

Ten Advantages in Tithing.

I. It gives to God the first instead of the last.

II. It is giving to God instead of giving to a cause, as you lay by the tithe when there is no demand upon you, or no cause pressing its claim.

III. It is systematic giving "as God hath prospered him" (1 Cor. 16:2), rather than by impulses.

IV. As nearly all have daily earnings, they will, by this plan, almost always have a little by them to give.

V. It equalizes the financial burden and obligations of all Christians. All pay alike—both rich and poor.

VI. It brings a man to feel that in a very especial sense he is God's steward—having some money that is only the Lord's—and so brings him into business relations with the Almighty. How blessed to do business with and for the Lord.

VII. As by this plan you will necessarily keep an account of all your income, it will save you from doing business on a "loose" basis; you can always readily compare your income with expenditures, and with success of the past. Thus you will not become too deeply involved before you have full knowledge of the fact.

VIII. It fully determines how much we should give, unless there should be special leading by the Spirit. It answers the questions, "Am I giving enough? or, Am I giving too much?" It gives the satisfaction and assurance, I have given just exactly what God has clearly stated in His word I shall devote to Him. It gives to God the benefit of all doubt with reference to our duty in giving.

IX. By observing this, we may continually feel that we have the BEST plan, as it was originated by God Himself, and therefore cannot be improved upon. God's plan is always best.

X. While the tithe is named but three times in the New Testament, this suffices to show that it clearly has the approval of the Savior, for He said, "Ye tithe mint and rue all manner of herbs, and pass over judgement and the love of God; these ought ye to have done, AND NOT TO LEAVE THE OTHER UNDONE" (Luke 11: 42; Matt. 23: 23). It was the Divine plan from the beginning, and there is no Scripture that would even imply that it had ever been abrogated or repealed. He says, Mal. 3: 6 "I am the Lord, I change not." I quote from a most excellent tract, entitled "What We Owe," by J P Hobson, Elizabethtown, Ky. "One of the great benefits derived from systematic tithing, is that it takes away all sordidness from religious benevolence. When a call is made upon us, there is no feeling of unwillingness to part with the money, no plea to ourselves that the amount cannot be spared, and no doubt in our own minds whether the reluctance to give is founded on prudence or covetousness; the only question is, 'Is it proper to spend the Lord's money for this?' or, if the object is worthy, 'How much can be spared to it without prejudice to others?' The tithe removes Christian benevolence from the domain of haphazard and temporary impulse, and puts it upon an intelligent basis.

"One common objection on the part of business men is, 'I don't know how I can tell what my tithe is.' Suppose the promise of God was that the Church should pay us an amount equal to the tenth of our income, upon our informing it what our income was, would any of us be unable to get up the information?"

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." (Mal. 3: 10).

Indianapolis, Ind. C W RUTH.

If a man wishes to know himself, says the Guardian, let him honestly ask that self, 'What things do I really enjoy?' and he will find a true if a very unflattering, answer. If a man's heart delights in stealing, he is a thief, even though he never steals the value of a pin. If a man delight in profanity, he is profane, even though his lips never utter an oath. If a man's soul revels in the things wealth can buy, and that fashion and pride dictate, he is but a worldling, even though he wears the garb of the church and ministers at her altars.

Nine-Tenths or Ten-Tenths.

The Lord gives His people "all things richly to enjoy." And He has asked His people to give back one-tenth, and that He has directed to be used in ways that would also profit and bless those who gave it.

When men refuse to give back the tenth, then the Lord declares that they have robbed Him "in tenths and in offerings." Mal. 3:8.

Many have tried the ten-tenths plan, and have not prospered; let them now try the nine tenths plan which the Lord has appointed. Perhaps they will find here the remedy for some of their troubles and losses. Bring in, then, the tithes and offerings of the Lord, and see if He does not pour out a blessing that will be abundant and abiding.

