

thing more simple, cheerful, effective than *God's plan* been devised by the ingenuity of man ?

Pass to another era in Israel's history. It was in the days of Joash, the King. The House of God was to be 'repaired,' see 2 Chron. xxiv. ; 'and at the King's commandment they made a chest, and set it without at the gate of the House of the Lord, and they made a proclamation through Judah and Jerusalem to bring in to the Lord the collection,' &c., 'and all the people rejoiced and brought in,' and 'the workmen wrought and the work was perfected by them.' Had the people of the *Christian Church* been *trained* in such a way as this, would *debts* for repairs have pressed as they do now on many a society of God's people ?

"Once more in Hezekiah's day (2 Chron. 31st chap.), when religion was revived and the worship of God re-organized, means were wanted for the support of God's ministers, 'and as soon as the commandment came abroad the children of Israel brought in abundance,' and 'heaps' were piled up, and when Hezekiah and the princes saw them, and in astonishment 'questioned concerning them,' the answer was, 'Since the people began to bring the offerings into the House of the Lord we have had enough to eat and have left plenty.' Would that every minister of Christ in these lands could say the same thing regarding himself and his family ! They shall be able to do so, when God's plan is universally taken.

"And is not this what we sing of so frequently in the grand old psalms furnished to us in the Book of God ? 'Give unto the Lord the glory due unto His name ; bring an offering and come into His courts.' The word in the original describes the *meat-offering*, a portion of a reconciled man's property brought by him, and dedicated to Jehovah. Are we to continue singing these lines without practising the duty prescribed in them ; and are the rich among us to continue to insult the Almighty by offerings, each Lord's day, such as they would hardly present to the poorest pauper that might ask of them an alms ? See the abundance of blessing, temporal and spiritual, associated with the practice of this duty, or rather the use of this privilege (Mal. iii. 10). 'Bring ye 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 you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.' *There is a challenge.* When will the churches take it up ?

"But these commands and examples are all taken from the Old Testament. Well and what of that ? 'Whatsoever things were written aforetime were written for our learning.' But come down to the New Testament. How is money now to be 'collected' for God's cause ? The day of Pentecost comes, and thousands are converted. The grace of liberality produced and largely manifested furnished evidence of the reality of 'the revival,' and 'as many as were possessors of houses and lands sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet.' And when Ananias and Sapphira wanted to get credit for religion, though they kept back part of the price, they 'brought a certain part and laid it down like the rest' (Acts v. and vi.). The Church under both dispensations is one, but here, as we would expect, there is a large increase of self-denying cheerful liberality towards God's cause.

"And the spirit continued and spread. When in after years the great Apostle was urging the Corinthians to deeds of generosity, he quoted the example of their Macedonian brethren. 'To their power I bear record,' he says, 'Yea and beyond their power they were willing of themselves, praying us with much entreaty that we would receive the gift,' implying that it had been 'brought' and presented to him for acceptance. And he gives 'order' to these Corinthians, as he said he did to the churches (1