

Death's most intimate friend, in order to defraud the Lord of His dues, and to cheat the Christian out of his reward. Is it not distinctly stated in Scripture that "we must all appear before the judgment-seat of Christ, that every one may receive the things *done in his body* according to that he hath done, whether it be good or bad?" (2 Cor. 5 : 10). Why, then, should Christians so industriously plan that their best deeds should be done after they get out of the body? Is there any promise of recompense for this *extra corpus* benevolence? * "Know ye not that your body is the temple of the Holy Ghost?" asks Paul. Let your worship of giving be carried on in that temple, then, and not relegated to the narrow house of corruption. "For whether is greater, the gold or the temple that sanctifieth the gold?" asks Jesus. We press His question concerning the subject now under consideration. If our bodies have been consecrated by the indwelling of the Spirit, the wealth which they have earned has thereby been made holy unto the Lord. Then let that wealth be offered up upon the altar of a living heart, and by the agency of a living hand. Let it be personal, and not by proxy. Now, and for meeting the present exigency, let us cast our offerings into the treasury of the Lord; for the dying millions of our own day, let us give and give abundantly, singing as we do so, "The grave cannot praise Thee; death cannot celebrate Thee; the living, the living He shall praise Thee as I do this day."

II. *Gifts for the Lord's treasury should have in them the element of self-sacrifice.*

The temple of the Holy Ghost, of which we have just spoken—the believer's body—has its worship and its sacrificial offerings as truly as the Jewish temple. To the latter Scripture distinctly refers in the injunction: "But to do good and to communicate, forget not: *for with such sacrifices God is well pleased*" (Heb. 13 : 16). The worship of giving is here plainly indicated. But there are methods of raising money for missions, very widely in use in our time, whose tendency is to eliminate the element of sacrifice from the gift, and to replace it with the element of luxury. Fairs, concerts, suppers, entertainments, festivals, etc., in which the principle is "somewhat for something," or "pay your money and get your money's worth"—these are among the means in almost universal use in our churches for securing missionary funds. Cash is cash indeed; but is not a dollar worth more to the Lord when cast directly into His treasury, than when finding its way through the circuitous route of a church restaurant or an ecclesiastical fair? We are very bold to say it is so. And yet here is a principle of spiritual economics, so fine and far-fetched in the estimation of many Christians, that it needs to be very patiently expounded.

Why, asks a devout Christian housewife, may I not bake a loaf of cake and carry it to the church to be sold as my contribution to foreign missions,

* "We often read in the papers of 'magnificent bequests.' To my mind it is a phrase that has no meaning at all. I see no munificence in bequeathing your property to charitable purposes when you are gone out of this world, and have not the possibility of longer enjoying it. What I like are magnificent donations."—Lord Shaftesbury.