

appearing, that the sight of Thee may prove to us the source of everlasting joy.

O may we thus be found
Obedient to his word,
Attentive to the trumpet's sound,
And looking for our Lord;
O may we thus insure
Our lot among the blest,
And watch a moment, to secure
An everlasting rest!

GIVING AT WORSHIP AS WORSHIP.

BY REV. J. F. LAYTON.

There are three arguments which, I think, may be advanced in support of the doctrine above stated. 1. It is taught by the light of nature,—2. By the Word of God; 3. By the practice of the Church in all ages.

I. It is a very striking fact that, in all natural religions, Giving is an important element of worship. Now this, like every other universal custom, must be based on some principle deeply ingrained in the human mind—It must arise out of the operation of some divinely ordained law, though what that law is may not be so easily determined, or explained. I think, however, that it is easily accounted for, on the principle that Giving is an expression of love. We are always accustomed to measure the depth and intensity of this emotion by the amount of sacrifice. So the greatness of Christ's love is summed up in His "giving Himself for us." Paul also encourages the liberality of the Corinthians to prove "the sincerity of their love."

God's love to us, though not so different in kind, is very different in origin and degree from what we bear to Him. He considers *want* in us, and in his bounty and grace *gives* what is necessary to supply that want. Human love, on the other hand, is excited and strengthened by a contemplation of the divine fulness—the realization of which is always associated with feelings of trust and gratitude. The effect which love produces in its subject varies in the same way. In our love to equals there is a sense of happiness, arising out of the harmonious play of our affections; but as the emotion is also influenced by our conception of the object—when the person loved is a superior, the feeling is elevated, until, if

there is an assurance of a reciprocation it rises into a sort of ecstasy. Of course God's love to us cannot produce any disturbance in His mind—because it always finds its expression with that ease which ever characterizes the operations of the divine energy. But we, on the other hand, are painfully conscious of our inability to give expression to our feelings. We feel, in contemplating God's transcendent glory, that there is a demand made upon us which we cannot meet—that anything like a reciprocation is impossible—His love to us is so infinite and irresistible—while ours is so low and weak.

Our conception of the Supreme Being thus, awakens in us feelings of reverence, adoration, awe, and *any attempt* to give expression to these feelings constitutes worship.

But one most natural way of acting out to such feelings is in giving. We have an illustration and a proof of this argument in the fact that the bestowment of *presents* has, in all ages, and among all people, been a common means of testifying regard for others. In short, the language of Love always and everywhere is—"what can I give."

The divine desire to give, then, prompts man to lay his gift upon the altar when he worships. Thus, without the light of Revelation, we are led to conclude that Giving is really a devotional act, and that it ought to be considered a part of the worship of God as much as prayer or praise.

2. The doctrine that Giving is really worship is clearly taught in the word of God.

The Psalmist includes it among other religious exercises—"Give unto the Lord the glory due unto His name: bring an offering and come into His courts. O worship the Lord in the beauty of holiness." And, again, when he asks—as every one realizing that God's giving His Son has secured Salvation, naturally asks,—“What shall I render unto the Lord for all his benefits toward me? I will take the cup of Salvation, and call upon the name of the Lord. I will *pay my vows* unto the Lord now in the *presence* of all His people.” Th