

THE DAILY EXAMINER

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THE WEEKLY EXAMINER

is issued every Friday morning. It is made up of matter which has appeared in the Daily, and is a first-class newspaper, containing all the latest news. Subscription \$1.00 a year.

J. J. JOHNSTON

Real Estate Agent

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TO LET.—On Kent Street, between Queen and Great George Streets, carriage blacksmith's shop. One of the best stands in the city. Rent \$3.00 per month. J. J. Johnston Real Estate Agent.

TO LET.—A house situated near Dundas East side, containing 11 rooms and large modern arched hall. This house is new and beautifully situated, and to a suitable tenant the rent will be moderate. Apply to J. J. Johnston, Real Estate Agent.

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WANTED TO PURCHASE.—A house in Charlottetown to cost about \$600.00 double tenement house preferred. Apply to J. J. Johnston Real Estate Agent.

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WANTED TO PURCHASE.—A house containing 7 or 8 rooms situated in a respectable part of the city or suburbs. House must be in good condition. Will pay a reasonable price. Apply to J. J. Johnston Real Estate Agent.

WANTED TO RENT.—Two small houses each with a small shop in connection. Rent each about \$5.00 per month. J. J. Johnston Real Estate Agent.

WANTED TO RENT.—A farm of land for a period of five years. Farm to comprise anywhere from 50 to 100 acres. Will pay from \$3.00 to \$10.00 per year. Apply to J. J. Johnston Real Estate Agent.

I have several applications from parties for houses to rent. Property holders having vacant houses to let can have them rented by applying at my office.

J. J. JOHNSTON, Real Estate Agent, Stamper Block, Ch'town

CHRISTIAN GIVING.

A paper read by Mr James B Millman of Irishtown, before the Church Convention meetings at Port Hill and Irishtown.—Published by request:—

It is hardly necessary for me to say that the subject allotted to me is not a popular one and that it is rather difficult to offer any suggestions on the matter without in-juring the tender feelings of some one. We are all apt to be a little touchy and deem it almost an infringement on our much boasted of individual liberty to be dictated to on the matter of what we should give to or withhold from the great cause of Christianity. We regard it as a question which even one should settle for himself or herself, and which, in order to be settled fairly, requires a knowledge of the financial and social standing of the individual and the thousand and one so-called claims of society, etc.—upon the same. Well this short paper is not intended to interfere in any way with the freedom of thought or action of any one—but simply to point out a few thoughts on "Christian Giving"—that may be beneficial to both giver and receiver—if put to a practical use.

First, let me point out our duty to give—as being two fold embracing 1st, duty to God—2nd duty to ourselves. It is a duty we owe to God for common gratitude demands that we give to Him something in return for all He has given to us. If there is anything we detest in our fellow men—it is the spirit of ingratitude. How soon do we withhold our favours from them if we see no return for our beneficences—and when we consider the infinite love of God to the world in bestowing on us that unspeakable gift of His only begotten son—when we consider that he is God—the only God—Lord of Heaven and earth—holding the universe in the hollow of His hand—guiding the destiny of nations and of individuals—with unerring wisdom and accuracy—when we consider that all we have and are and hope to be through time and eternity is from Him, and that every moment we are partaking of His mercies—when we consider all this can we conceive of anything more un-grateful than our failure to recognize the duty we owe to God to give something to Him in return for all He has given us. The grave, which is always receiving and never giving back, is not too strong a likeness of the individual who is daily and hourly drinking of the rivers of pleasure that flow unceasingly from the loving heart of the Father on High and fails to recognize his duty to give a portion back to God. Not that it can be counted as a payment of the great debt we owe to Him. Could we give, nations, yes world's would be as a grain of sand in the balance against the mighty indebtedness of man to God, but the world's cannot suffice. God, in His greatness, stoops to man's weakness and accepts the tiniest offering of love, and writes over it His words of approbation, "well done good and faithful servant."

Then "Christian Giving" is a duty we owe to ourselves. In our Lord's sermon on the Mount He said "Give and it shall be given unto you—good measure pressed down—shaken together and running over shall men give into your bosom, for with the same measure that ye mete withal, it shall be measured to you again" and along the same line St Paul says: "He which soweth sparingly, shall also reap sparingly, and he which soweth bountifully shall reap also bountifully. From this we gather that not only is it a duty we owe to ourselves to give, but also to give liberally in order to obtain a liberal reward. And although it may seem an inferior motive that would induce us to keep the reward in view—and it certainly is, if there is no other higher motive—yet we read that Moses had respect unto the recompense of the reward—and if our Saviour himself touches on the matter of reward, as the verse just quoted seems to indicate, and if His faithful Apostle also points out that the reaping shall be in comparison to the sowing, surely it is not so very wrong for us to keep the end in view and also to have respect unto the recompense of the reward, knowing that what we lay out "shall be paid us again." God is not a poor paymaster. His word is full of instances of the liberal rewards given by Him to those who honored Him and His cause; and even the cup of cold water given, out of love, to a thirsty soul is promised a rich reward.

