

does the spirit of Jesus show itself, his grace to the poor will come to the surface. All are, however, stewards, and must give an account—rich and poor aid in God's cause. Idolatrous worship is represented as engaging all hands—the children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven—much more does the best cause on earth call for the employment of all. There are those who would shut out the poor from doing anything in this work, but it is not the Master who does so, for he commends the poor widow. Surely if any exception exists this is the very case; prudence, forethought, and an array of personal interests plead to withhold. Jesus approves this act of consecration of property in the midst of want: can we not see the triumph of faith and the out-gushing of love in the transaction? Gifts of various character are poured into the treasury of God. Abundance brings its gold, penury its copper. Giving that is felt has the pre-eminence. Till we look to the sacrifice of Jesus, and know his grace, we have not got hold of the best argument for liberality. Sacrificing beneficence is Christ-like. This woman's gift was literally small, but comparatively and morally immensely beyond all the gifts of the rich men. One's circumstances are taken into account; the Lord requireth according to what a man hath, and not according to what he hath not. The moral aspect of a religious action is its grand feature; beauty and value surround a gift in the sight of God, as it flows from right feeling, as it springs from a heart that glows with love. "Though I give all my goods to feed the poor, and have not charity, it profiteth me nothing." Better than golden treasures is heart-power. Prayer and exertion will do more to build up a church than costly gifts: these, however, will come when the heart is right. Jesus especially marks the spirit of the contributors. Disguise is transparent to his eye—ostentation is repulsive—reluctance easily detected. A discriminating power dwells in Jesus which may well startle the proud seeker of glory from men, but which peacefully whispers of his approval when we have done what we could.

We learn—THAT IN FINANCIAL MATTERS CONNECTED WITH THE CAUSE OF GOD WE SHOULD GIVE FROM PRINCIPLE, WITH SYSTEM, AND PERSEVERINGLY. Principle and not impulse should be at the helm. A sudden gust of feeling may produce a flood swelling the streams for a little, to leave them dry and empty betimes, while the seasonable showers of a scriptural liberality will keep the channels perennially full. The necessities of every case are best met by system. Well considered plans thoroughly worked will secure results equally astonishing to friend and foe. Missionary and other operations in the Church of God ought not to be left to hap-hazard. The treasury was permanently fixed in the outer court of the temple. Paul speaks of the church at Corinth being ready before his visit—"that there be no gatherings when I come." Nor should any say "I am tired of giving," while they are daily receiving God's bounties, and have opportunity given them to express gratitude to the Giver of all good. God's work requires despatch, for the day soon closes that gives scope for action. Perseverance and not weariness in well-doing is what the Master expects. Who will try perseveringly to carry out the spirit of the passage, "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?"