

Are our names written in the Lamb's book of life? Can we say, all are ours, for we are Christ's, and Christ is God's? He that hath an assured hope of salvation through faith in Christ, says yea, to all this. Then saith Paul, "Remember the words of the Lord Jesus, how he said, It is more blessed to give, than to receive."

We have seen how blessed it is to receive. It is not so easy to see how it is more blessed to give, than to receive. It is nevertheless true; for it is the testimony of Him who is the faithful and true witness. The following remarks are intended to throw some light on His testimony.

There is more *honor* in giving, than receiving. The men that led forth our armies to battle, and combated the enemy, and successfully defended their country from an invading foe, have been honored, and the monumental column has been erected to perpetuate their fame. The men that have traversed the ocean, and surveyed continents, and opened up mines of wealth to enrich their father-land, have been honored. And the men that have toiled in art and science, are being honored. But what are all those achievements compared with the illustrious achievements of philanthropy and benevolence? Who are the men that gave themselves to these? Who are the men that emancipated the slave, that ameliorated the condition of the prisoner in his lonely cell, that reclaimed the savage from his wildness and made him a denizen of Zion, that pitied the poor and the fatherless, and made the widow's heart exult with joy? A Wilberforce, a Howard, a Reynolds, a Clarkeon, an Elliot, and a Williams. These are the men whose names will be held in everlasting remembrance. They will live in the hallowed recollection of future posterity when the names of statesmen, and philosophers, and warriors shall have perished from the earth.

There is more *pleasure* in giving than in receiving. We cannot appeal here to the sordid, the avaricious, or even the parsimonious. They know nothing of the pleasure of giving. But we make our appeal to the benevolent, the kind, the tender hearted; to those who are in the habit of giving most frequently and most freely. What is the testimony of such men? Their uniform testimony is, that "it is more blessed to give than to receive." They know our Lord's words to be true, because they feel them to be true. And they must be true in the nature of things, for giving always implies abundance, whereas receiving implies poverty and want; and surely it is more blessed to give out of our abundance than to suffer need. Withholding never will enrich, or render a man happy, but giving will. "There is that scattereth, and yet increaseth." Hence the testimony of such men as John Henderson, of Park, and others like him, who give, out of their abundance, hundreds, and even thousands of pounds annually to pious and benevolent purposes. "The more we give," say they, "the more we receive." God in his providence seems to open the sluices of His liberality to them in proportion as they open the sluices of their liberality to others. He smiles upon them in proportion as they smile upon others. The angels of heaven smile; and their own consciences smile; and those they relieve smile; and thus there is a noon-tide of joy and rejoicing together.

There is more *profit* in giving, than in receiving. This may appear paradoxical to some. It is nevertheless true. What saith Solomon? "Cast thy bread upon the waters"—is it lost? No: "Cast thy bread upon the waters," saith he, for thou shalt find it after many days." The allusion is to the manner of sowing rice-corn, such as is done in China, in Egypt, and some other countries. The corn may be scarce; little can be spared; they need it for bread; but, saith Solomon, "take it, cast it upon the waters, and fear not; it will gather it again in the harvest! Having prepared the field, they cast the precious grain to the earth, which is covered with water, sometimes to the depth of five or six inches. In a little while the golden grain is seen to shoot forth above the waters, "first the blade, then the ear, after that the full corn in the ear:" and ripening to the harvest, it brings forth "in some thirty, in some sixty, in some an hundred fold." The husbandman, who, instead of retain-