

soul to enable it to withstand its enemies. Others, who have commenced by neglecting the public worship of God, have continued by omitting His private worship and service, and gradually gone from bad to worse, until at length their career was terminated by a vicious life and a hopeless death.

SILENT DEVOTION.

There should be silent worship as well as vocal worship. And as private worship is the fitting prelude to public prayer and praise, so is silent devotion the proper preparation for private worship, and will yield it inspiration and contribute to its force. O let us try for ourselves how greatly it will effect this, and we shall find that our strength is in stillness. The worship of silence supplies inspiration and yields time for the true articulation of the soul.

HOW? AND HOW MUCH?

A MINISTER thus closed his address to an assembly—

"There is no explicit, uniform, universal rule in the New Testament for giving to God. A patriarch gave a tenth. A Jew above two-tenths. Zaccheus would give the half of his goods. Many of the Christians at Pentecost gave their all. Every man is left at liberty to take his grade and rank of Christian nobility and generosity; and that remains his position and rank for ever."

A minister went away fired with the sentiment, and resolved to let it influence his life and ministry. He presently met a friend, and exhorted him to large-hearted liberality, dwelling much on the blessed privilege of giving to the Lord. Meeting him afterwards, he asked if he had acted on his advice. His friend replied that, "when about to present his offering to God, he felt it was not large enough. He then doubled it; but feeling that it was still too small, he doubled it again; and then he gave it to God with joy."

True, there is no exact, uniform, universal measure for giving—as a twentieth, a tenth, a fifth, a half, or any other proportion, to which all men conform. The Gospel does not bind its converts by strict, uniform rule. It leaves them at liberty to decide for themselves. Yet is their liberty not the liberty of license to do nothing, but the liberty of intelligent decision and grateful love. It is liberty to give "as God hath prospered," and for each to act "as he purposeth in his heart."

With those who truly live for God themselves, and who devote their possessions to His glory, the sentiment, "All belongs to God—why ask a proportion for Him?" is the very natural and beautiful reply when proportionate giving is urged. The Christian ought, indeed, to acknowledge that all he has is the Lord's, and to act as a faithful steward in the expenditure of what the Lord has intrusted to him; but precept needs to be reduced to practice.

Let the Christian reader, then, consider his infinite obligations to the love of Christ in redeeming him from sin and destruction. Let him reflect on the Saviour's claim on the devotedness of his whole heart, and on every power and faculty he possesses. Let him seriously weigh the urgent necessities of millions of men calling for his compassionate sympathy and largest aid, during his one brief, mortal life. Let him solemnly determine whether he will live for self-indulgence, as a child of earth, or whether, as a follower of Christ, he will forego present enjoyment for the eternal welfare of men and the glory of Christ. Christian reader, you cannot but admire the spirit of the noble apostle—"The love of God constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they who live should not henceforth live unto themselves, but unto him that died for them, and rose again." (2 Cor. v. 14, 15.)