

his cloak to shelter a leper from the wind. Grotesque although the story is, it impresses the imagination and emphasizes the truth that no good deed can be without its reward in the spiritual condition of the man here and hereafter. In Connecticut there lived a lady who had a beautiful flower garden in which she took great pride. The whole country was proud of it too and people drove miles to see it. Most unselfish in her love for her flowers she gave away enormous quantities. Two large baskets were fastened by the side of her gate, and these were filled every morning with cut flowers, to which passers by were invited to help themselves. School children, business men, tramps, alike blessed the good lady's kindness. "You cut such quantities," one said to her, "aren't you afraid you will rob yourself?" "The more I cut the more I have," she answered. "Don't you know if plants are allowed to go to seed they stop blooming?" The beauty goes out of the Christian life that is not full of good works and alms deeds. The soul loses its fragrance when the hand is restrained from giving.

2. The bonds of *Christian brotherhood* are strengthened. One feels a deeper interest in that which they have contributed to support, and those who benefit by the donations are bound in gratitude to their benefactors. Where all the members of a church emulate one another in the practice of this grace, they are likely to abound in every other, that of brotherly love especially. When the reverse is the case and for trifling excuses contributions are withheld, and when given, grudgingly bestowed, there is every form of unbrotherliness. Illiberality is frequently the root cause of disunion in congregations.

3. The *glory of God* is enhanced. The virtues of a regenerate nature are exercised and displayed; God's work is advanced, or the sufferings of His poor are relieved; and the grateful thanks of many rise to the Father of mercies, called forth by the gifts of His people.

"The pilgrim and stranger, who, through the day,
Holds over the desert his trackless way,
Where the terrible sands no shade have known,
No sound of life save the camel's moan,
Hears at last, through the mercy of Allah to all,
From his tent-door at evening, the Bedouin's call
"Whoever thou art, whose need is great,
In the name of God the compassionate
And merciful One, for thee I wait."

For gifts in his name, of food and rest,
The tents of Islam of God are blest.
Thou, who hast faith in the Christ above,
Shall the Koran teach thee the law of love?
O Christian!—open thy heart and door—
Ory east and west to the wandering poor—
"Whoever thou art, whose need is great,
In the name of Christ, the compassionate
And merciful One, for thee I wait."

ADDED POINTS.

1. We should give to the cause of Christ and the relief of the poor and distressed.
2. Encourage and stimulate others by a good example.
3. Our giving should be prompt, cheerful and generous.
4. A regard for the good opinion of others is right if kept subordinate to higher motives.
5. Christian liberality blesses the giver as well as the receiver.
6. Unless the heart goes with it our gift is valueless.
7. No one is the poorer for giving wisely and liberally.
8. Our gifts are like seed sown, yielding a harvest of increase and blessing.
9. Liberality causes others to praise God.
10. Christ gave himself for us.

THE BLACKBOARD.

SOW.

REAP.

Bountifully
Conscientiously
Joyfully

GOODS
GOOD WORKS
GRACE

"It is more blessed to give
than to receive."

LESSON XI—September 12th, 1897.

Christian Living. Rom. 12: 9-21.

(Commit to memory verses 16-18. Read chapters 12 and 13).

GOLDEN TEXT: "Be not overcome of evil, but overcome evil with good." Rom. 12: 21.

PROVE THAT—We should be diligent in business. Rom. 12: 11.