

I have sometimes thought that the rule of giving with many Christians, if they have any rule at all, is something like the following: Out of their income they first take all personal and family expenses, including, in many instances, what they themselves regard as little indulgences, the latest fashion, perhaps, or an occasional treat to something not positively prohibited, smoking tobacco, it may be, or some other practice of equally equivocal morality. If there be any church dues in form of pew rents, this receives as much consideration as other debts, with this difference, that inasmuch as the collector of the congregation is not quite so likely to sue as other agents are, payment may be deferred for a quarter or even two, or more perhaps, and will be made right when perfectly convenient. This personal expense includes the *one cent* already referred to. Then, out of what is left, something is given toward special collections, proportioned not to the merits of the particular objects in whose behalf the collections are made, nor to the income or the ability of the giver, but to the manner and circumstances in which they are presented, and to the amount of loose change which happens to be on hand at the time.

Ah! but some one says, "Why it is easy to talk. It is give, give, give, all the time." And why should it not be. Is not GIVE the rule daily practised towards us by that beneficent hand who "*Giveth us richly all things to enjoy?*" Has he not taught us after this manner to pray, "*Give us this day our daily bread?*" and is it not He who *daily* supplies *all* our wants?

The riddle proposed by old Mr. Honest was:

"A man there was, though some did count him mad,
The more he cast away, the more he had."

The question we ask is:

"Is he a saint, who does account it wise
To hoard up all his wealth until he dies?"

And by way of answer we would suggest that the injunction "Honour the Lord with thy substance," is commended to us by the promise, "So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." That God challenged his people in words like these: "Bring ye all," yes, *all*, "the tithes into the storehouse, that there may be meat in mine house; and prove me now herewith, saith the Lord of hosts, if I will not open unto you the windows of heaven, and pour you out a blessing that there shall not be room to receive it. And I will rebuke the devourer for your sakes." That He declares, "Cursed be the deceiver, which hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing." "Whatsoever ye do, do it heartily as to the Lord and not unto men." God loveth the cheerful giver.—*Reformed Presbyterian.*

OUR RELIGIOUS LITERATURE—NEW EDITION OF BUNYAN'S WORKS.

It is a very favourable sign of the times, amidst abounding scepticism and infidelity, to see so many of the older theologians—the massive and solid divines of the sixteenth and seventeenth centuries—re-produced in a modern garb. Their very appearance on our shelves reminds us that "there were giants in the earth in those days," and reminds us also of our superficialness and smallness in this busy and bustling age. Their appearance at this time reminds us also of that of the two slain witnesses of the Apocalypse, who stood on their feet after three days and a-half, when the spirit of life from God entered into them.

The coldness and apathy of Moderatism and Rationalism, and the general scepticism and superficialness of the eighteenth century slew those witnesses for the truth. The great majority of both the clergy and philosophers of that