

it. Whenever you think of the text the other is recalled.

Let it be a part of our reverence, then, to treat the sacred Scriptures as containing God's revelation of truth and life to men.—'American Church Sunday-school Magazine.'

### A Witness

Several years ago, one dark winter's night, as we were travelling on a certain railway, a stalwart Irishman entered the car and asked if a section had been reserved for Mr. S——, says a writer in the 'American Friend.' Several men followed him, bringing in their arms a fine-looking young man, who, though only about thirty years of age, was stricken down with paralysis and was utterly helpless.

Tenderly they laid him upon the couch and left him in charge of the man who had first entered. Of course we could not help observing this man who was so strong and full of life. The contrast with his companion was most noticeable.

We soon found that his care was unceasing and most tender and gentle. He seemed to anticipate every wish and was constantly watching to make the invalid more comfortable.

I have seldom seen a face which impressed me as did the face of that Irishman. It shone with inward light and one felt that a kind heart was there. Soon we heard earnest talking; the tones were low and gentle, but the words revealed the secret of the man's life.

Mr. S—— had apparently said that it was hard to have such a blow come on his life, and after a little talk, which we did not hear, his companion said that Joseph had no thought, when he was so cruelly sold into Egypt, that God meant him to save so many lives and to receive so much honor for himself; and Moses and David little thought in the dark hours of their lives, of what was before them, and that those whom our Father meant to specially bless were those who most severely felt his hand laid upon them. He said: 'Your Father's hand is laid upon you, Mr. S——, to bring you to your Saviour, who died for you and for me.' Most earnestly they talked, the Irishman using such beautiful language that one wondered to hear him.

He said: 'I cannot help talking of my Master, for my heart is full of him. You know if you had lost a pocket-book full of United States bonds, you would talk about that; or if you had fine horses and furniture, you would talk about them, or whatever your heart was full of you would talk about. Jesus died for me, and now that he lives on high he loves me and has saved me and I must talk about him.' Mr. S—— urged him to lie down and make himself comfortable for the night, but he declined to leave him and all through the weary night he cared for his friend with the greatest tenderness.

In the morning we were much delayed in reaching our destination, and fearing the long fast would cause Mr. S—— to grow faint, I beckoned to his attendant, and offered some nice biscuit which I had in my bag. We chatted a little and he told me of Mr. S——'s sudden illness and that he was taking him home to his wife and child. I said:

'You have Christ's peace in your heart and in your face.'

'Ah, young lady,' he said, 'Christ is everything to me. He has loved me with an everlasting love and makes me abide in him. For four years now I have known what it was to abide in him and live in him, though for thirty years before I had been a professor; but there is a great difference between being a professor and being a possessor. Now I must speak for him, and I am not afraid to strike hard at the old man Adam if I may only overcome him and help others to find Jesus.'

I cannot tell you what a lesson this was to me, who for so many years had had a name to live, and yet was dead, and I hope that all my life I shall have reason to thank God for that ride in the cars and that humble Christian man.—'Union Gospel News.'

### Something About Tenths.

(Pansy, in the 'Christian Endeavor World'.)

The question of proportionate giving is evidently one that interests many people. The letters which have come concerning it are very numerous. I propose to give you crumbs from them. In these quotations I am chiefly after experiences. Listen to this:

'When I began giving a tenth of my earnings to the Lord, I was surprised to find how far below that amount I had been satisfied with before. There came a time when I thought I couldn't do without the Lord's part. I was earning only ten dollars a month, and had to pay my board and help my parents. I had a fierce battle and got behind with my tenth that first year; but I made it up afterwards, and added a little thankoffering. The first year I was only able to give a little over nine dollars; but last year I gave twenty-four, and I have had money and greater blessing in every way since I settled it that I ought to give my tenth. I don't think I shall ever again keep what rightly belongs to Christ, no matter how much I seem to need it. If we trust him, he knows how to make nine-tenths cover all our needs.'

