

THE BIBLE DOCTRINE CONCERNING PROPERTY.

To whom does it belong?

"The silver is mine and the gold is mine, saith the Lord of Hosts" (Hag. 2:8).

If property is placed in my hands by the providence of God, is it not my own, to be used as I please?

"The Kingdom of heaven is as a man travelling into a far country, who called his servants, and delivered unto them his goods" (Matt. 25:14).

"And said unto them, occupy till I come" (Luke 19:13).

"It is more blessed to give than to receive" (Acts 20:35).

"His Lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord" (Matt. 25:23).

"Many that were rich cast in much" (Mark 12:4-1).

What are the evils attending the pursuit and possession of property?

"Behold all was vanity and vexation of spirit, and there was no profit" (Eccl. 2:11).

"He that loveth silver shall not be satisfied with silver, neither he that loveth abundance with increase" (Eccl. 5:10, 11).

"They that will be rich fall into temptations and a snare, and into many foolish and hurtful lusts, which drown men in perdition. For the love of money is money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (I. Tim. 6:9, 10).

"He that is greedy of gain troubleth his own house" (Prov. 15:27).

"Lay not up for yourselves treasures upon earth" (Matt. 6:16).

How are we to employ what God entrusts to us?

"Honor the Lord with thy substance" (Prov. 3:9).

"Charge them that are rich in this world * * * they that do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (I Tim. 6:17-19).

Is giving a means of grace?

"As ye abound in everything, in faith utterance and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also" (2 Cor. 8:7).

Should the poor use this means?

"And there came a certain poor widow, and she threw in two mites, which make a farthing. And He . . . saith unto them . . . this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living" (Mark 12:42-44).

"Their deep poverty abounded unto the riches of their liberality. For to their power I bear record, yea, and beyond their power, they were willing of themselves" (2 Cor. 8:2, 3).

"Every man shall give as he is able" (Dent. 16:17).

What is the effect of giving on the prosperity of the giver?

"Honor the Lord with thy substance and with the first fruits of thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. 3:9, 10).

"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself" (Prov. 11:24, 25).

"Give, and it shall be given unto you; good measure, pressed down, and shaken together and running over, shall men (angels) give into your bosom" (Luke 6:38).

"He that giveth to the poor shall not lack; but he that hideth his eyes have many a curse" (Prov. 28:27).

"He that hath pity on the poor lendeth to the Lord, and that which he hath given will He repay him" (Prov. 19:17).

Should he regulate his benefactions by a system?

"Upon the first day of the week let every one of you lay by in store, as God hath prospered him, that there be no gatherings when I come" (I Cor. 16:2).

"Every man according to his ability" (Acts 11:29).

"Of all that thou shalt give unto me, I will surely give a tenth unto thee" (Gen. 28:22).

"Bring ye all the tithes (tenths) into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Missionary Advocate.

DISAPPOINTMENT.

In the Epistle to the Romans, we find the declaration that—"All things work together for good to them that love God." We meet those who have had their plans foiled, and who have met with reverses. We see disappointment plainly written on their countenances, and if asked concerning their welfare, there would be a sad story of woe.

Many times when circumstances are viewed from a natural standpoint, they look dark indeed, and we are made to wonder what the outcome will finally be. But He who sees the end from the beginning has promised that if we acknowledge Him in all our ways, He will direct our paths.

All down through the ages we see the hand of God manifest in planning and directing the lives of his people. For instance, Moses, when called to lead the children of Israel out of Egypt tried a plan of deliverance of his own which utterly failed. In his disappointment he fled to Midian. There as he was herding sheep in the desert, God's plan was revealed to him after which he was successful in leading Israel out of Egyptian bondage.

When Daniel was taken from his cherished home at Jerusalem and led captive to Babylon, that heathen nation where idols were worshipped instead of the true God, it would seem that he had ample reason to be discouraged and disappointed. But Daniel purposed in his heart to obey God, and through his faithfulness the

hearts of kings were touched, and the God of Israel was glorified.

In the New Testament we read of Paul and Silas as they were preaching the Gospel at Philippi. The people were moved in anger against them. After being beaten they were thrown into prison, where their feet were fastened securely in the stocks, and the jailor was commanded to guard them safely. What could they do, shut away in prison, unappreciated and without any earthly encouragement? Did they give up the fight? No; for they were confident that He who had fought their battles thus far was still on their side. And we read that at midnight Paul and Silas prayed and sang praises unto God. And the prison-doors were opened, and the chains and bands which were holding the prisoners were loosed. The jailor seeing the miracles which had been wrought became concerned and asked, "What shall I do to be saved?" They explained to him the way of life, and he and his family were saved.

So many times in life the things which would naturally be counted disappointments are really God's appointments, and we are made to conclude that "All things work together for good to them that love God, to them who are called according to his purpose."—Leta B. Powers, in Good Tidings.

"LORD, TEACH US TO PRAY."

You say you are busy this morning,
In the maelstrom of family cares,
And husband must rush to the office,
So there isn't a moment for prayers;
Then children are sent to the schoolroom,
And the grind of the day thus begins,
With no word from God's Book to remember,
Nor the echo of strengthening hymns.
What wonder the burdens are heavy,
And the hours seem irksomely long;
What wonder that rash words are spoken,
And that life seems discordant and wrong.
Pause for a little each morning,
And again at the close of the day,
To talk with the Master who loves you—
Remember, He taught us to pray.
—Christian Workers' Magazine.

It is the preaching of Jesus that the world needs. It is the salvation that is found in him that will satisfy the longing of the soul. Jesus, and Jesus alone, can save. What the world needs to do is to come to Jesus. The sinner who comes to Jesus with true repentance and true faith will receive the forgiveness of sins and the impartation of a new nature. The Christian who comes to Jesus hungering and thirsting after righteousness and makes a n entire consecration and trusts in the cleansing merit of Jesus' death, will receive holiness—the expurgation and casting out of the carnal mind—the crucifixion of the old man.

There is but one thing you have to fear on earth or in heaven—being untrue to yourself, and therefore untrue to God. If you will not do the thing you know to be true, then, indeed, you are weak. You desert God, and therefore can not expect Him to stand by you.—Kingsley.