

liberal man is the man whose riches are likely to continue with Him. He quaintly remarked, in allusion to Proverbs xxiii. 5, that "clipping the wings," was the only way to prevent riches flying away as the eagle. There was deep meaning in his words; for the Master's words go thus far, and much beyond it, too. Notice the special terms of Christ's declaration; not only shall you get some requital, but you shall find "good measure, pressed down, shaken together, and running over!" This is the recompense! What words are these! What a promise is here! The complete fulfillment shall reach us in the Kingdom, but even here we shall often get instalments.* And do you not think, brother, that you and I have good security for the loan which we may lend to the Lord?

A man says: "I do wish to get blessing for the ministrations of my pastor and for Gospel ordinances." And the man prays for blessing as well as diligently attends on ordinances. But the man must add to his plan; he must also "give," and not leave it to others to give all. He must have a hand in the sums gathered for upholding the ordinances, just as Cornelius had his "alms" ready, as well as his "prayers." They who do not give according to their ability to the sustentation of the ministry, need not expect to get the benefits they would otherwise obtain. "Give, and it shall be given unto you."

Another says: "I wish the congregation I am connected with to flourish; its schools, its schemes of benevolence, and all such objects, I pray for them often and heartily." Well, but Cornelius would have added "alms" to "prayers." We do not shrink from saying, You must put into the plate of what God has given you, as well as put your prayer into the censer of the High Priest. "Give, and it shall be given unto you."

Another says: "I am deeply interested in the cause of missions; I long for the day when Jew and Gentile shall all know the Lord." But do you, besides good wishes and prayers, give the help of your money? And not the mere mite which you never feel the want of, but the sum that testifies that your interest is really deep and practical?

But one of our poorer brethren puts in a question here. "Am I, then, necessarily a loser under ordinances, because I have not got the means of giving, and so cannot bring an offering?" No, not at all; your case is of the same class with that of the sick and feeble, stretched on beds of languishing, who cannot work and labour for God, but have "the will to do it."—The Lord knoweth the "willing" heart; and the willing one may rest assured that to him Jehovah is saying as to David when he would fain have built the Temple and was not permitted (1 Kings viii. 18), "Thou didst well that it was in thine

heart." (2 Cor. viii. 12.) Only be honest and true with God in the matter. The man can work and labour in God's cause who can find time and strength for visiting friends and evening parties; so also the man is able to give to God's cause who can "spend" so largely on his family and domestic comforts, who can indulge himself in buying what is only a luxury, and who can lay up money in the bank less or more. Poor believer, "giving" is really "sowing;" you are a gainer by giving your few shillings. "A handful of seed sown may yield great increase."

Man of God, let us ask the Great Giver to teach us to give!

Anxious, unsatisfied soul, there are some whose secret unhappiness goes hand in hand with their want of a generous tone of mind. These persons are not able to discern the large-hearted grace of God; they judge God by themselves; their narrow hearts represent God as one who gives indeed, but gives sparingly, or conditionally, or in consideration of previous desert.—Were your soul more generous in its tone, you might be better able to discern the generous freeness and fitness of God's giving; but a withholding, miserly soul is too likely to picture to itself a withholding God, who must be repaid for His gifts, and from whom blessings must be wrung by making out a claim. May the Holy Ghost give you a true discovery of our God who "giveth to all men liberally and upbraideth not." (James i. 5.)

Unsaved man; perhaps you are liberal and benevolent. You give well, because your natural disposition is amiable and kind; but you do not, in your givings even to religious objects, recognize Christ. If so, you will yet hear him say; "You did it not to me" (Matthew xxv. 45); you gave either to enjoy the luxury of complacent self-applause, or because you felt it pleasant to see others pleased.—Brother, in such giving the Lord Jesus takes no pleasure. Benevolence, charity, liberality, generosity, wash no sins away and form no righteousness. Will you listen to us when we invite your attention to the delight which the Lord Jesus has in your "receiving" from Him? Jesus would fain give Eternal Life—pardon, peace, purity, glory—to such undeserving ones as you, who make a righteousness out of your givings to men, and are withholding your conscience from the cleansing blood and your heart from His holy fellowship.

But, unsaved man, you may belong to another class—those who refuse to give a mite to religious objects, and who cry out about neglecting the poor at home. You say it is all waste to spend money on Gospel ordinances, on missions, and the like, though Jesus commanded and rewarded the woman who spent ten pounds, in order to anoint His head. (Matthew xxvi. 10-13.) Well, here is the truth; you give nothing to Christ because you know Him not. You set no value on perishing souls, because your own soul is unsaved. You have never seen your state of sin and death, and how near the brink of perdition you stand at this hour. You

have never understood the free love of God, nor seen His glory. But stay, unsaved man; what voice is that which reaches our ears? "What is a man profited, if he gain the whole world and lose his own soul?" (Matthew xvi. 26.) Do you not know that the love of money is the love of sin? ay, that thy money shall perish with thee? and that thou shalt be so poor in eternity as not to be able to get one drop of water? One thing, however, let us tell you: a man enthralled to earth, to self, to sin, to Satan, may be delivered from them all, if he make haste. For the Holy Spirit sets free a soul by revealing Christ that died and rose again. This is the sight, this is the sun, that melts an earth-worm's and a miser's heart. The cross is still as powerful as when Paul said, that it was by it "The world was crucified to him and he unto the world."—(Galat. vi. 14.) It is still as truly "the power of God" as when Cowper sung of it;

"It was the sight of Thy dear Cross,
First weaned my soul from earthly things,
And taught me to esteem as dross
The mirth of fools and pomp of kings."

PIOUS RESOLUTIONS.

WRITTEN SHORTLY AFTER CONVERSION.

I will no more a wanderer be,
With heart estranged and far from thee,
Nor serve the world, when I am free
From its dread chains and drudgery.

Henceforth, will I thy glory seek,
Henceforth, will I thy praises speak,
Henceforth, will I, though I am weak,
Thee strive to praise and glorify.

Henceforth at life's pure cleansing stream,
My soul shall wash and e'er be clean,
And thy white robe, void spot or seam,
My soul shall clothe and beautify.

Henceforth to Thee for daily bread,
My soul shall look and e'er be fed;
Henceforth thy love shall be my bed;
O that will be true luxury.

No more the world's alluring joys,
Shall snare my heart and feast my eyes,
But henceforth Christ shall be the prize,
For which my soul strives vigorously.

No more a bond-slave but a prince,
My steps through grace shall still advance,
Till waking from life's fleeting trance,
I bathe in endless ecstasy.

Rockwood.

A. N.

NEGLECTING SALVATION.

Most of the calamities of life are caused by simple neglect. By neglect of education, children grow up in ignorance. By neglect, a farm grows up to weeds and briars; by neglect, a house goes to decay; by neglect of sowing, a man will have no harvest; by neglect of reaping, the harvest will rot in the field. No worldly interests can prosper where there is neglect, and may it not be so in religion? There is nothing in earthly affairs that is valuable, that will not be ruined if it is not attended to: and why may it not be so with the concerns of the soul? Let no one infer, therefore, that because he is not a drunkard, or an adulterer, or a murderer that he will be saved. Such an inference would be as irrational as it would be for a man to infer that because he is not a murderer his farm will produce a harvest, or that because he is not an adulterer therefore his merchandise will take care of itself. Salvation would be worth nothing if it cost no effort—and there will be no salvation where no effort is put forth.

* Our version seems to convey the idea that the recompense is to be conveyed by the hands of men; "SHALL MEN GIVE UNTO YOU?" But the Greek signifies simply, "It shall be given to you." They whose business it is to do it shall be employed by God to do it.