

THE RULE AND GRACE OF GIVING.

If the missionary idea, or the principle of propagation, lies at the basis of our holy religion, if the command of our Lord to teach and baptize the nations is a permanent obligation upon the Church, if the development of the grace of giving is the measure of our progress in the other graces of Christian character, if our means, whether great or small, are committed to us as a trust to be used for the glory of God, then are we supplied with pressing reasons why we should discharge our financial duty better than we have done. But we will not do better until we are more thoroughly dominated by the highest motives. Nothing short of religious principle will supply the steady flow and abundant volume of beneficent giving which is demanded by the exigencies of the field in which our work is to be done. For every grace that can adorn the Christian life, and every motive which can set the Christian activities in operation, takes its rise in a system which is itself from first to last one magnificent process of giving. "God so loved the world that he gave His only begotten Son." "Christ loved the Church and gave Himself for it." "He that spared not His own Son but delivered Him up for us all, how shall He not with Him freely give us all things." God's gifts to us pass the line of mere beneficence and lead us back to the mystery of inconceivable sacrifice. Not only do they dower us with present benefits, but they lift us to the heights of hope so that we behold their duration as coincident with

the eternal year of God Himself. The reasonable response of the soul is imitation of the divine munificence and self-sacrifice. Beautifully symbolic of the mission of the gentile world, redeemed and regenerated, was that act of the wise men at Bethlehem: "And when they were come into the house, they saw the young child with Mary, his mother, and fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts, gold and frankincense and myrrh." Less than half a century after the scene which St. Matthew thus describes, St. Paul was writing to the Church established in the gay and dissolute city of Corinth: "As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also"—the grace of giving.

SCIENCE AND CHRISTIAN TRUTH.

I CHEERFULLY lay every article of the Christian faith by the side of conclusions of physical and mental science, discoveries and inferences of geology. The mirror of divine truth which the Church keeps, will not be broken or dimmed. It will add brightness to all which has its nature. It will dazzle out of sight, by its reflection of heaven's light, all which is "of night and of darkness."

I appeal to history and the ages, and my confidence finds support. What theories upon which men have staked reputation, wealth, life, have been struck down by opposing theories! What declarations