Then we should give cheerfully; as the apostle puts it, "Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity, for God loveth a cheerful giver." And surely it is much more pleasant to give cheerfully than otherwise,—more pleasant to ourselves, more honoring to God. How can He who so freely gave Himself for man's redemption accept a reluctant gift with an approving smile or permit His blessing to rest on either gift or giver? When He said "it is more blessed to give than to receive," He surely meant a gift of love and cheerfulness,—not that given "grudgingly or of necessity." Then we should give systematically and proportionately. In support of this we have the apostle's admonition, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." How many of us give, not in proportion as God hath prospered us, but in proportion to what our neighbor gives. Either our pride will not allow us to be outstripped by Mr. So-and-so in the matter of giving or we content ourselves with the thought that we give as much as he, and so are exempted from any further effort to give according as God hath prospered us. To the ancient Jews, God laid down and established a law on giving that was both proportionate and systematic, a law that when followed brought a blessing to the nation and when neglected brought the opposite of this. We read of Abraham who when returning from the slaughter of the king's met Melchisedec, Priest of the most High God, and gave him one tenth of the

spoils, and Jacob also in showing his gratitude for the blessings which his faith claimed, promises to give back to God one tenth of all he received from him. These appear to have been voluntary offerings based probably on a knowledge of God's will in the matter; but when the children of Israel were given their inheritance in the land of Canaan then the giving or the giving of one tenth became an established law as we read in Leviticus—27.30. "All the tithe of the land whether of the seed of the land or of the fruit of the trees is the Lord's, it is holy unto the Lord, and again in Deut. 14.22—"Thou shalt truly tithe all the increase of thy seed that the field bringeth forth year by year. Two or perhaps three sorts of tithe are mentioned—the first was for the Levites for their maintenance and they in turn gave a tenth of the tithe given them by their brethren—The 2nd was for the Lord's feasts and sacrifices and then there was at the end of every third year a tithe to be given for the poor to be eaten by them at their own dwellings—During Hezekiah's reign we find him exhorting the people to give the portion of the Priest and Levites that they might be encouraged in the law of the Lord. The result is seen in the words of the chief priest to Hezekiah in answer to his inquiry concerning the heave—Since the people began to bring the offering into the house of the Lord we have had enough to eat and have left plenty—for the Lord hath blessed the people and what is left is this great store. Later when the national life was declining and the practice of tithing offering was discontinued we read of the solemn question asked by Jehovah through his prophet Malachi, "will a man rob God"—but we have robbed Me—and if the people say wherein have we robbed thee—He answers—"In tithes and offerings. Then follows the awful words "Ye are cursed with a curse, for ye have robbed Me even this whole nation" then the words "Bring ye all the tithes into the store-house that there may be meat in my house and prove me now here with saith the Lord of Hosts, will I not open you the windows of heaven and pour you out a blessing that there shall not be room to receive it. The cow of tithing giving is not binding upon us to day, as upon the Jews of old, Christian giving does not rest upon a hard and fast law but it rests upon a principle, upon love, we live under a higher dispensation than did the Jews, and because we do so our responsibility and obligations are greater. But though tithing giving is no binding upon us as a law, yet we cannot help thinking that the system, if adopted today, would be of incalculable value for the propagation of the gospel and for the maintenance of our churches and parishes. But how sad it is that so many refuse to adopt any system—refuse to recognize the claims of the church and her institutions; and in making calculations for the necessary expenses of the years as they come and go first strive to pay the lawful claims of their fellow-men, strive to procure all the necessities of life with a good many luxuries thrown in, and then if anything is left piously produce it in the name of "Christian giving" and expect to be placed side by side with the poor widow who gave all she had—seven all her living. Is this following the injunction of our blessed Master—"Freely ye have received—freely give?"

And now, in conclusion, let me urge upon our church people the necessity for a revival among us in this matter of giving. The needs of the church are many and are increasing as time rolls on. Many of our parishes are at present receiving help from the mother church. With the close of the century this grant will be withdrawn and we will be thrown upon our own resources. We regret this in a manner, and yet it is no real assistance to the end of developing the natural qualities of a child to always treat it as an infant. The Canadian Church should be self-sustaining. Her infancy should be surely past. It is not to our credit nor yet for our real welfare that we have been receiving from the motherland, the money that should be expended in sending the good news of salvation to heathen lands or in supporting the churches in places where support is much more needed.

And not only should the Canadian church be able to support herself in maintaining the parishes, colleges and institutions already organized, but she should also have a very active missionary zeal in following colonization through the length and breadth of this great land. The inheritance of the Jews in Canaan was scarcely greater, or their possibilities grander than is our today in this "Canada of ours." Let us then be up—and doing, let us use ourselves and awaken to the great opportunities that are lying in our pathway on every side, the opportunity of lending a hand in the shaping of the destiny of England's great colony. England stands today at the head of the class—the world's greatest nation, a memorial to the faithfulness and energy of the church that bears her name and which had a part—an important one in putting her forward as the most active missionary nation in the world.

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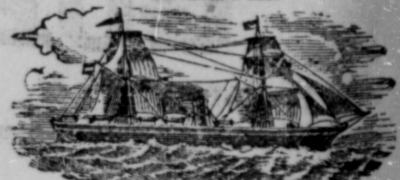
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Ch'town, May 13, 1898

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