

We believe there is such a limit for each individual. It is to be discovered, each for himself, just as each discovers how much food he is to eat for highest efficiency and health. In determining this question, the health of the soul is to be the test. I may lawfully expend for my tastes no more than is consistent with my highest and most uninterrupted communion with God, with my love to Christ and to those redeemed with His most precious blood, viewed in the light of the cross and of the day of judgment, heaven and hell. The question is to be decided in the light of the tremendous facts of human destiny as disclosed in the Bible.

Spread the map of the world out before you, and see how vast the spaces covered by darkness and paganism; take the census of the orphans, the fatherless, the families pauperized by the curse of strong drink, the millions of unfettered Africans crying for Christian knowledge. This is the true light in which to decide between the missionary treasury and the diamond ring.

The example of the Son of God throws a very clear light upon this question. Was not His incarnation and His residence on the earth a life-long sacrifice of His tastes? Would it be painful for a Michael Angelo to be shut up for years in a gallery filled with daubs in painting and monstrosities in sculpture without one perfect form to which his eyes would turn for relief? Into such a gallery did the Son of God descend when He left the society of the holy angels and came into the closest deformities of sin in all its loathsome forms. The more delicate the sensibility, the higher its capacity for pain when that sensibility was offended. Thus the Man of Sorrows may have inwardly suffered in the crucifixion of His tastes every day of His earthly life as much as His body suffered on the cross. Cultured Christian professors who hold themselves aloof from personal contact with the degraded and wretched in the slums of our cities, because of their moral offensiveness, would do well to study more carefully the example of Christ in this regard. For the Christianity which disdains to walk in the footsteps

of Christ is spurious, however cultured and churchly it may be. Genuine Christianity is the religion of love, and love always prompts to sacrifice.

In the expenditure of money for luxuries the Christian should put this question to himself: "Am I making this money, the Lord's money, minister to the flesh or to the Spirit?" This is a fair and reasonable test question. If it is a needless self-indulgence, however refined, it will not minister to the life of God in the soul. If the money is spent for the highest good of others, it is promotive of the spiritual life.—*The Message.*

REMARKS.

Now, let any candid person read and re-read this article and see if there is any help in it to enable him to arrive at a satisfactory conclusion in any definite controversy between the gratification of esthetical taste, and self-denial.

Here is a man of culture and means debating concerning the purchase of a beautiful picture or rare piece of statuary. Following the advice in this article he spreads before his mind's eye the wants of Heathendom and the sufferings of the poor. Then he adds to these dark pictures the life of his Master in its self-denying aspects, and from these data strikes a balance between the expensive luxury in its power to bless humanity, and its value in money dropped in the missionary chest or distributed to the poor—will not the verdict in every case be in favor of self-denial. Nay, is that not the disguised verdict of the whole argument in the above article.

But granted this certain result in this case, and like reasoning will speedily strip his wall of every ornament of value and eventually drive him from his sumptuous home to the humblest abode he can discover, in order that all his wealth may go into the world's charities.

But this inevitable result would preach the very doctrine which the Doctor deprecates, viz., that Christianity is the murderer of its own offspring.

Suppose, however, that at any one point in the work of devoting luxurious objects to the mart in the interests of