Few people ever prosper greatly by robbing men; and when did a man ever prosper by robbing God? Those who rob God are likely to have troubles and losses, and find no blessing or benefit in their wrong-doing; while those who give and lend to the Lord find blessings in their obedience to Him. It is related that a Hindoo Christian agent, who used to be always grumbling at the smallness of his mind to give one-tenth to God. So next pay day, when the missionary handed him, as usual, the rupees, he pushed back one of them saying, "That is for God's work, sir."

The missionary took it but wondered much how the man, who was really poor and had a large family, would get on without it. Meeting him two or three weeks after in the bazaar, he asked how they were doing. Instead of grumbling as usual, the man answered cheerfully.

"Well, thank you, sir."

"Then tell me how it is that you, who used to be always grumbling when you were spending your ten rupees a month on yourself, now do so well with only nine."

"Because, sir, nine-tenths with God's blessing is better than ten-tenths without it."—The Safeguard.

Redeeming Love.

Cyrus, in one of his wars, captured an Armenian princess, and according to the cruel laws of ancient warfare, condemned her to death. Her husband, hearing of her peril, came at once into the camp of the conqueror, and offered to redeem her life with his own. Cyrus was so struck with the man's magnanimity that he released them both, and declared his purpose to reinstate them, with great power and riches, in their own country. And now, while all the courtiers and captains are praising the generosity of the great king, the woman stands silent and weeping. And when the question was asked of her:

"What do you think of Cyrus?"

"I was not thinking of him at all," was her reply.

"Of whom were you thinking?"

"I was thinking," said she, fixing her eyes, all lustrous with love, shining through her tears, upon her husband, "oh the noble man redeemed my life by offering to sacrifice his own."

Is not this the true attitude of a Christian? Amid the adulation of the world, should we not think most tearfully and tenderly of the divine Man, who redeemed our lives, not by the offer, but by the actual sacrifice of himself?—Common People.

The Prayer Meeting is Primary.

Help crowd the prayer meeting by your own presence and the presence of others whom you have induced to come; but crowd it above all, with the felt presence of the Holy Ghost who accompanies, because He dwells in all who walk in the truth. Lock not the gates of speech, but let a witness be found in the utterance of your lips from Him who says, "Behold, I come quickly." Do not be afraid to be brief. Speak as often as you have anything to say, and when you have nothing to say, do not say it. Pray in that sense in which prayer means praise and supplication. Ask for what you want and ask for it in the most direct way. If you must make a choice of services neglect all others of the week rather than the prayer meeting. If you want all the services of your church to fill up the prayer meeting with people and prayer and praise.—Record of Christian Work.

Holy People Bear Fruit.

It would be unfair, untrue, and wicked to affirm that if any certain professor of holiness had the experience every one in his neighborhood would be forthwith converted and then wholly sanctified; but it is equally unfair, unjust and wicked for professors of holiness to be fruitless as to winning souls to the Lord and believers to entire sanctification. There should be some fruit, otherwise there is grave reason to doubt the sincerity of the profession and the reality of the experience. Those who find fault with professors of the grace of holiness because they do not convert every one near and far are unreasonable; professors of holiness who bear no fruit and excuse themselves on the plea that no one is to be won to God or holiness are wrong. Holy people bear fruit, and welcome the pruning which enables them to bear more fruit.—Wesleyan Methodist.

Christian fruit bearing is too large a question, with too many phases to be given justice in a short editorial note as above, which so far as it goes speaks truly. But we notice in John 15:2 that fruit bearing is one of the essential conditions to receiving the cleansing, "Every branch in me that beareth fruit He purgeth it, that it may bring forth more fruit. So if the conversions of others constitute fruit bearing why not say the same things of Christians who do not claim to be sanctified wholly? All the difference from a scriptural standpoint between the converted and the wholly sanctified people is that the latter bear more fruit, which in fact is true.—They surely do, BUT IF WHOLLY SANCTIFIED PEOPLE will not see to it, that they possess and manifest the "FRUITS OF THE SPIRIT" in their lives, which is "LOVE, JOY, PEACE, LONG-SUFFERING, GENTLENESS, GOODNESS, FAITH, MEKNESS and TEMPERANCE," fruit will be a natural consequence, and in all its phases. They will be factors in convicting people for both blessings, and in encouraging, refreshing, teaching and building up others in the faith, and will be refreshing springs, and bear about them a heavenly aroma, of Christian courtesy and helpfulness without appearing to make an effort to do so, just as naturally as a born and cultured lady can be a lady or a true gentleman can be a gentleman. We may not bear all the fruit that we may demand of each other, but we can bear all our Lord demands, the proof of it is that we possess the fruit of the indwelling Spirit.

