

Do any of our farmers equal, even in pious and devotional liberality, and in grateful acknowledgment to God this Jehu. But his, in a corrupt nation, was but an individual instance; how was it with the peculiar people of God? Let our farmers listen to the rule, "Seven weeks," said the Mosala law, "shalt thou number unto thee; begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn; and thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a free-will offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee; and thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy man servant, and thy maid servant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God hath chosen to place his name there."

What was annual and festive in the ancient Israel has become imperative and of ordinary and daily obligation under the Gospel on the Christian. "Charge them," says St. Paul to Timothy, "charge them that the rich in this world (and who is richer than the farmer at harvest) that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us all things (richly) to enjoy. That they do good; that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Such being the laudable example of the Gentiles; such the law of the children of Israel; such the principle laid down in the Gospel; it is wonderful to learn on enquiry, how extensively the godly practice of making offerings to God and the poor has prevailed in the wide and Christian world. "What was paid to the Church," says a learned authority, "for several of the first ages after Christ, was all brought to them by way of offerings—and these were made either at the altar, or at the collections, or else occasionally. That tithes were anciently paid in England by way of offerings, according to the ancient usage and decrees of the Church, appears from the canons of Egbert, Archbishop of York, about the year 750; and from an epistle of Boniface, Archbishop of Mentz, which he wrote to Cuthbert, Archbishop of Canterbury, about the same time; and from the seventeenth canon of the general council, held for the whole Kingdom at Chalcut, in the year 787. [Burns' Ec. Law.] When voluntary offerings, sometimes of one amount—sometimes of