

Then shall we be hastening the golden prophecy of the golden day, when

"People and realms of every tongue
Dwell on His love with sweetest song,
And infant voices shall proclaim
Their early blessings on His name."

For this blessed consummation let us all study and give and work and pray, and then ours will be the blessedness and His will be the praise.—*Baptist Missionary Magazine*

GETTING, SAVING, GIVING.

BY REV. EDWARD STORROW.

It is a cause for serious thought that whilst no country was ever so wealthy as our own, or so free from great calamities, the anxieties of life are not seriously diminished. This anxiety leads to—(a) Too high an estimate of the value of money; (b) Eager and inordinate saving; (c) Worry and discontent; (d) The neglect of Christian giving.

Therelief from humiliation and care that money brings; the pleasure of its possession; the enjoyments to which it allures, and the estimation in which it is held, blind us to its deceitful and dangerous influence, and lead to a false estimate of the ends and aims of life, to envy and to discontent. How often, for instance, as men grow richer, they become less spiritual and holy, acquire a false estimate of men and things, a contempt for those who do not succeed in life as they have done, and a habit of judging all persons, and not by a moral standard, but the ability to get and keep money. It is irrational to speak contemptuously of money, seeing that it gives so much pleasure and confers so much power, and is so eagerly seized and so unwillingly parted with! but it is important to keep in mind its subordinate value, its limitations, its dangers and responsibilities, its corrupting influence; for how seldom with the increase of wealth is there "growth in grace," and of all dangers to the soul the Bible speaks more frequently and solemnly of this than of almost any other.

The love of money often lies concealed under the plausible guise of providing for old age, or the necessities of a family. It is right to make such provision whenever practicable, but how often under this plausible idea does there lurk a craving to hoard, or it grows to be a ruling passion after the original intention has been accomplished. The worry and solicitude of living are apt to make us discontented with our lot, envious of others, and distrustful of the care of God. When it is so, it is good for us to read some of those sweet and saintly hymns which sorely tried men have composed, or to meditate on the grand, strong words of God scattered through the Scriptures.

But the possession and use of money may have an objective and noble aspect, and happily in our day there are many who, regarding money as a solemn trust from God, give liberally to religious and benevolent uses; but there are yet more who give sparingly or not at all.

The opportunities for wise and beneficent giving were never so numerous and clamant as in this age. This should constrain us to live economically,

TO CHECK EXTRAVAGANCE AND WASTE,

and also the temptation to hoard; and to ask ourselves as a principle and policy of life, "Ought I not to give as well as to get? Is it not my duty, and ought it not to be esteemed my privilege and joy to aid as many good causes as I can?" and for many who do give, to ask, "Shall I not increase my giving, and how can I do so?" It is well to be on our guard against the excuse of not giving, or giving inadequately, on the plea that so many others do not give, or that the best and wisest use of funds is not always made, or that we cannot afford to give.

This may be the case, but in a world where heathenism, want, distress, and misery abound, is it not the duty of every one who claims to be a Christian, even in the lower middle rank of life, to be a stated, conscientious and willing giver to some one or more of these agencies? Does not much of the perplexity and difficulty of middle-class life, arise from beginning or drifting into too high a scale of expenditure? The desire to be respectable, and to rise in life, leads great numbers to begin domestic life, where after years of struggle and industry, their parents end. They seldom carefully estimate how much it will cost to live! They leave no margin for contingencies, nor do they usually resolve that God shall have His portion of whatever they possess. Thus it comes to pass that household expenses often come to more than was anticipated, leading to disappointment, anxiety, discontent, and a limited, if not entire, neglect of Christian giving. It is wise, therefore, to begin domestic life well within the limits of the income, and make God a sharer of it, whatever it is.

Not only is this not done, but when the income grows, personal and domestic expenditure is enlarged to the same extent, or the whole is invested and saved. To do either of these may be right in certain extreme cases, and up to a certain point, but would it not be wise in every case to consider ourselves as responsible to God for the use of our incomes, however large or small they may be, and make Him a sharer? This would surely sanctify, dignify, and bless common life, and secure it against the evils, worse even than poverty, into which prosperity is liable to fall. Would it not be wise for every person to give some share of their income to God, and increase it