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REV. J. McLEOD,

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SAINT JOHN, N. B., FRIDAY, APRIL 14, 1882.

[EDITOR AND PROPRIETOR.]

WHOLE No. 1472.

The Intelligencer.

SUNDAY SCHOOL LESSON.—April 23.

(For Questions see Star Quarterly and Lesson Papers.)

CHRIST WALKING ON THE SEA.

DAILY READINGS.

M. Walking on the sea. Mark 6: 45-56.

M. Walking on the sea. Matt. 14: 22-30.

M. Walking on the sea. Luke 8: 22-25.

M. Walking on the sea. John 6: 16-21.

M. Walking on the sea. Psalm 107: 22-32.

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TOPICS FOR FURTHER STUDY.

I. The Sea of Galilee; its winds, storms, ships and fisheries.

II. The mental character of the people around the lake.

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SYSTEM OF GIVING.

It is very pleasing to note the steady growth of Christian liberality throughout the world, and especially among the Anglo-Saxon peoples.

As, perhaps, right as the wealthiest and one of the oldest Protestant nations, England is, in this matter the leader. This is not true solely to her superior wealth, for her most wealthy classes are not her largest contributors to the cause; of course, they are as individuals. Her preeminence is rather due to the admirable system with which all her great Christian enterprises are presented to the public and their contributions secured. In this direction Methodism has always excelled. John Wesley's original system of finance having been extended far beyond its original spirit and intent, though not further than its original spirit and intent.

A little, however, of the financial strength of Christian enterprises in England is due to the prevalence of what are known as the principles of systematic beneficence, especially among the merchant princes of the great cities. These men, accustomed to scientific exactness in all their commercial transactions, at once recognized the propriety of giving not by impulse or accident, but upon definite principles.

So popular did this movement become, that a Society was organized for the promotion of its principles, with the late Dr. Cather as its Secretary, and such men as Rev. Wm. Arthur, M.A., and the Rev. T. Binney devoted their gifts and talents to the cause. Perhaps mistakes were made by the early promoters of this idea. Christianity is certainly not favorable to the adoption of certain rules of moral conduct, and it cannot be maintained that one-tenth constitutes the invariable minimum of a man's obligation to give. To one man a tenth, to another a larger or smaller sum, according to his means, is the law of giving; and it is the duty of each to give according to his ability.

Under the excitement of a powerful appeal, or prompted by the personal influence of a collector, or impelled by the desire of ambition not to be behind others, men have given more than they could afford to give. But such cases are the exception, and the rule is that the gift should be given according to the giver's ability.

System in giving implies two things: first, a conscientious consideration of a proper portion of our increase as a thank-offering to God. What that proportion should be each man can carefully estimate for himself. It is what a grateful, cheerful heart prompts him to give, and which he is able to give without any loss of his necessities. It is the gift of the heart, and it is the gift of the hand.

Secondly, the amount of our yearly or quarterly offering to God being fixed, it becomes doubly imperative that we should observe the wisest and most judicious method of giving. We do not want to give in such a way as to be a burden to ourselves or to others. We want to give in such a way as to be a blessing to ourselves and to others.

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