

A Morning Song.

O GIVE thanks unto the Lord, for he is good : for his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy ; and gathered them out of the lands, from the east, and from the west, from the north, and from the south.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men !

Sing unto him, sing psalms unto him.

Glory ye in his holy name.

Seek the Lord and his strength.

Seek his face continually.

Remember his marvellous works that he hath done, his wonders, and the judgments of his mouth.

Declare his glory among the heathen ; his marvellous works among all nations, for great is the Lord, and greatly to be praised ; he also is to be feared above all gods.

Give unto the Lord the glory due unto his name, bring an offering and come into his courts. Worship the Lord in the beauty of holiness.

Let the heavens be glad, and let the earth rejoice, and let men say among the nations, The Lord reigneth.

Let the sea roar and the fulness thereof ; let the fields rejoice and all that is therein. Then shall all the trees of the wood sing out at the presence of the Lord.

O give thanks unto the Lord, for he is good, for his mercy endureth forever.

Blessed be the Lord God of Israel for ever and ever. Amen.

COME NEAR AND BRING THANK-OFFERINGS.

What a gracious invitation is this ! Not to stand afar off, offering gifts to a vague, dim, distant being, but to come close to a living God who knows us, and yet invites and welcomes us to himself.

"Come near" and you will see better how much cause you have for thanksgiving and thank-offering. For with the realization of the Master's near presence comes the sense of ill-desert, and then the overwhelming thought of forgiven sin and assured salvation. Surely no cause for gratitude to God can ever exceed this.

Nearness to our God brings, too, the consciousness that to Him we owe every good thing that blesses our lives. "He crowneth thee with loving-kindness and tender mercies," oh, "forget not all his benefits."

But before the invitation to draw near are the words, "Now ye have consecrated yourselves unto the Lord." Have we really done this? Can we say

Naught that I have my own I call,
I hold it for the Giver,
My heart, my strength, my life, my all,
Are His, and His forever.

We go back to the giving of the people of God in that olden time, and we find that we cannot much depart from the principles which were laid down then for acceptable offerings to God if we would offer our gifts aright now. There must be a giving of self—of the heart and the life—or the offering will be but a mockery.

A noteworthy command was given by God to the Jews concerning one kind of offering. "Neither shalt thou suffer the salt of the covenant of thy God to be lacking in thy offering." It was ever to be kept pure and true by the remembrance of the covenant between God and His people—the everlasting covenant which embraces and blesses us also. As God's own children we are to come

near, in the full joy and blessing of that *covenant*, and bring our thank-offerings, for all the wonderful riches of His grace toward us.

HOW ARE WE USING THE LORD'S MONEY?

There was a rigid law in Israel that every man should give one-tenth of his income, from all sources, each year, to the Lord, for the support of the Church.

We would consider ourselves greatly oppressed if we had to give over to the Church every tenth dollar which came into our hands. But that is just what God required of His ancient people, and whenever they failed to keep this law He called them robbers and punished them as such.

The Jews in Malachi's time, having lately returned from exile and being very poor, thought they could not afford to give so much to the Church. So, for the sake of economy, they withheld the tithes of their increase. You know the result. After years of bitter experience they learned—what all who make the trial will learn at last—that it does not pay to rob God.

But you say, "the law of tithing was a Jewish enactment, and is done away with in Christ." You are mistaken. The law of tithing is older, by many centuries, than Judaism. . . . When God founded the Jewish Church and nation He re-enacted the ancient law of tithing and made it binding on all the children of Israel, saying, as recorded in Lev. xxvii. 30, "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's : it is holy unto the Lord." God did not say the tithe *shall be* the Lord's, but *is* the Lord's.

If the law of the tenth had then been enacted for the first time, the language would have been *shall be* instead of *is*.

Jesus Christ, who came to fulfil the law, did not repeal the law of the tenth, but admitted its binding force when he said to the Pharisees, "Ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God : these ought ye to have done, and not to leave the other undone." When the great Preacher said, "These ought ye to have done," he said, in effect, "Ye ought to pay tithes of all ye possess."

Everything that was merely Jewish, Christ abolished when he introduced the new dispensation. But tithing was not merely Jewish, therefore tithing has not been abolished, but is one of the laws of the Christian Church. "Bring ye all the tithes into the storehouse," is God's command to every one of us. Malachi's God is our God.—*Review of Missions.*

THE CHRISTIAN USE OF PROPERTY.

1. All property belongs to God, and man is simply His steward. By the very terms of his discipleship the Christian has recognized and acknowledged this principle.

2. Sometimes God requires everything to be given to His work, as in the case of the young ruler. Ordinarily He demands only a part, as directed by the law of Moses and embodied in the teachings of the apostles. No one is so poor as to be exempt.

3. The third part to be rendered to God should be a definite proportion of the giver's income. The tithe of the Old Testament and the apostolic injunction, "as the Lord hath prospered," enforce this rule. It is not right, therefore, to proportion your gifts to the urgency of the appeal, or the amount of another's gift, or to the power of a mere impulse, but to income.

4. This consecrated portion should be separated from the rest of the income, and the account of it should be strictly