed we would have them do to us, is not merely across the sea roaming some distant wilds of the earth, but specially in our midst, not Lazarus merely lying at our gate, but those that grovel out of sight, whose noisome atmosphere pollutes our own. Why, as Miss Mulock asks, the noble savage roaming in the woods, or the Fiji walking in their filth should be more interesting than the washerwoman's boy in the poor lodgings round the corner, we cannot tell. Yet distance does enlanch the scene, in which connection we would just say—give charity in the form of work. You remember how Hood has put into the mouth of the English laborer—

"No parish money, or loaf, No pauper badges for me,

"A son of the soil, by right of toil entitled to my fee.

"No alms I ask, give me my task; here are the arms, the leg,

"The strength, the sinews of a man, to work and not to beg."

Christian capital might find a noble work in providing work for willing hands, even though

it did not add ten per cent. yearly to its storot.

The will of a celebrated political economist and eminently practical man of the Cromwellian period (Sir Wm. Petty) contains the following:—"as for legacies to the poor, I am at a stand; as for beggars by trade and election, I give them nothing; as for impotents by the hand of God, the public ought to maintain them; as for those who have no calling nor estate, they should be put upon their kindred; as for those who can get no work, the magistrates should cause them to be employed, which may well be done in Ireland, where is fifteen acres of improvable land for every head; prisoners for crimes by the king; for debts, by their prosecutors; as for those who compassionate the sufferings of any object, let them relieve themselves by relieving such sufferers—that is, give them alms *pro re nata*, and for God's sake, relieve the several species above mentioned, if the above mentioned obligees fail in their duties. Wherefore I am contented that I have assisted all my poor relations, and put many in a way of getting their own bread, and have laboured in public works, and by inventions have sought out real objects of charity; and I do hereby conjure all who partake of my estate, from time to time, to do the same at their peril. Nevertheless to answer custom, and to take the surer side, I give £20 to the most wanting of the parish in which I die."

To sum up. Our more public charities stand a noble testimony to the permeating power of christian principle through an entire community. Under existing circumstances they are social necessities, for those miseries and wants that positively are beyond the prudential limits of mere private benevolence. There are instances where relief is called for, but we cannot in self protection, and regard for our children, relieve in our home. The hospital, asylum, benevolent societies, have their place, and all praise to those devoted ones who are actively engaged therein. Our sympathy and aid to such must not abate. Even the improvident and the thriftless cannot be left to starve while we teach them the better way. Alms given to supply a present need is not the ideal of christian charity. No, we need to get at the hearts of our neighbors that we may aid them to rise. We hear often of the ingratitude of the poor; the eye service of servants; the fault may not be entirely with them, we relieve without