

Our Lord says; (Matt. xxiii. 23) "Woe unto you, scribes and pharisees, hypocrites: for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith. These ought to have been done, and not to leave the other undone." This does not look like setting aside the tithe; on the contrary, it gives our Lord's own sanction to the practice.

The whole spirit of Christ's teaching was self-sacrifice in opposition to the self-seeking of the natural heart. Love to God and love to man is to govern the life of His followers. He says; "I have given you an example," John xiii. 15. What was that example? St. Paul tells us, Revised Version, Titus ii. 14, "Who gave himself for us." Phil. ii. 5-8, "Have this mind in you which was also in Christ Jesus, who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant being made in the likeness of men, and being found in fashion as a man he humbled himself, becoming obedient even unto death, yea, the death of the cross," Revised Version. This is indeed loving self-sacrifice, and he says (John xii. 15): "This is my commandment, that you love one another as I have loved you." His love to us is to be the measure of our love to each other, and yet we do not give of our means freely and perfectly, that our weaker brethren may have the glad news.

We sometimes sing Miss Havergal's consecration hymn:

"Take my silver and my gold,
Not a mite would I withhold."

Our lips utter the words, but when it comes to the actual giving, do not many of us draw back?

We forget that it is a blessed privilege to be allowed to help in God's work.

How differently we shall look at things when we stand before the judgment seat of Christ. Don't you think we shall then wish that the state of our expenditure had been reversed; that Christ, and His cause had come first and self last?

I suppose almost every one here has read Mrs. Bishop's address, delivered at Exeter Hall, in November, 1893.

After speaking of the horrible degradation and suffering of the heathen, and contrasting the amounts spent on luxury and vice with the sum given for missions, she says:

"We pray God to give the means to send forth laborers. Has He not given us the means? And when we pray God to give the means, may we not rather pray Him to consume the selfishness which expends our means upon ourselves? Our style of living is always rising. We are always accumulating. We fill our houses with pleasant things. We decorate our lives till further decoration seems almost im-

possible. It is time that we should re-adjust our expenditure in the list of our increased knowledge, and not in the light of our increased knowledge alone, but that we should go carefully over our stewardship at the foot of the cross of our Lord Jesus Christ, in the light of those eyes which closed in death for our redemption. Let us be honest in our self-denial, and not think that we are carrying the burdens of this great perishing heathen world by touching them lightly with our fingers, but let us bear them till they cut into the shrinking flesh, and so let us fulfil the law of Christ. Let us entreat Him, even with strong crying and tears, to have mercy, not only on the Christless heathen, but on the Christlessness within our own hearts, on our shallow sympathies, and hollow self-denials, and on our infinite callousness to the woes of this perishing world which God so loved that he gave His only son for its redemption."

In the eighth and ninth chapters of II. Cor., St. Paul instructs the Church as to the grace of giving money for God's service. It was to be given cheerfully, liberally, and systematically. The tithe is not mentioned, but it was to be "as God had prospered them," I. Cor. xv. 2. I cannot help thinking that our "giving" to God begins only after the tithe has been paid. There are differences of opinion on this, I know, but, at all events, some fixed proportion of our income should be given to God *first* before spending it on anything else.

I would like to ask you all to read a tiny booklet, called "Thanksgiving Ann." It is the story, graphically told, of an old coloured woman who believed in and practised what she called "Systematics." She carefully put aside one-eighth of her earnings, "Cause if dem old Israelites was tol' to give one-tenth I'd like to frow in a little more for God's measure. Talk about its being like a tax to put some away for such things. 'Clare I get studyin' what each dollar mus' do till I got 'em so loadened up wid prayins, and thinkins, dat I mos' believe dey weigh double, when dey does go."

May I, in conclusion, read some lines, called "The Great Famine Cry," suggested by the words of a heathen woman to a missionary: "Teil your people how fast we are dying and ask if they cannot send the Gospel a little faster." [See p. 84 of THE MAGAZINE.]

Books and Periodicals Department.

(1) *The Expositor* (one shilling), (2) *The Clergyman's Magazine* (sixpence). London: Hodder & Stoughton, Paternoster Row. *The Expositor* for March has, among other things, the continuation of Rev. Principal Fairbairn's thoughtful article on "The Person of Christ, a Problem in the Philosophy of Religion." In this article there are several eloquent passages setting forth the untold value of Christ in all considerations that may be made regarding Christianity. Men at times have hated the Church, but