All conscientious people will undoubtedly agree with this conclusion. If the writer has decided that God calls for her tenth there is of course no question for her to consider. It must be remembered, however, that we are not discussing whether or not the Lord shall have 'his own,' and all phrases of that kind are more or less misleading. The question is whether or not in these days the rule of the tenth is binding; or, if not binding, is it always practicable and, on the whole, the wisest way to give? Conscientious Christians differ radically as to the first question. For the present we will pass it and give our thoughts chiefly to the matter of practicability. Here is another witness:

'I began two years ago under exceedingly adverse circumstances to tithe my income. It took a good deal of determination, but I want to witness that I have not been sorry. It seems to me that if we believe in God we should . . . tithe every cent that comes to us. God first, and personal debts afterwards. My experience has been that in tithing first, regardless of the seeming insufficiency of funds, "always" unexpected money comes, to prove to us that God keeps his promises. It is simply amazing the way in which provision is made for us!'

There are many letters giving a like testimony, so many, and from so reliable sources, that it becomes us who hear of them to consider thoughtfully and prayerfully whether or not we as Christians are being liberal enough when it comes to this matter of stewardship. Let me quote again:

'In this age of rushing for money it seems to me that we Christians can prove our love for and faith in God by tithing. Because it is only when we do such an apparently unpractical thing—giving away money when it seems most necessary to keep it—that we show truly our trust in a real personal God who has pledged himself in our behalf, and asked us to prove him. But it seems to me a wrong use of the tithe to give out of it for any purpose to one's own family; it shows a lack of confidence in God.'

The logic of that last point is doubtful. When it comes to having confidence in God, why should we not have it for our neighbor as well as for members of our own family? The question is simply: Is this need in my family connection a case in which the Lord calls upon me to show my faith by my works, and is the call outside of regular legitimate obligations, which in the natural course of events would fall to me?

Here this witness:

'I think this "tenth" business is a wonderful thing. People who have never tried it do not know what they are missing. Since I began it I have had more to give, outside of my tenth, I mean, than I used to have. I have often helped my married sister with my tenth money, because I couldn't do it in any other way, and I knew, if a neighbor was in such straits as she had been, I would help her quickly. God has blessed me in this, and in other bits of help, and I see my way clear to doing more. I am very happy in my regular giving, since I learned how to do it.'

And this one: 'This matter of tenth-giving has troubled me much; if it is what God wishes, then I certainly want to do it; but it has seemed an impossibility. I borrowed money to complete my education, and the sum is not yet paid. I have a sister who needed help in getting her education, and I helped her. Our father and mother are in poor health, and are heavily burdened. I am counted a successful teacher; yet my salary is small, and must be divided among several. If what I can send mother for "oranges," and father to help with the coal bill, is counted in my Lord's sight as for him, why, then, I may hope even yet to attain to the "tenth." I work through the summer vacations at whatever I can get to do, to help with the needs at home; and in every way I have done my best.'

Those quotations speak for themselves. I have space for but one more.

'I am the working member in a family of five; it takes all I can earn to make the ends meet. About five years ago wife and I decided to commence tithing our income. We were one hundred dollars in debt, and, from a human standpoint, it looked impossible to live on twelve dollars a week, minus one dollar and twenty cents for tithes, without getting farther in debt; but we did it. At the end of the first year we found ourselves free from debt, and we now have a little money in the savings-bank. We believe that God will fulfil his promise if we do our part. Not long after our tithing began my wages were raised unexpectedly to fifteen dollars a week. In many ways we see God's hand in our affairs. Only last winter I was able to get my coal very cheap, and the way it does last is a constant surprise to us. It makes us think of the widow's "cruse of oil" that failed not. My verdict is, Give God his due, trust him, and he will not fail you.'

I wonder whether it will interest you to know that these quotations come from Maine, Massachusetts, Connecticut, New Jersey and California. There are many more, but there has been no dissenting voice, and the weight of testimony is assuredly on the side of the blessedness of giving.