

TEN THOUGHTS ON TITHING.

1. "It costs a good deal to pay the tithe to the Lord, and a good deal more not to pay it."—(Whalon).

2. "The Christian Church has fallen below the Jewish low-water mark of a single tithe."—(George Sherwood Eddy).

3. "All the tithe of the land is the Lord's, and not to pay it is robbing Him; and that is a sure way to bring down His displeasure."—(Bailey.)

"To dedicate the tenth of what we have is mere duty; charity begins beyond it; free-will offerings beyond that again."—(Havergal).

5. "We may safely take the tenth as a starting point, for there are few who would care to give less than the heathen and the Jews."—(W. H. Salimon).

6. "In the light of Christ's teaching, the 'whole tithe' for us may be more than a tenth. Jacob had no Church to support and the Jews no world to evangelize."—(G. Sherwood Eddy.)

7. "The man who prays, 'Thy Kingdom come,' and does not give some just proportion of his income to promote his kingdom is a conscious or unconscious hypocrite."—(F. E. Clark).

8. "Christians should regard money as a trust. They are stewards of Jesus Christ for everything they have, and they ought to see His image and superscription on every dollar they possess."—(T. L. Cuyler).

9. "A tenth of his income was required of the Jew to be set apart and sacredly devoted to God's treasury. And this was the 'first tenth' and not the last tenth; the 'first fruits' and not the dregs and leavings."—(A. J. Gordon).

10. "Some of us could tell of such sweet and singular lessons of trust in this matter of tithing that they are written in golden letters of love in our memory. Of course there will be trials of faith in this, as in all else."—(Frances Ridley Havergal).

UNUSED ABILITY.

The unused eye soon loses its sight, as the fish in mammoth caves have lived so long in the dark that their eyes are gone, or, if they are there, they are sightless. The unused arm becomes powerless. The unused talent, when searched for, is not to be found. Of the unused coin covered with rust it is said: "The rust upon your unused coin is a witness against you at the judgment seat of Christ." Two men were walking together along the highway. One of them espied a ten-dollar gold piece on the ground. He stooped and picked it up and quickly place it in his pocket. His companion said to him, "Fred, what are you going to do with that gold piece?" "Why, I am going to keep it, to be sure." As they walked further along the way, Frank reached down and picked up a clod of earth and hastily placed it in his pocket. Fred, noting the act, said: "Frank, what was that you picked up?" Frank replied that it was a clod of dirt. Fred at once said, "And what are you going to do with it, Frank?" He answered, "Why, to be sure, I am going to keep it." "Why so? What good is a clod of dirt?" "Why, my

brother, is not a clod of dirt just as good to keep as a gold piece?"

Talents are for use, not to be wrapped in napkins. Money is not to be put by for rust to gather upon it, but to be used in helping to spread abroad the Master's kingdom. Use your lips, your hands, your eyes, your brain, for God, and the salvation of men, that when He cometh and reckoneth with thee, thou mayest say, 'Master, the five pounds which Thou gavest me have gained other five pounds.' Then will come the cheerful words, "Well done, good and faithful servant."—Sel.

HOW HE GOT EVEN.

"Getting even" is a hazardous undertaking. A Philadelphia lawsuit, involving less than sixty dollars, has ended a long course through the courts, with costs aggregating over thirteen thousand dollars.

The plaintiff got the sixty dollars sued for, but his lawyer's bill was seventeen hundred dollars. He is sixteen hundred and forty dollars to the bad, but he has "got even," for the other fellow had a lot more to pay.—Christian Herald.

THE NEW BIRTH INTO A NEW LIFE.

In the New Testament the resurrection is viewed not only as an event in the past and as a prophecy of the resurrection of all men at the end of time; it is viewed also as a symbol of that rising into newness of life that takes place in those who put their trust in the living Christ.

This figurative use of the resurrection is fitted to enforce an important truth that is greatly neglected in much professedly Christian teaching, viz., the absolute need of the new birth.

It is not enough that we believe that Jesus rose from the dead on the third day after His crucifixion. It is not enough that we look forward to our own resurrection at the end of time—this will profit us nothing if our souls remain dead in trespasses and sins.—Sel.

Give me ten thousand pounds, and one reverse of my fortune may scatter it away. But let me have a spiritual hold of this divine assurance, "The Lord is my Shepherd, I shall not want," and then I am alright, I am set up for life. I cannot break with such stock as this in my hand. I never can be bankrupt, for I hold this security. "The Lord is my Shepherd, I shall not want." Do not give me ready money now; give me a check book and let me draw what I like. This is what God does with the believer. He does not immediately transfer his inheritance to him, but lets him draw what he needs out of the riches of His fulness in Christ.—Spurgeon.

There is a great difference between being in the world, and having the world in us. Let a ship be in the water, and it is all right; but let the water get in the ship and down she goes.

BEDDING FOR RIVERSIDE HOTEL.

Miss Sadie Jones, 4 pillows, 4 pillow slips and 4 sheets.

Victoria Church, 1 quilt.

A PLENTY.

There seems to be no lack of tobacco. There seems to be no lack of purpose to use it according to late statistics. It seems that war conditions are stimulating rather than checking its use. Taxes were paid in 1917 on 9,216,901,111 more cigars than the year before and when it comes to cigarettes on 30,529,193,538 as against 21,087,757,078 in 1916.

When we stop to think that it would supply some 300 cigarettes to every man, woman and child in the United States, or about one a day, it looks as our title says, A Plenty.

If we consider these astounding figures for a moment, it will seem that our American people have demanded some ten million more cigarettes in the last fiscal year than in the former.

Think of "billions!" Think of our people using more than thirty billions of cigarettes and over nine billions of cigars in one year! And, in the war-year, when conservation, economy and liberty bonds are the slogan of the hour!

It would look as though the forces which have made for the suppression of the saloon to such a great and wonderful extent and have done this as an economic measure, would have to take up this twin-devil of tobacco next, in the interest of the same end.—Church Witness.

DOCTRINAL PREACHING.

Men argue against "doctrinal preaching. All preaching that is not doctrinal is out of place in the pulpit. Doctrine means teaching, and all sermons should teach God's truth.

Even if the sermon is just an exhortation to sinners, it must be shot through and through with the doctrine of the atonement, of faith and repentance, etc.—Western Recorder.

WITH THY MIGHT.

Half-measures never do for any worthwhile task, and easy-going interest or half-hearted effort never get us anywhere. These are truths that the war has taught us with terrible emphasis, and it has cost us so much to learn them that we ought in all conscience to make the most of the lesson. To tackle any job as if we only half meant it is to make any real success impossible and to discount beforehand our whole performance. And this applies to the individual just as it does to the nation, and to the church quite as much as to either. And we wonder if the lesson doesn't need application to the church as much as anywhere else. In all honesty, and in the presence of the tremendous way we have gone at our great war task, can we say that the church has been much more than playing and toying with its job? But if in such a day as this we keep on playing and toying with it what will the world think of us, and what can we think of ourselves? Surely this is a time to be done with all half-hearted enthusiasm and easy-going effort.—The Christian Guardian.

"Everybody should be busy; none should be a busybody."