

informed in the 26th, it is he "who is ever merciful and lendeth;" it is he who "disperseth abroad, and giveth to the poor;" and to such persons there are many precious promises. The God of truth hath said, (Prov. xix. 17,) "He that hath pity upon the poor lendeth to the Lord; and that which he hath given, will he repay him again." Do we believe this? Another promise (Prov. xxviii. 27,) is still more to the purpose, "He that giveth to the poor shall not lack."

An old writer on Providence* says, "We sometimes see religious men (though it is a hard task—I would not willingly be employed in it—to reconcile hardness of heart to religion); yet so it is, that we sometimes find persons who *seem* to be devout and religious, yet when you come to them for an act of charity, Oh! it grateth them; a sixpence comes at two or three pulls, and with many a grudge and excuse. You may possibly see *such* a man decay (God distributes his estate because *he* would not), and such a man's seed you may see begging bread; but for "a good man," "one that disperseth abroad, and giveth to the poor"—"one who is ever merciful and lendeth," David never saw such a man's seed begging bread. It is no wonder that thousands of men grow poor by lending; but he who by giving to the poor "lends to the Lord," never lost by that lending. The great God "never yet failed, never yet was unfaithful."

Let not the wealthy fear that they shall themselves be impoverished, or their families will be injured by their liberality to the poor; it is "the surest way of thriving," and the best expedient in the world to enrich their children. "Here is his bond, and it must be a good one, if the scripture be the word of God. The richest man in the world may, for aught we know, be poor tomorrow, or he may prove unfaithful to his word; but the

Lord is the everlasting possessor of heaven and earth, and he cannot lie, nor deceive any one that trusts in him." "God will be sure to repay what is given to the poor at his command, with great increase. The greatest usurer on earth cannot make so much of his money as the man that gives to the poor."*

The inhabitants of these provinces have reason to be thankful that through the good providence of God, very few, except in the large towns, are in want of the necessaries of life; and therefore benevolence in that form is less requisite than in most other countries. But there is a want existing to a very large and awful extent, viz. a destitution of the means of grace and of the word of eternal life. Let all then who have an abundance of this world's good devote a portion of it, to assist in supplying the "bread that cometh down from heaven" to many souls that are perishing for want of it.

EXPOSITION OF REV. 3: 14.

"The beginning of the creation of God."

According to our common version, this passage, fairly interpreted, teaches that Christ is a created being, and that he was the first being in whom the creative energy of Jehovah was displayed. Hence the text has been a favorite one with those who do not believe that Christ is "the true God and everlasting life." A little attention to the original Greek, will show that the translation requires an amendment. The word *arke* here translated beginning, has often the sense of the word *power* or *authority*, as in Luke 20: 20, "That so they might deliver him, into the power (*te arke*) and authority (*te exorsia*) of the governor." Now by a metonymy, this word (*arke*) is used for a *ruler* or magistrate, who has power. Luke 12. 11. "And when

* Dr. Collinges, of Norwich, p. 305.

* Dr. Lawson, on Prov. xix. 17.