The Methodist Catechism on Entire Sanctification.

What is sanctification?
Sanctification is that act of divine grace whereby we are made holy.

May every believer be wholly sanctified in this life?
Yes, God's command is, "Be ye holy, for I am holy;" and His promise is, that "if we confess our sins" he will "cleanse us from all unrighteousness."

What is implied in being a perfect Christian, or in being wholly sanctified?
Loving God with all our heart and soul, mind and strength, and our neighbor as ourselves.

When is sanctification begun?
In regeneration, by which we receive power to grow in grace and in the knowledge of Christ, and to live in the exercise of inward and outward holiness.—Guide to Holiness.

Concerning the English Church Missionary Society's work among the lepers at the city of Pakhoi, China, the Gleaner says; "In the medical mission at Pakhoi since 1890 special attention has been paid to the relief of those afflicted with the dreadful disease of leprosy. In 1894 a separate building was erected, capable of accomodating sixty-two lepers. Other buildings were opened in 1896, increasing the number of leper beds to one hundred for men and twenty for women. The accomodation has since been extended as the normal number of patients is about 150. Cast out by their friends, relatives and fellowcountrymen, it is only the despised foreigner whose pity takes a substantial form, and the leper hospital is a standing monument to the divine origin of Christianity, and as such appeals to the Chinese. Many of these afflicted ones have been baptized, and are conspicuous for their bright Christian lives."

Testing Our Experience.

George Muller said that his faith grew by standing firm amid severe tests. A chain is no stronger than its weakest link. The annals of the Church abound with records of those whose usefulness was marred by some glaring weakness, and even in our day there are gifted, brilliant and otherwise strong men who are sorely crippled by some inexcusable weakness of character. How careful we should all be! We can never be strong unless we submit to the processes through which character is built. There are many who would have shone as stars of the first magnitude in the firmament of Christian achievement if they had only remained true in times of testing.

The fiery trial comes sooner or later to us all, and how we behave through such an ordeal measures the degree of blessing that we get out of it. Many of us miss the crown because we throw off the cross. The death route is the way to victory, for did not our Lord say that "He that loseth his life for my sake shall find it"? and it is only when we deny our selves that we are finding God, and in the finding of Him we find our true selves also. Annie Shipton, commenting on this subject, says:

Every sacrifice must be salted with salt. If we test our experience of the Lord's presence by pleasant circumstances and pleasurable emotions we shall be constantly in a state of doubt and dismay. Oftentimes certain trials that befall us are the actual result of our obedience, and not because God has not answered our prayer, or that we have not walked according to His will. We must submit to be imprisoned if we would see our Deliverer open our prison gates to the glory of His great name. We must accept the scourge, and our feet be made fast in the stocks, if we would understand the secret of the earthquake. All earth's pleasant cisterns must be broken or dried up before we see our Cherish, the gift of the God of the whole earth; and many a one has journeyed three days in the desert, away from God's realized presence (though never away from God's watchful eye), before he has heard the still small voice, "What doest thou here?" (1 Kings 19:9-13)

—Living Water.

