

THE WAY TO GIVE.

BY REV. ARTHUR MITCHELL, D.D.

 I was riding one Sabbath with a farmer to church, we fell into conversation on the subject of giving. He was an elder in the Presbyterian Church, a man between fifty and sixty years of age. Said he, "I give a tenth of all I make to the Lord. Every crop of corn, every load of hay, every dozen of eggs I sell, I keep account of, and one-tenth of the profit goes to the Lord. It came rather hard at first; but that is past long ago. Now I only have to distribute what is already given. I am ready to listen to any reasonable application, and if I think it a good object, it is nothing but a pleasure to give. That tenth, I have come to feel, belongs to God. I never touch it. I should as soon think of spending my neighbor's money as that."

About the same time I met the pastor of this man. Said he, "That farmer is not only the largest giver, but the most cheerful giver, in my parish. I preach in two churches. He helps liberally in sustaining both, and the money he gives is the least of the blessings he gives to us."

Sometime after this I was conversing with a friend in Chicago, a young business man, on the same subject. "Yes," said he. "I determined when I was a clerk, the first year that I earned anything for myself, that I would set aside a fixed percentage of my income for benevolence. I made the resolution, and I have kept it."

"Well, you began early," I remarked. "So I did," was the reply, "and it was well I did. My salary was small, and to give the proportion I fixed upon was hard; but there has never been a year since when it would not have been harder. A year or two after I went into business for myself it looked as though every cent was needed for capital. I am afraid I shouldn't have commenced the system that year. But having resolved and made a beginning already, I was ashamed to retreat. Then, the year after I was married. That year I should have begged off, I am sure, if it had not been for the habit, by that time pretty well settled. That carried me through. Soon after came our big fire; then hard times, epidemics; in fact, almost every year, something to make that particular year a bad one to begin. Now, I always say to my friends, begin to give as soon as you make; start early." I do not certainly know what proportion of his income the young merchant gives. Probably a tenth; not less, I am sure.

So here in Cleveland. A young man just beginning his business life came to me alone a few evenings since, and said, "I like this idea of giving a regular proportion, and I'm going to begin now. I think I'll give a tenth. This year that will be five hundred dollars. It looks like a good deal to give away; and my business is growing; it will be more yet, I expect next year; but it's the

right way. My old Bible-class teacher used to talk to us boys about it, and I'm going to do it."—*Christian Observer.*

INDIAN RELIGION.

 HE Rev. John McLean, a missionary of long experience among the Indians of British America, writes as follows of the religions and customs of the red men: "The majority of the Indian tribes believe in the existence of a great spirit, who may or may not be the creator. He is not the same Supreme Being as that believed in by the white man, although the influences of Christianity often times exert such a power over the theological opinions of the Indians as to cause them to accept the Christians' God as the same. To some he is the 'son,' and to others the 'old man,' the 'man above,' the 'great spirit,' the 'first cause' and the 'captain of heaven.'"

"Besides the great Manitou there are lesser manitous, lesser spirits, and secondary creators. These reside in the rapids of rivers, and in the strange things resulting from freaks of nature. A peculiarly shaped stone, contorted tree or lonely cave is recognized as the stopping-place of the spirits, hence the sacrifices made and presence of trinkets at these places. In the mortuary customs of these people, there is imminent the doctrine of the immortality of the soul. The widely prevailing custom of burying articles necessary for traveling with the dead, to assist the spirits in their journey to their future abode and to be of service to them during their residence there, is begotten of this doctrine. Some believe that as the things deposited in the graves decay, the spirits will take them away to be again united, and used in the spirit world; but the more general opinion is that the spirits being immaterial, must use spiritual things, and they take, therefore, the soul of the articles and leave the matter behind. Creation and providence are prominent doctrines in their theological system. The latter is to them a powerful reality. Though not taught explicitly, there is betokened in the recognition of sin, the existence of a law, which belongs to the Supreme Being, and which, when broken, constitutes sin and man is punished by the infliction of disease for his disobedience. The soul of the red man cries out for forgiveness of sin, and this finds its highest expression in sacrifice. Sacrifices are made by some tribes of Indians to the evil spirits to propitiate them, that their favor might be gained and evil warded off.

"Prayer is offered to the sun, the great spirit, and the lesser spirits at the stopping-places of the gods. I have oftentimes seen the red men reverently pray to the Supreme Being for help in their seasons of distress. At the sun-dance the ideas of sacrifice and prayer are very prominent. The medicine-man in the sick lodge prays for the spiritual power to help him in healing the sick. The