

need not stop there. When we find that as we give we get, and that "there a that scattereth and yet increaseth," we shall be led on to give more largely. The reason that so many Christians doubt whether this promise still holds good, is, that they never gave enough to make an appreciable difference on their store. Of course he who takes a drop out of a full pitcher will have some difficulty in seeing if its place is supplied by another; but he who empties his pitcher to quench the thirst of the perishing will not doubt the evidence of his senses when he sees it filled again. Give and it shall be given you."

And even if this giving should far overstep the grounds of worldly prudence; if a believer's faith leads him to give all the earnings of to-day to the Lord, and to trust for to-morrow, we should be slow to bid him stop. To lay up an independence is a snare to multitudes; and, while we have known of many who had "much goods laid up for many years" waking some morning to find themselves beggars through the breaking of a bank or the dishonesty of an agent, we never knew of one coming to poverty who, in simple faith in a promise-keeping God, laid by no store for the future, but laid out all for Christ.

3. *Give Frequently.*—There are good reasons for this also. In his exhortation to Christian liberality, the Apostle again and again calls giving a grace. Giving is a grace as much as humility or patience; and what kind of a Christian would he be who only exercised the grace of humility once in the half-year? Giving, therefore, should be frequent, because it is for the good of their own souls. Another reason is, because it is easier. It is easier to give a shilling a week than fifty-two shillings at the end of the year; and the same rule holds good in larger sums. "On the first day of the week," says the Apostle, "let every man lay by him in store." So it seems that Paul stood by the principle of the "weekly offering," and though, in the present state of things, we should be sorry to commit the distribution of all our givings to the custody of every church or society, yet the principle of the weekly offering may be carried out still.

4. *Give Wisely.*—Our responsibility is not discharged when we have merely given, we are bound to see that it is rightly distributed. The Apostle says "If any man will not work, neither let him eat." It is no service to God to keep any in idleness. And true kindness is in helping the poor to help themselves.

It is better to superintend as far as possible the distribution of one's own gifts. Missionary societies are good in their own way—a step in the right direction; but we are persuaded that, as life increases in the Church, that life will burst the containing walls of all the societies. Reservoirs are needed in time of drought to collect the dribbling streamlets that come down the mountain's sides. But when the flood comes, it goes right down to the ocean, and then the fewer embankments that are in the way the better. The missionary societies have been collecting the dribbling contributions of a sleeping Church, and delivering a tiny stream upon the heathen world. But when the flood of love to the perishing has risen to its height, it will sweep out the cumbrous machinery of the societies, to pour itself direct upon the wastes of heathendom at home and abroad. We see something of this already: men are not waiting for societies to send them to the work, but are going straight to it; while the Lord is raising them up friends to hold the rope while they go down the pit. Then the labourer has not the supervision of a committee, who are seeing (and often seeing to very little purpose) that so much work is done for so much pay; but the warm sympathy and co-operation of friends who are themselves labouring for Christ in their own circle, who know the kind of trials the labourer they sustain in service is meeting with, who are really praying for him, who count his discouragements or success their own, and who feel united to him in the bonds of Christian love. The noblest missionary that ever lived was sustained by the contributions of a handful of poor believers in a city of Macedonia, and workers now might be multiplied a thousand fold if the