

## SAVING IN GENERAL.—SUMMARY OF THE WHOLE.

In considering giving both as regards God and man, we must revert to the promises already touched upon and proved from Scripture, leaving man without excuse if he continues proud of his possessions or covetous in hoarding them. From God they came and His right is forever. Nothing is ours to deal with irrespective of his claim, and by precept and example all through God's word, this is the teaching. Not our own, not mine but God's. We proved that God claimed not less than a tenth from the Israelites, and those living in Gospel times should surpass but most certainly not go below that sum. Then came man's indebtedness and responsibility, recipient of God's mercies from the cradle to the grave, they were proved to be only stewards who would be called to account for the use they had made of the talents committed to their charge. Christian reader! what a noble destiny is yours. As man, you are endowed with faculties and feelings and have a position and work calling for and requiring gifts that come from God alone. The most useful gifts are those we can utilize the most for God's glory and the benefit of our fellow men. By prayer and exercise strengthen the powers that are yours, that you may "adorn the doctrine of God your Saviour in all things," by a useful and devoted life. See to it that your talents are not buried, as some hide their Lord's money. Producing nothing to His honour, and having no joy in His service. Empty cisterns are they, for they have none of the satisfaction of the busy, self-denying Christian, who loving his Master above everything else, goes about speaking a word of comfort to the weary and disheartened one, cheering the fallen by encouraging them to give up sin and turn to their once crucified but now risen Lord. There were three special events in which the Jews came up with the choicest and most precious gifts. "I have seen with joy the people do offer willingly unto thee." Chron. 29th, 17. The giving of a tenth was by no means intended by God as the limit of Jewish liberality. There were among the Jews men who would accept no limit to their bounty where God's cause was the object and considered themselves highly honoured in being allowed to contribute towards it. It is a retrospect fraught with varied feelings of pleasure and pain, to look back to the time when