

Our Young People

GIVE!

Topic for April 29—"What is God's due."—Luke 20:19-26.

"For God so loved the world that He gave—."

A Possible Partnership.

BY REV. GEORGE A. HOOD.

* The priests and scribes, planning to entrap Christ, were themselves entrapped because they forgot the plain, practical principle of earthly and heavenly government which we often forget; namely, the right of a government to a money support from the governed.

In verse 25, Jesus teaches fealty to the earthly sovereign and proper support of his government, also fealty to God and proper support of the kingdom of God; that as the ownership of Caesar was stamped on the tribute coin, so is the ownership of God stamped on all we have. God claims all. "All the earth is mine," "the land is mine," "the beasts and the cattle," "the silver is mine and the gold is mine, saith the Lord of Hosts." Jesus broke up the business of Peter and Andrew, of Matthew, and dissolved the firm of Zebedee and sons; He told the young ruler to give away all that he had, took the last mite from the widow as it God has the highest right, and said of us all, "Whosoever forsaketh not all that he hath cannot be my disciple." He asserts His control over and right to property when He snatches it away by cyclone, flood, drought, earthquake, lightning, fire, pestilence, and plagues. He proves that, though man has rights in property towards other men, he has none towards God; it is all God's.

We ourselves belong to God, whether we acknowledge it or forget it. "All souls are mine." "Ye are not your own." My body and soul are parts of me, but not mine; they are God's; it is for him to dictate where I shall go, what I shall do, and to take the benefits of the income from my faculties and strength.

Cæsar forced the Jews to pay tribute; our government collects taxes; if we are to be citizens of the kingdom of God, we must pay His tax. The city or town has a rate of taxation to be paid for the security, care, and advantages furnished by the government; so has God. The least rate He ever mentioned in the Bible is one tenth, and when we pay that we can rightly pray, "Thy kingdom come." But God does better than this; He makes us also His partners. He must be the head of the firm, furnish the plant, capital, experience and take the honor. We have the use of the whole while we live, share the benefits with him and pay him at least a tithe of the income. To those who refuse He says, "Ye have robbed me." To all of us He says, "Render to God the things that are God's." "The tithe is the Lord's;" when did God ever take that back? If His interests and ours

ever seem to conflict, Matthew 6:33 advises to give God the benefit of the doubt.

A man on \$2 a day can give \$25 a year to his church expenses, \$30 a year for the missionary work of his denomination and would then have the 25 cents he used to give left for twenty extra collections, without going outside of a tenth. There is no person or family with wages so small but that the nine-tenths will go further with God's watchful care than the wholeness on ourselves without the claim on God's partnership. All who try it say this is true. Try it yourself. To succeed in this, when you receive any money, shut your eyes to your own necessities, take out the Lord's part as the first-fruits, never borrow it, use it sacrificially.

This brings you in range with God's promises, giving Him the opportunity to prosper you and offer you success in spiritual and temporal life.

Can I live this happy, triumphant life? No—not if you "rob God"; yes, if you take God's help and "render unto God the things that are God's."

The Real Sacrilege.

BY REV. CHARLES M. SHELDON,

Author of "In His Steps," etc.

A good many persons, some of them honestly, think it is sacrilege for any one to ask the question, "What would Jesus do?" because, they say, it makes the name of Jesus too familiar, and brings contempt upon sacred things to drag them into the doings of everyday life.

A great many newspaper editors have expressed great concern that the name of Jesus should be mentioned in connection with the publishing of a newspaper, and have cried out against it as an act of sacrilege that I should dare to say I would try to edit a daily as I thought Jesus might do in my place, as if to attempt such a thing was to be guilty of unspeakable irreverence. "Let us have done," one of these writers says, "with this pious hypocrisy! It is sacrilege to drag the name of Jesus into the every-day affairs of men. Let that sacred name be reserved for religion, where it belongs!"

I will allow no man to go beyond me in reverence for Jesus Christ, whom I honor and love more than I honor and love any being ever born into this world. But I wish to utter my tremendous protest against the attempt to keep Jesus out of daily human life on the plea that it is sacrilege to bring Him into it. The real sacrilege consists not in asking every day, "What would Jesus do in my place?" but in not asking it. The editor of a daily

paper who attempts to manage his paper without asking what Jesus would do is attempting to continue the world-error of the ages in separating the religious and the secular, and making a distinction between a man's life on Sunday and on Monday. The cry which the last part of the century has heard very often. "Let the preacher stick to the gospel, and not attempt to mix gospel and politics and business," is the cry of a world-spirit that does not reverence Jesus, and does not want to have Him to rule in the marketplace, or in any of the daily money-making or power-making walks of life.

"Thank God," I have said hundreds of times lately, "the Christian Endeavor societies of the world, the young Christian people of this weary old globe, are beginning to bring Jesus into their every-day life. They are beginning to see that the irreverence, the real irreverence and sacrilege, of the ages is in keeping Jesus out of daily life where He has a right to come." And, whether you edit newspapers, or run a store or a sawmill, or teach school, or run for office, or get up in a pulpit to do your work for God, O young men and women with the glory of a new century already shining in your shining faces, I beg of you do not let the world deceive you with any cheap cry of sacrilege! "Whatsoever ye do, do all to the glory of God." Bring Jesus into your counsels; let Him share your money-making and your pleasure-getting and your political and business plans. And a few years more of such daily reverence and honor for Jesus will transform the hypocritical life of the kingdom of rule on earth where Jesus is shut out into the Kingdom of Jesus where He is master on every throne of power that men know. The real sacrilege of human life is to exclude the Son of Man from man's life's. The real reverence for Him is to place Him humbly, unostentatiously, but firmly, on the throne of every day's conduct.

A Sparrow's Song.

Only a little sparrow,
A bird of low degree;
My life is of little value,
But the dear Lord cares for me.

I know there are many sparrows,
All over the world they are found;
But our Heavenly Father knoweth
When one of us falls to the ground.

Though small, we are never forgotten;
Though weak, we are never afraid;
For we know that the dear Lord keepeth
The life of the creatures He made.

I am only a little sparrow,
A bird of low degree,
But I know that the Father loves me;
Dost thou know His love for thee?

For Daily Reading.

Mon., Apr. 23.—We are stewards, 1 Cor. 4:4-6
Tues., Apr. 24.—Gratitude to be manifest.

Prov. 8:9, 10
Wed., Apr. 25.—Remembering the needy.
Job 29:11-16

Thurs., Apr. 26.—What is my own?
Ps. 24:1; 1 Cor. 6:19-20

Fri., Apr. 27.—A plan in giving.
Mal. 3:8-12; 1 Cor. 16:1, 2

Sat., Apr. 28.—How little shall I keep?
Pro. 16:8; 1 Tim. 5:9

Sun., Apr. 29.—Topic, What is God's due?
Luke 20:19-26