

Third.—A tenth to festival purposes, and every third year special provision was made for the poor, either out of the second tenth, or in addition to it. Deut. xiv. 28, 29; Lev. xxvii. 30-32.

What does the Lord say to His people for neglecting the ordinances of tithing and offerings? Mal. iii. 7-9.

Does our giving bear any proportion to our receiving? 2 Cor. ix. 6; Prov. xi. 24.

What was the trouble with the rich young man in Luke xviii. 22? Like many others, he did not want to consecrate his means to the Lord's work.

Our check on heaven's bank (2 Cor. ix. 8).

The great promissory note (Phil. iv. 19).

Our life insurance policy (Ps. xxxvii. 3).

The Christian rule of giving (1 Cor. xvi. 2).

Examples in the New Testament of giving: 2 Cor. viii. 1-4; Acts iv. 34-36; Matt. x. 9-14; Luke x. 4-8, 16.

Let every member of an Auxiliary read the following extract from Rev. Dr. Gordon. This is part of a most excellent article in the July number of the *Missionary Review* :—

"But there are methods of raising money in 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 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, and in this way render just as acceptable an offering as though I put my money directly into the contribution box?' But notice the needless indirection of the gift. The frosting and flavoring of the loaf are skilfully adjusted to satisfy the taste of the eater, when in the true worship of giving the mind ought to be free to be occupied with God, to whom the gift is brought. The direct giver careth for the things of the Lord, that she may render unto Him an acceptable offering; the indirect giver careth for the things of the world—how she may please her customer. Then when her loaf is sold, he who buys it gives nothing into the missionary treasury, though he mistakenly thinks he does. He simply makes a purchase so sweet to the taste, and so satisfying to the palate, that self-sacrifice is completely swallowed up in self-gratification. Thus the charity, instead of being 'twice blessed,' has been twice defrauded,—once by her who baked, and once by him who bought.

"It may seem like a fine-drawn objection which we are urging, O candid reader; but we must strenuously maintain, nevertheless, that the widow's mite is worth vastly more to the treasury of the Lord than the widow's muffins. In giving, as in everything else, we are to take up our cross and follow Christ. We strongly believe that money sanctified by self-denial and prayer will go farther, and buy more in the great missionary transaction, than the same amount passed through the church victualler's clearing-house. Sarah Hosmer worked in a cotton mill, lived in an attic, and prayed in her closet for missions; and when she died the Lowell factory girl rejoiced in six missionaries preaching

the Gospel among the heathen whom her hard-earned money had put into the field. Does it not look as though the God who multiplied the widow's meal and cruise of oil in order to feed a prophet, did likewise with this working-woman's contributions that they should accomplish so much? Would that other churches might study the object-lesson in Christian giving which the Salvation Army is holding up before them! The poorest of the poor, they have now and then their 'month of self-denial,' in which, by stinting their narrow living, they are enabled to put their fifty thousand dollars at a time into their missionary treasury. If for one year the ice-cream suppers and strawberry festivals which so abound in our churches could be abolished, and the aggregate of time bestowed thereon put into a month of self-denial, we question not that there would be an inpouring of sanctified offerings of which we have yet known nothing."

References.—"My Missionary Box and I," 10c.; "Systematic Giving," by Esther T. Pritchard, 10c.; "Mite-box Opening," 2c.

Leaflet.—"Talk on Mite-boxes."

"Diversities in Giving": article in *Friend* for September, 1890. "Seven Ways of Giving": *Friend*, September, 1890.

Missionary Readings.

ONCE A FAKIR, NOW A CHRISTIAN.

GUNGADHUR lives at Indore. He was a Brahman of the highest order, and at the age of fourteen years he was married to a girl of his own caste, whom he tenderly loved. After the birth of his only son his young wife died, and he at once gave up the world and became a wandering devotee or "fakir." He determined to reach the highest position in this order of religious teachers, and wished to be Swami, which means the highest, or deity.

But what a strange education he had to go through before he could be called Swami!

1. He had to abstain from eating salt for four months. This at first sight may appear a small matter; but if we remember how necessary salt is for our health, you will see that it was a privation.

2. He had to be swung through smoke. This is done by first kindling a fire, then the devotee is hung up by the feet, and swung over the fire so close that each time his head brushes the flames. This is continued until the fire goes out.

3. He had to be concealed in the earth for six months. This is done by making a hole into which the devotee is put and is covered up, but a small air-hole. Here in this living grave he is supposed to spend his time in reflection, not seeing the sun or the face of human kind. At the dead hour of night he comes out like a frog from the earth, to eat the food which is religiously placed for his use.

4. He had to hold communion with the river goddess Gunga. This was done by standing up to the waist in the river each night from twelve to four in the morning, and to be continued for six months. This performance served the double purpose of washing away his sins and imitating Brahma in his wakefulness.

5. He had to sit in the presence of the dead. This also was practised on the banks of the Ganges during the night, for one whole year.

There were other minor acts of self-mortification,