

the willing mind do not precede or accompany it. The possessor of all things does not depend on our poor gifts. It is not our gifts He wants so much as ourselves. Abraham travelled three days to offer up Isaac, but it was not Isaac that God wanted, but Abraham. The gift without the giver is comparatively valueless. Of old it was not the carcasses of the animals slain in sacrifice that He wanted but the life. The life was the true offering. The willing mind is the life of the gift or service, the one true offering. What a difference there must be, then, between God's estimate of the collection plate and our own. We laud the \$'s, and the more ciphers attached the better, while God swells the value of some small coin till it is quite unrecognizable by the giver. The commendation for the cup of cold water given by the willing mind eager for his Master's service surprises none perhaps more than the giver. And yet the Apostle teaches that the willing mind is not enough, there must also be a performance. The Corinthians had been willing, and talked about what they would do for a whole year, but not one dollar had been gathered. Paul had made a stirring appeal, and if the subscription list had been passed then they doubtless would have made a good offering; but to go on and lay aside week by week was so monotonous, and "they didn't feel like it, and there were so many other claims." Paul was likely to be put to shame, so he must needs write them specially, and, moreover, send an agent in the person of Titus for the purpose of stirring them up.

It is hard for us to let go the notion that the money in our purses and the sum total of our earthly possessions belong to us, and that when we part with a beggarly little portion for God we are robbing ourselves.

How glad many of us would be if God had told us just what per cent. of our income He wishes us to set apart for Him. Would we not cheerfully give it? But when we read that the 100 per cent. is His—all the silver, all the gold, all the cattle, yea, we ourselves—we are appalled and do not half believe it, or if we do give mental assent, we straightway practice dissent. Some claim to have discharged their entire obligation when they have devoted one-tenth of their income to God, be it large or small. When they have sacredly set apart one-tenth for the service of God as did the poor old Jew who had no revelation of God's love, they tell us that they have performed the whole duty of man as regards the money question. To him, the sum total of whose benevolence is represented by the bestowal of a dollar now and then as necessity is laid upon him or impulse overtakes him, one-tenth certainly is a great stride! With such an one I have no quarrel, for a system has been adopted. True, it may be out of all proportion to the income, still if set apart regularly it may prove an entering wedge that in time will open the heart to a full realization of its obligation. Any system faithfully

adhered to is infinitely better than giving hap-hazard, or from impulse. But, says one, if we are the Lord's and we acknowledge all we have as not belonging to us, but only held in trust for Him, why should we be so particular about the keeping of accounts? Why is it necessary to set aside any portion as distinct and separate from one's own personal expenses? Simply this, because we cannot trust ourselves. As of old, the hardness of our hearts hinders. I am afraid too many of us would be too much like the old colored man down South who argued because he belonged to Massa, and the turkey belonged to Massa, therefore he would eat the turkey and Massa would be losing nothing.

If we are not told how much we should set aside, we are told a great deal that should help us in giving to Him of His own. We are told that accounts are to be settled often—once a week and as God has prospered. The frequency and regularity of such a practice will beget a habit that is invaluable. Besides the personal enjoyment and education attending the system, the result will be a much larger sum contributed than would have been thought possible were it given, say once a year. Some one has said that "Fifty-two gentle pulls at a man's purse strings are more promotive of healthy liberality than one convulsive jerk on annual set days."

Then again we have the direction to give not sparingly, but bountifully, ungrudgingly, cheerfully. When done in this way there remains the wonderful promise that "He will make all grace abound toward us," "that having all sufficiency in all things we may abound to every good work," and shall be able with Paul from a full, overflowing heart to give thanks unto God for His unspeakable gift.

ONE OF THE PITIABLE CASES.

Chaudamma belonged to the Kannada Devangas. Her father, having become dissatisfied with her mother, had put her away and married again. Chaudamma and her mother lived alone near to the house of Narayanappa, one of our catechists. She used to frequently visit our Christians and quickly learned from them the way of life. Particularly from Akkatayamma, herself a Smartha Brahman convert, she learned very much Christian truth and became a sincere follower of Jesus. She first began to attend our meetings and declare herself a Christian nearly three years ago, and she has frequently importuned us to baptize her. As she was under age, we were unable to do so, but she remained faithful, waiting till her 16th birthday should give her the right to follow her convictions. In the meantime her parents, very much against her will, betrothed her to her cousin, but the complete marriage never took place. During the past year her relatives, alarmed at her constant objections to joining her husband and knowing her inclination towards Christianity, forbade her to have anything to do