

GIVING.

"Giving" is as much a means of grace as is *praying*. The man who *prays*, but seldom *gives*, makes himself analogous to a one-winged bird that does not gain much of an altitude. The Bible sparkles all over with attestations of the above assertion, and so impressed is our Church with the importance of disseminating this truth that "alms basins" are a part of the furniture of every church, whether located in an isolated hamlet or in a crowded city. Nor is such parish furniture for the ingathering of alms a sign and seal of the Church's mercenary spirit. On the contrary it is a token of her *love* for her worshippers, for, knowing that "generous giving" is "twice blessed," she yearns to have her children experience the special blessing that waits upon the time honored custom—a custom that cannot become obsolete so long as the letter or the spirit of the Bible is esteemed or observed. St. Paul counsels us to make it a part of our every Sunday's religious worship, to sequester from what we have earned or inherited a certain definite sum that shall be consecrated to the Church and to the several enterprises she espouses.

Uninspired men have resorted to all sorts of substitutes for St. Paul's method, but they will never do their duty, and the Church at large will never be unloosed from her shackles of poverty and dependency, until we all retrace our steps and adopt the old-fashioned rule St. Paul enforced of "deciding upon each Lord's day of the year how much we shall make tributary to the Lord during the week upon which we have entered."

In other words, every Sunday we live we must give God a tribute from our *purse* as freely and as generously as we pay Him a tribute from our lips; and not until the New Testament rule or its equivalent is *practiced* will humanity learn that "giving" is as much an act of religious worship as is praying. Not until such a vantage ground is attained will Christians learn that "giving" is one of the "wings" God has given to man whereby he can help himself heavenward. Humanity has got the grammar of humanity by heart, but if it practices it in its integrity it must re-adopt the old tithe system of giving to God one tenth of all its increase.—*Church Helber.*

Of the 116 students at the N. Y. General Theological Seminary, certainly twenty and probably more have been educated in the denominations. Many of them are recent converts, and not a few have been Churchmen for less than a year. The latest edition to the list is the late pastor of a Dutch Reformed society. The contributions of the various bodies to "The Church of the Reconciliation" may be summarized about as follows: the Presbyterians and Dutch Reformed send half a dozen each; the Lutherans, Methodists, and Congregationalists, each a couple; the Baptists and Unitarians each one. Various foreign branches of the pure Catholic Church are also represented. The list is far from confirming the popular idea that converts become extremists in the church.

He that cannot successfully rule himself, cannot expect to rule others with any degree of success.