

demands. No other rule is given. Every human method proves defective and inadequate. The practice of this method proves immensely and variously beneficial. The conclusion is—*this rule is designed for universal Christian practice. Who will affirm that there is no obligation for a method having such origin and characteristics?*

3. *The vast superiority of this to all other known methods.*

It is worthy of serious inquiry how far the Church of Christ, by her almost universal neglect of this system, incurs the censure uttered by Jehovah against Israel, "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them" (Mal. iii. 7). Tithe in Israel served to train in piety and self-denial, so essential to everything noble in man, so conducive to brotherly esteem, and so promotive of gratitude to the Giver of every mercy. The faithful devotion of tithe was at once proof of love to God and a guarantee of prosperity. Its neglect incurred the displeasure of God, and their own poverty.—The design and tendency of systematic beneficence as a means of grace, has but too little secured the consideration of Christians. Divine requirements are not mere arbitrary demands, they contemplate the benefit of those who perform them.

The Church of Christ has only just woken up to the sense of her obligations, and to brace herself for her arduous and glorious mission. Every year opens up new scenes of woe and new sounds of misery craving her aid. Shall she shrink from the task into inglorious ease and self-indulgence? or shall she rouse herself to its performance with the energy of cordial devotion? Should she resolve on this nobler course, she will need all the aid of high conscientiousness, universal co-operation, and well-digested system. Surely time enough has been given for the trial of the many expedients of man's devising now generally prevailing. Their results are seen in an empty treasury almost everywhere, notwithstanding incessant and urgent applications, under every form that human ingenuity can devise.

The assumption that the influences and results of weekly and of less frequent offerings are the same, is palpably wrong. The advantage, in certainty, fulness, and availability of means, as well as in heart-influence and moral value, is immensely in favour of "*weekly offering*." Let any who doubt this try it. *They cannot know otherwise.*—Man prefers imposing methods with striking results; quarterly or annual gifts. God employs oft-repeated acts for magnificent ends. By many drops he refreshes the earth. By many streamlets he forms the river. By many grains he constitutes the harvest.—God commands a *weekly* act to fill his treasury. Man puts it aside as beneath him,

and as implying suspicion of his integrity. *But the treasury has never since been full.—After the failure of human expedients for many centuries, with all the sad results of stinted offerings—the slight bestowment of the Holy Spirit on a feebly-consecrated Church, and, consequently, the world unsaved and the Church powerless and inglorious—God now, by the growing necessities of man and the passing events of the times, solemnly recalls to the practice of his own method.*

The superior moral influence of this method to all man's methods is immense. Man's methods are numerous and complex; God's method is one and simple. Man's methods aim to cover a necessity when it is presented; God's method makes constant provision, according to ability, for every reasonable claim, calling off from dependence on others, and rousing to humble self-reliance, and "to give" rather than "to receive." Man's efforts seek to realize funds for a given purpose, regardless of whom it is obtained, or of the moral influence of the means by which it is obtained; God's plan contemplates the training of every conscience in a lofty integrity, in the constant provision for his glory of a largeshare of the gains of life, from the motive of grateful love. It is simple, private, safe, and easy; reminding of dependence, quickening gratitude, prompting to beneficence, and stimulating to fidelity in stewardship; repressing the altering power of earthly good, by devoting it to eternal interests.

In a word, has God any claim on man's property? Does he press that claim?—Will the Christian refuse it? Should he meet it *first, or second, or when?* If not met first, will it be met worthily? It met first, why object to store it on receipt? *The difference between laying by God's portion on receipt of gains, and of meeting claims from our own purse, is the difference of meeting the claims of a primary cherished object, and those of a secondary indifferent object. So long as we put all we obtain into our own purse, our care is to increase our store. TO CHERISH A PURSE FOR GOD, MAKES THE PRIZED INTEREST OF LIFE TO BE TO PLEASE THE LORD CHRIST, AND TO PROVIDE PLENTIFULLY FOR HIS GLORY!*

PRIVATE USE OF THE LORD'S SUPPER.

We extract from the *Christian Intelligencer* the following report on this subject prepared by a Committee of the Classis or Presbytery of Geneva, U. S. :—

The subject embraced in the resolutions may be considered in three principal aspects—in the light of the *Scriptures*, of *early Church history*, and of *modern usage and practice*.