

prohibited from spending all the substance which God gives us upon these things, comfortable, useful, and necessary as we may regard them. "Honour the Lord with thy substance and with the first-fruits of all thine increase," is a command as binding now as in the day of Solomon. While we may lawfully spend upon ourselves, we must not forget to devote a portion to God. This is necessary as a constant recognition of Him as the Great Giver. As some one has well expressed this thought: "This is the rent which reminds the tenant that he is not owner in fee; this is the interest which reminds the borrower that the principal does not belong to him; this is the tribute money which reminds a subject nation that it is not independent; this is God's share to remind His creature that all belongs to Him."

So far my argument reaches, and applies to all men, whether believers or unbelievers, since all are equally and alike God's creatures. But there is another consideration which must tell with singular effect upon Christians. You are God's redeemed ones. In His infinite mercy He rescued you from debasing thralldom. He has struck off your chains. He has set you free, and, paradoxical as it may seem, you are no longer your own, but bought with a price, and, therefore, under obligations to glorify God in your body, and in your spirit which are God's. The obligation to devote your substance to Him which is founded upon the fact that He has created you and yours, that He has given you all you have, and is consequently your great proprietor is increased manifold by the fact that He is also your Redeemer. But perhaps illustration will be more effective than argument here. They tell us of a slave girl, just about to be sold, whose tears drew the notice of a gentleman as he passed through the auction mart of a Southern Slave State.

"Her price," the stranger asked. He thought a little when he heard the great ransom, but paid it down. Yet no joy came to the poor slave when he told her she was free. She had been born a slave, and knew not what freedom meant. Her

tears fell fast upon the signed parchment, which her deliverer brought to prove it to her. She only looked at him with fear.

At last he got ready to go his way, and as he told her what she must do when he was gone, it began to dawn on her what freedom was. With the first breath she said.—"I will follow him—I will follow him—I will serve him all my days;" and to every reason against it she only cried:—"He Redeemed Me! He Redeemed Me! He Redeemed Me!"

When strangers used to visit that man's house and noticed as all did, the loving, constant services of the glad-hearted girl, and asked her why she was so eager with unbidden services night by night and day by day, she had but one answer, and she loved to give it:—"He Redeemed Me! He Redeemed Me! He Redeemed Me!"

So christians let it be with you. Serve God as sinners saved by grace—as sinners bought with blood, and oh! "when men take notice of the way you serve Him—the joy that is in your looks,—the love that is in your tone—the freedom of your service" and the generosity of your contributions have but one answer and love to give it:

"HE REDEEMED ME!"

The discussion of the measure and method of christian consecration of substance must be reserved for future communications.

Meantime, I remain &c.,

E. A. McCURDY.

Musquodoboit Harbor,  
October 14th, 1869.

### Forgiveness of Injuries.

When Luther, in the height of his zeal, denounced Calvin as a teacher of dangerous heresies, Calvin sweetly made answer:

"Let Luther bate me, and call me devil a thousand times; yet I will love him, and acknowledge him to be a precious servant of God."

How different from the spirit which is often manifested now-a-days in religious controversy.

A bundle of abusive letters was found among the possessions of Cotton Mather, after his death, all tied together, and this inscription written upon them:—"Libels, 'Father, forgive them.'"