

something that has to be patiently and considerately taught, and something that is oftentimes learned laboriously as other things are learned, precept upon precept, line upon line, here a little and there a little. In point of fact, many with a high standard of giving, have begun with lower standards of giving. The Christian character can develop itself on one of its most attractive sides by taking this up as a duty, transparently genuine, and by then expecting progress and education in it from even the smallest beginnings; or it can suffer itself to reveal some of its most unattractive and selfish sides from neglect of it, or insincerity in it.

The true education in Christian giving has simply to teach the plain Scriptural lesson of our stewardship over what we have.

*What hast thou that thou didst not receive?*

*We brought nothing into this world, and it is certain that we can carry nothing out,*

*If thou hast much, give plentifully; if thou hast little, do thy diligence gladly to give of that little.*

*Ye shall not appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee.*

These and similar teachings all show the underlying stewardship which makes all we have a sacred trust. And if a man pauses upon it a moment, does not the conviction gain strength in his conscience that in making his return to God there should be sensitive and careful attention to the matter, just as a man of strict integrity and honor

would manage an orphan's trust or a stewardship, committed to him? The Christian who does not face the question will always find some uneasiness lurking about his conscience; but the one who does face it honestly, and who adopts some system, will experience a satisfaction and blessing that come with almost a surprise. With many of our generous people there is nothing new about all this, either in belief or in practice, but it is never too late for those whose attention has not been especially given to it to begin to study the matter, to look into this duty, in order to settle upon some system of giving regulated by income, whether a tithe or not, and intelligently to see how, by Scriptural teaching, giving is really rooted in faith, and finds its fruitage in worship, as something solemnly offered to God with praise and thanksgiving. That this is both theoretically and practically a different view to take of the whole matter from that idea of giving, which makes it the simple ministering to various needs that are brought to our attention, is obvious. It is commendable to do the latter, but it is given by a *suction* process—something from the outside draws it out. The view presented above is that giving is a *spring* process—it flows naturally from our faith in God's providence and sense of duty to our stewardship. It is not a question of what this or that missionary or philanthropic field needs; it becomes a question of *what each one's own personal religion needs*. The New Testament and the Old have a good deal more to say about the duty than they do about the