

Please read and return to that
others may read it also.

3

ON GIVING

(Reprinted from "*Help and Food*," June, 1914.)

"But this I say: He which soweth sparingly shall
reap also sparingly; and he which soweth
bountifully shall reap also bountifully"

—2 Cor. 9: 6.

... return and
... good or better.

BY P. J. L.

NEW YORK, N. Y., U. S. A.

NEW YORK

Loizeaux Brothers, Bible Truth Depot,
1 East 13th Street

2 cts.; per doz. 20 cts.

BY P. J. L.

Alone with Jesus.	1c.; per doz.	10
The Lord's Dealings with the Convict		
Daniel Mann		5
Superior edition, with plate of Kingston Jail		10
The same, bound in cloth		30
The Church: What is it?	2c.; per doz	20
Marriage	" "	20
"In My Name."	1½c. "	15
The Lord's Table: Who has it?	" "	15
Saved by Grace	" "	15
The Two Discoveries	" "	15
Man's Supper and God's	" "	15
A Churchman or a Christian—Which?	doz.	10
The Best of Men before the Throne of God		
	4-pp.; per 100	30
"What is that to Us?"	" "	30
Sinking of the Titanic	" "	30
"The Fatherhood of God and the Brother-		
hood of Man."	2-pp.; per 100	15
A Gift	" "	15
Why God must judge Sin	" "	15
Doctrine of the Blood	" "	15
The Joy of Salvation	" "	15
Just as I am	" "	15
No Hell	4-pp.; per 100	20
The Greatest Event	" "	20

Orders for one dollar and above sent postpaid. Add ten per cent. for postage on smaller orders.

ON GIVING

A REQUEST has come asking us to write on the subject of Giving, which we feel in duty bound to accept, looking to the Lord that we may do it acceptably to Him, and effectively to His beloved people from whence comes the request and who are especially dear to us. It was in those parts we began our life of labor in the Lord; and sweet beyond expression are the remembrances of those early days when truth was pouring into our own soul like a flood day by day from the pages of Holy Scripture; then the joy of imparting it to others; the bitter opposition from modern "scribes and Pharisees," and the corresponding love and fellowship from those whose hearts God opened to re-

ceive the truth. The preaching places were in country school-houses, in farm-houses, under clumps of trees, anywhere; often amid great camps, with horses and wagons from miles around. What precious seasons of divine grace, and what scenes to look back to when all are gathered together around our Saviour in the glory!

The request says:

“More than once I have wished that the subject of giving for the Lord’s work might be taken up at one of our General Meetings in a Bible-reading or a lecture. Now I write to ask that you accept the task, and give us a comprehensive article on the subject in **HELP AND FOOD**. I fear this line of truth has not been sufficiently gone into among the younger believers of our Western States. Should not the collection each Lord’s day be as sacred and as much a part of the worship as the giving of thanks, singing of praise, etc.? In some assemblies the

collection is not much thought of except when there is a General Meeting, or when one of the Lord's servants is laboring among us. Some make no preparation beforehand, but give what they happen to have with them, and others not at all. This produces laxity in handling collections, and so one feels more like giving *individually* than with the assembly. I believe right views correcting such practices as to giving would revive various assemblies spiritually. There are many dear young people in our assemblies, and nearly all need to be stirred up as to this. Knowing as you do, the realities and needs of the path, and of the Lord's work, you could perhaps do this more effectively than one in different circumstances. What we have received of the ministry of Christ to our souls through **HELP AND FOOD** has been of such value as cannot be measured with silver and gold. May the Lord enable you to keep it up.

Sincerely yours in Christ our Lord,

* * *

Answer:

We are creatures of extremes. Pulled out of the ditch on one side of the road we are very apt to drift to the one on the other side. Truth keeps the middle of the road, and if we walk with it we will be kept there too. The abject begging, so often witnessed in Christendom under plea of the cause of Christ, becomes so repellent to such as have learned God's mind and way of carrying on His work, that they are liable to consider all matters of money as out of place among spiritual things, and under that sentiment they are in a measure ashamed of having anything to do with money. They cannot free their minds from the idea of *begging* when money is spoken of, and so it is unclean to them. They have not taken in the Christian thought that "to do good and to communicate" (to give of their sub-

stance) are by God called *sacrifices*, and that "with such sacrifices God is well pleased" (Heb. 13:16). In the previous verse God calls "praise" and "giving thanks to His name," the "sacrifice of praise." The same name, *sacrifice*, is used for money. The poor widow who had but two mites, and gave them both, offered to God a greater sacrifice than the rich who had plenty left. If this truth is taken in, it will end all carelessness with regard to the collection; for the basket passing from hand to hand, as did the bread and the cup, will find us as worshipful in putting our contribution into it as we were in eating of the bread and drinking of the cup. It will be a sanctified offering—not money begged by any one from any one—but a free-will offering *presented to God* from His redeemed people for whom He gave His beloved Son, and

to whom He gives this opportunity to express their gratefulness. What a difference! *Begging* for Christ humiliates Him and says He is in poverty; *offering* to Him puts Him in the place of honor and majesty—His due.

A careful reading of 1 Cor. 16: 1-3 will show the delicacy of the apostle in treating of this subject. He asks that the collection which was being made for the needy saints at Jerusalem be all finished before he comes. He, in his apostolic authority, has ordered it to take place among the assemblies, but it must not be as if he were begging of them. It must be as a free-will offering, for no other could be acceptable to God.

