

stances by saying—"My harp is also turned to mourning and my organ into the voice of them that weep." And when he would express the joy which his favour in the days of his prosperity afforded to others, he says he was "as a tabret" to those who now despised him.

It must be admitted however, that these passages refer to common life, and properly have no connexion with devotion. They describe scenes of social gladness in which the righteous and the wicked were alike engaged. The statement of Elihu,—“But none saith where is God my maker, who giveth songs in the night,” seems more properly to allude to devotion. God is represented as giving these pious songs, or matter of praise in the night of sorrow, but this implies that they converted this matter into songs and sang them. The only other allusion to the subject which we shall notice is the sublime statement of God himself to Job, regarding the creation, that “the Morning stars sang together and all the sons of God shouted for joy.” The language may be regarded as figurative. But it implies that those to whom the words were addressed were familiar with the exercises described.

It must be admitted that the information derived from these hints regarding the ordinance of praise in the Patriarchal ages is very meagre, but it is because all our information regarding that era—its religious services as well as everything else connected with it is very limited. We shall therefore turn to the Mosaic economy.

THE ACCEPTED OFFERING.

BY REV. D. M'NEILL, P. E. ISLAND.

And he looked up and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all.—Luke xxi. 1-4.

There are persons who have great relish for some parts of the word of God, while they think other parts should be kept in the back ground. Such are usually loud in their professions of admiration of the doc-

trines of grace. They seem to love exceedingly to hear of Christ crucified, but they do not like to hear much about their duty to him and his cause. Such people greatly deceive themselves. The whole counsel of God must be preached; no part of it is superfluous, and no part can be omitted without serious injury to souls. What a contrast to such was the poor widow mentioned in the text! She took the word of God as a whole. Her means were small, yet she would do what she could. Let the gracious recognition she met with encourage us to do likewise.

THE DUTY.

From the text we may infer that it is a duty to contribute to the cause of Christ. This is so plain a dictate of the Scriptures and of conscience, that it is strange any should overlook it. Even the heathen bring offerings to their idols, but how many professing christians entirely neglect the cause of Him who saves them!

Under the former dispensations this duty was much insisted on. Cain and Abel brought offerings to the Lord; and the fact of the acceptance of Abel's is a proof that offerings were required. Abraham gave a tithe of the spoil of Chedorlaomer to Melchizedek. Jacob vowed a tithe of all his increase to the Lord. Afterwards we find that two-tenths, equal to one-fifth, was demanded of the Hebrews. One tenth was for the use of the Levites, out of which they had to give a tenth to the priests; the other tenth was to be used in the service of the tabernacle, or temple, at the solemn feasts. In proof of this turn to Numbers xviii. 21. “And behold I have given the children of Levi all the tenth in Israel for their inheritance.” And the tithe is spoken of in Deut. xiv. 23. “And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and the firstlings of thy herds and of thy flocks.” This is manifestly a different tithe from that given to the Levites. The former was given to the Levites; it was their subsistence. The latter was used by people themselves in the courts of the house of God. Besides these which were annual, some think a triennial