

This little work embraces the following points:

I. The thing to be done—the support of places and ordinances of worship—the propagation of the Gospel in the world, and the relief of human indigence and suffering.

II. The persons to do it. “Those who feel the power of the Gospel.” Upon these the obligation rests—devolves—as a sacred duty—as their high and holy privilege.

III. The best way of doing the thing desired. The rule “as God hath prospered us.” The way, not by pew rents eked out by subscriptions, &c., Rather, 1. By weekly storing; and 2. By weekly giving.

IV. The Incentives to its performance. We subjoin the observations under this head intact.

These incentives abound in 2 Cor. viii. and ix. The noble generosity of the poor and afflicted Macedonians, “For to their power,” &c.,—the voluntary self-sacrifice of Christ for us, as prompting ours for man’s good and His glory; “Ye know the grace,” &c.,—The fitness of a general provision, according to every one’s ability; “That there may be equality”—personal consistency; “That, as I said, ye might be ready,”—the certain return of what is devoted, when needed by the giver; “And God is able,” &c.,—and the force of this evidence of Christian character to convince the world and to glorify God; “For the administration,” &c. Motives terminate in the infinite beneficence of God, the climax of all love and sacrifice. “Thanks be unto God for his unspeakable gift!”

Among other motives,—it is homage rendered to God, and a means of grace to man’s spirit,—the proof of the sincerity of worship; it gives a sense of possession combined with stewardship;—it secures the widest co operation, with the highest integrity and fullest means;—it makes needful provision beforehand; it secures the payment of what is due, as no other plan does;—it cherishes constant affection to the Saviour’s cause;—it adjusts every measure of offering by his own assessment;—it nourishes the feeling of gratitude for good received;—it strengthens spiritual life and joy in the soul, through sense of consistency and Divine favor;—it fosters in man a habit and character of bountifulness;—it is a pause weekly, from the creature’s action of receiving, for the Godlike action of giving;—it is a safety-valve for the perilous condition of prosperity, using for the best purposes a part of the gains which, when retained, make man’s heart as cold

and hard as the gold he idolises and stores. In a word, it enables us consciously to live day by day as by a Divine Father’s love and bounty, rather than as by our own thrift and sagacity; invigorating spiritual life during the week, and by interweaving the labours of the six days of toil with the worship of the Sabbath, working up a woof of eternity into a warp of time, whose texture and title is “Holiness to the Lord.”

Do not general financial measures savour too much of worldly clap-trap? of lures to abstract from others, in order to save ourselves? of exhibitions promising value in entertainment to be afforded by performers? Can they fail, so far, to be a reproach on earth, a scorn in hell, and a wonder in heaven?

*To store for God affectionately and liberally, is to invest earthly gains with a perpetual worth and lustre, and to sup and wither natural avarice, by nourishing Divine bountifulness. It is, literally, to store up immortal treasures in heaven, rather than perishable ones on earth. It is truly to give to God, and not to self, the heart’s throne, and to make His glory, and not our own, life’s object!*

V. How to Commence and Pursue this Method with success.

Let its claims, as God’s own plan, be candidly investigated by ministers, officers, and members of Churches. Let them treat it with hope and confidence. Let them prompt their friends to enquire into it candidly. Let them regard it as tending to aid them with needful supplies, and ease them of weighty anxieties and responsibilities.

*Beloved brethren, ministers of Christ!* It is for you to call the attention of believers to its practice, and, setting the example yourselves, thus to obtain the blessing of the Holy Spirit on His own institute.

*Honored friends, elders, wardens, deacons, and other officers of our Churches!* You hold office for this very thing. You exert vast influence. It is for you to move in this matter, to arrange for its practice, and to lead it off by liberal contributions. *Esteemed fellow-Christians!* It is for you to practise it with vigour and punctuality, and so to realise the luxury of plenty, with freedom from worldly expedients: Let old and young, rich and poor, who have, or earn anything, lay aside God’s portion of the same weekly. If their Church defray associated claims by weekly contributions, let them drop in her treasury such part of *this general fund* as these joint objects require, reserving the rest for private distribution. Let boxes be placed conveniently near the sanctuary door to receive these gifts. Those who conscientiously furnish appropriate funds, will find no difficulty in duly distributing them.

*This plan, is one and simple, obviating*