

left at Jerusalem for a time, because "the portions of the Levites had not been given them" (Neh. xiii. 10), so that, he goes on to say, "the Levites and the singers, that did the work, were fled everyone to his field. Then contended I with the rulers, and said, Why is the house of God forsaken?"

It is well for us that these things are recorded in Scripture, just as we have written in the law of Moses, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith He it altogether for our sakes? *For our sakes, no doubt this is written*: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope" (1 Cor. ix.).

Do not let any of us, beloved brethren, be looking at others in order to disburden ourselves of these duties on them. It is with the Lord that we have to do, each one for himself, rich, poor, or those of moderate means, it is to Him we bring our offerings, it is His house; and if His house be neglected He sees it, and it is to each one of us He addresses His exhortations, and "His commandments are not grievous." "All things are naked and opened unto the eyes of Him with whom we have to do," and if our offerings are not forthcoming or are inadequate, He sees the reason of it. He sees how few sacrifices we bring there. We would do well to ponder over Haggai i. 9; indeed the whole of that short book affords profitable matter for meditation in connection with the sub-