A Hard Question

A young Brahman put this question to the Rev E Lewis of Bellary: "Do the Christian people of England really believe that it would be a good thing for the people of India to become Christians?" "Why yes, to be sure they do," he replied. "What I mean is," continued the Brahman, "do they in their hearts believe that the Hindus would be better and happier if they were converted to Christianity?" "Certainly they do," said Mr Lewis. "Why then, do they act in such a strange way? Why do they send so few to preach their religion? When there are vacancies in the civil services, there are numerous applicants at once; when there is a military expedition, a hundred officers volunteer for it; in commercial enterprises also you are full of activity. But with religion it is different. I see one missionary here with his wife, and one hundred and fifty miles distant there is another and one hundred miles farther on in a different direction there is another. How can Christians expect to convert the people from their hoary faith with so little effort?"—Youth Instructor.

The proposed legislation to provide pensions for New Brunswick teachers of long service in the public schools, will surely meet with almost universal approval. The details of the measure have not yet been published, but they will doubtless be both reasonable and generous. No class of public servants more deserve such consideration as the pension bill proposes.

Bearing on Prohibition.

Be honest with yourself and others. If you are opposed to prohibition, be honest with yourself and others.

If you put money above morals, say so.

If you put the convenience of the drinker before the safeguarding of the young, say so.

If you would rather build up your community upon the moral and physical weakness of your fellow citizens than pay a few dollars more of taxes on your property, say so.

If you hold that liberty means that every man should be given license to hurt himself or others, say so.

If you would prefer to educate your children on money that is the price of self-indulgence, self-abasement, and the suffering of others' children, say so.

Be squarely honest. Stand in the open. Don't add to the wrong of advocating a confessed evil, the wrong of hypocrisy.

Some queer arguments are put forward by some opponents of prohibition. They tell you that closing the saloon or the dispensary means less money in circulation, a falling off in population. With almost the same breath, they positively assert that prohibition increases the sale of liquor in a place.

If prohibition does increase the sale of liquor, what can be the motive of the brewers and distillers, the wholesale liquor makers and dealers, who are spending hundreds of thousands of dollars to fight the prohibition movement? They know their business, you may be sure.

If it were not for the profit to the individual and the income to the community, do you really believe that the sale of whiskey would be for a moment advocated by any sober, self-respecting man?—New Orleans Advocate.

Hurry!

A missionary was asked why he labored so unweariedly, and replied:

"One night I was going across a field and saw my little boy coming to meet me. Suddenly he disappeared. Then the thought flashed across my mind, there's an old well there and he has fallen in. I hurried up to him and reached down the well and lifted him out; and as he looked up into my face, what do you think he said? 'Oh, papa, why didn't you hurry?' These words never left me. They kept ringing in my ears until God put a new and deeper meaning into them, and bade me think of others who are lost without God and without hope in the world; and a message came to me as a message from the heavenly Father, 'Go work in My name'; and then from that vast throng a pitiful, pleading cry rolled into my soul as I accepted God's call, 'Oh, why don't you hurry?'"

A story is told of an Indian who one day asked Bishop Whipple to give him two one-dollar bills for a two dollar note. The Bishop asked him if it was all the money he had. He said "Yes." The Bishop was about to tell him, "It is too much," when an Indian clergyman who was standing by whispered; "It might be too much for a white man to give, but not too much for an Indian who has this year heard for the first time of the love of Jesus."—From the Christian.

Sir Godfrey Lagden, who has been in South Africa for thirty years, and much of the time Commissioner for Native Affairs in the Transvaal, in a recent speech at Battersea, England, said: "I have been afforded the opportunity, during thirty years, to observe the expansion of missionary effort and to test its value. And I am able and anxious to record my conviction that it has been of the highest order."

The no-license victories at the last election in New York State were very numerous. There was a net gain of 64 towns, which, with the gain of 24 in the spring, makes a gain of 88 dry towns for the year. The tidal wave has struck the Empire State, and where the right of local option is permitted it is rapidly going dry.

"It is good for us to realize our dependence upon God, for only thus can we know peace and security. If we can find out our helplessness in no other way than by being thrown prostrate by trouble, still let us sing aloud because we have learned our lesson at any cost. No price is too great to pay for a sense of complete dependence upon God."