

expresses ; there is blessedness in the very expressing of these feelings ; and then, there is the manifold return which God will certainly make, if not in kind, then in better kind, according to His promise and His invariable procedure. But (2) what is offered of our substance not only is itself " holy to the Lord," but *consecrates all the rest*. Just as giving a part of our time to God hallows all the rest (for what Christian is there who does not feel and rejoice to think the whole week is consecrated by the Lord's Day at the beginning of it,) so the giving of a part of our substance in worship to God hallows all the rest, makes it much more enjoyable, and more beneficial. Then, (3) besides that special blessedness which is a *pendant* on giving as an act of worship, there are all the advantages which spring from giving simply as a matter of duty or benevolence, such as the satisfaction of having discharged duty, the joy of doing good, the pleasure of watching the ripening fruit of your liberality. To say then that giving as an act of worship is " twice blessed " is but to beggar the theme. It is blessed a thousand fold.

2. As to the *mode* of giving. Much might be said here, but we shall only insist on regularity and system. If it is a part of worship, it should be regular like all other parts of worship. And surely once every Lord's Day ought not to be considered too frequent. " Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."

Observe the last clause. It is obvious that the apostle wished the duty discharged calmly, deliberately, systematically, as in the presence of God, rather than of Paul. How different is the course so generally adopted now : the people gathered together, the case fully and feelingly presented, a powerful appeal made, and then a collection or subscription taken up before the excitement has died away. Surely the other is the more excellent way.

3. As to the *extent of the obligation*. Are the poor to be excluded from any part of the worship of God ? Are the children to be excluded ? Are any to be excluded ? Thank God. His worship is not restricted to any age or class. " Upon the first day of the week let *every one of you* lay by him in store." Let no one despise the smallest gift. Think of the poor widow and what the Lord of Glory said about her. By all means, let all the poor be encouraged to give, and let all the children know the luxury and the blessedness of it.

4. As to the *amount* of the giving. The Lord Jesus is sitting over against the treasury, and looking you full in the face as you drop your offering, representing, symbolizing, embodying, expressing your gratitude and love to Him. Realize this, and then please yourself as to the amount. " Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sake He became poor, that ye through His poverty might be rich." Do you ? *Do you ? DO YOU ?* Then give just what you think right.

CHRISTIAN MISCELLANY.

"LET GOD RULE THE PRESENT."

Oliver Cromwell's secretary was dispatched on some important busi-

ness to the continent. He stayed one night at a sea-port town, and tossed on his bed unable to sleep.

According to old custom, a servant slept in his room, and on this occa-