

TO SINNERS.

The flying years are shuttles weaving the woof of your sins into the warp of your existence here, and the loom of time will soon have finished the web of your destiny hereafter. You are making a criminal of yourself at the bar of God, and a convict for the dungeon of "outer darkness," by wearing your garments stripped with your own iniquities. It is the woof that gives coloring to the web. It is your deeds that are fixing your destiny. Dye what is woven in the blood of Christ, and you will be astonished and wonder at its efficacy to cleanse from sin, and the purity of your raiment—white linen—which is the righteousness of saints. Then in your experience will be fulfilled the promise—"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Sin prepares the soul for abysses of darkness, and the blood of Jesus for a throne of light. Death will soon cut the threads of your life, and you will be taken up to the world of rapture or drawn down to the world of woe. Which shall it be? You have postponed a decision now quite too long.—The Judge is at the door. Now is the day of salvation.

HOW? AND HOW MUCH?

A WORD ON GIVING.

A minister closed his address to an assembly thus:—"There is no explicit, uniform, universal rule in the New Testament for giving to God. A Patriarch gave a *tenth*. A Jew about *two tenths*. Zaccheus would give the *half* of his goods. Many of the Christians at Pentecost gave their *all*. Every man is left at liberty to take his grade and rank of Christian nobility and generosity; and that remains his position and rank for ever.

A minister went away fired with the sentiment, and resolved to let it influence his life and ministry. He presently met a friend, and exhorted him to large hearted liberality, dwelling much on the blessed privilege of giving to the Lord.—Meeting him afterwards, he asked if he had acted on his advice. His friend replied that "when about to present his

offering to God, he felt it was not large enough. He then doubled it; but feeling that it was still too small, he doubled it again; and then he gave to God with joy."

True, there is no exact, uniform, universal measure for giving—as a *twentieth*, a *tenth*, a *fifth*, a *half*, or any other proportion, to which all must conform. The Gospel does not bind its converts by stern, uniform rule. It leaves them at liberty to decide for themselves. Yet is there liberty, not the liberty of license to do nothing, but the liberty of intelligent decision and grateful love. It is liberty to give "as God hath prospered," and for each to act "as he purposeth in his heart."

With those who truly live for God themselves, and who devote their possessions to His glory, the sentiment, "All belongs to God—why ask a proportion for Him?" is the very natural and beautiful reply when proportionate giving is urged. The Christian ought, indeed, to acknowledge that all he has, the Lord has intrusted to him; but precept needs to be reduced to practice. Selfishness is continually acting upon him; and, therefore, a substantial proportion of his income ought to be first and certainly devoted to the Lord.

Let the Christian reader, then consider his infinite obligations to the love of Christ in redeeming him from sin and destruction.

Let him reflect on the Saviour's claims on the devotedness of his whole heart, and on every power and faculty he possesses.

Let him seriously weigh the urgent necessities of millions of men calling for his compassionate sympathy and largest aid, during his one brief, mortal life.

Let him solemnly determine whether he will live for self-indulgence, as a child of earth; or whether, as a follower of Christ he will forego present enjoyment for the eternal welfare of men, and the glory of Christ.

Christian Reader, you cannot but admire the spirit of the noble apostle—"The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they who live *should not henceforth live unto themselves, but unto him that*