Then he tells them how to carry it out suitably: "Upon the first day of the week (their assembly day) let every one of you (not a few rich ones) lay by him in store (*i. e.*, set

apart) as God hath prospered him." Mark this well: "*As God hath prospered him.*" God does not demand of us so much per cent., as once by the law. We are under grace, and the per cent. we give of our weekly earnings or incomes must come from our hearts. Am I free to give 1, 5, 10, 20 or 50 per cent. of what I get in the week? Let me settle it with holy purpose before God, and on the first day of the week deliberately set it apart as belonging to God. From this treasury then I shall draw as occasion in my judgment calls for. I am not now dispensing my own funds but the Lord's, and this will enable me to be liberal.

Then mark what he adds, "And when I come, whomsoever ye shall approve by letters, them will I send to bring your liberality unto Jerusalem." The assembly has contributed that money, and the men who

dispose of it must be men trusted and commended by the assembly. The "liberality" of the assembly must remain under its own control.

All this is beautiful, and commends itself at once to every upright mind. And, beloved brethren, if we follow these instructions, we shall at the end be astonished at what has been accomplished, though we may be, in large majority, a poor people.

The servant of Christ, if rightly minded, will do as all servants do: they look *to the one they serve* for their pay, whoever may be his paymaster. So if they are servants of *Christ* they will look to Christ—not even to His people; far less of course to the world. He has told them: "Take no thought for your life, what ye shall eat; neither for the body what ye shall put on . . . neither be ye of doubtful mind . . .

Your Father knoweth that ye have need of these things" (Luke 12: 22-30). If they spend their time and strength in faithful service to Him, He will prove to them that every word of His mouth is true and reliable. The servant's path of dependence on his Lord and Master alone is made here very plain.

The Lord speaks also to His people who are served, however, and their path is also well-defined. He says to them, "Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward" (1 Tim. 5: 18).

One of the sweetest books of Scripture is the epistle of Paul to the Philippians. They were the firstfruits of his labor in Europe, reaped in much suffering. A special affection existed therefore between them, and the apostle expresses it thus: "Now ye Philip-

prians know also, that in the beginning of the gospel [in those parts] when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity" (chap. 4: 15, 16). Then follows the heavenly principle which governs him, "Not because I desire a gift; but I desire fruit that may abound to your account." The *law* principle of hiring and paying the minister could never produce such fruit as this in the apostle's soul.

But think, dear brethren, of this dear man in necessity while laboring away from Philippi, suddenly seeing one of his beloved Philippians reach his door and deposit in his hands an abundance from Philippi. His necessities relieved were something, even to a man who had learned to be content with whatso-

ever circumstances he was in, but what was that compared with the love and fellowship of that company of saints he loved as his own soul! He was *thought of* by them. They could not be with him, but they would do the next thing to it: they would stand back of him, sharing their substance with him. What an encouragement to him! What a holding up of his hands!

Well, they who heed Paul's words, "Be ye followers of me, as I also am of Christ," more or less share his circumstances in that path; and assemblies which collect and minister only on some great occasion when being served, lose all this exercise and experience of divine love, and also the spiritual development which flows from it. And if narrowness of heart becomes chronic, the Lord, after His wonted patience, has to use severe measures. He did so at

Corinth, where they seemed to have had little or no gratefulness toward the beloved apostle who had served them so faithfully.

I would only add that the necessary expenses of the assembly should *first of all* be met, of course. Righteousness is always first. Every one should know what those expenses are, as a just proportion belongs to each, and whether present or absent, should conscientiously discharge this responsibility according to his ability.

Some assemblies make it their practice to set apart one Lord's day in the month, whose collection is sent to whoever the assembly has before decided to make its recipient. When the collections are large, they are sometimes divided between two, that the ministrations may thus be more frequent, bringing most happy communications between the

assemblies and those engaged in the Lord's service throughout the world. It keeps us in touch with the Lord's interests, and our hearts are enlarged and taken out of their natural egotism. We would strongly advise all assemblies to adopt the same course of action, ever remembering these great principles: "Every man according as he purposeth in his heart: not grudgingly, or of necessity: *for God loveth a cheerful giver*" (2 Cor. 9: 7).

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. 9: 6).

A mind formed by Scripture will not give grudgingly nor spasmodically, but with deliberate purpose before God.

By C. H. Mackintosh (C. H. M.)

Notes on Genesis,	Best cloth, red edges.....	\$0 70
“ “ Exodus,	“ “	70
“ “ Leviticus,	“ “	70
“ “ Numbers,	“ “	70
“ “ Deuteronomy, Vol. I.	“ “	70
“ “ “ “ “ II.	“ “	70
The whole set (six volumes)		4 00
The same in cheaper cloth, plain edges		50
The set six volumes).....		3 00
Also in Purple silk cloth, gilt edges, beautiful for presentation, the set.....		6 50

Miscellaneous Writings of C. H. M.

(Uniform in size and binding with the "Notes.")

Containing the chief writings of that beloved author, not included in his "Notes." They comprise a large variety of subjects. A detailed list sent on application.

Vol. I to VI., cloth, red edges, each.....	70
The set (six volumes)	4 00
Life and Times of Elijah	Paper 25
Life and Times of Josiah	15
Papers on the Lord's Coming. Paper 15 cts., Clo.	30
Job and his friends	10
The Call of God, or Reflections on Abraham and Lot	10
Papers on Evangelization	15
Thoughts on the Lord's Supper	10
The Ministry of Reconciliation	10
Simon Peter, his Life and Lessons	15
Gideon and his Companions	10
Forgiveness of Sins: What is it?	3
Regeneration: What is it?	4
Sanctification: What is it?	3
Final Perseverance? What is it?	4

Orders for one dollar and above sent postpaid. Add ten per cent for postage on smaller orders.

Loizeaux Brothers, 1 East 13th St., New York