

offering to the Lord, whosoever is of a willing heart let him bring it, an offering to the Lord." The response was worthy of the chosen people. "They came every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation." Who came? "Both men and women." How did they come? Full-handed. Each brought what he had to give. The women of substance offered their jewelry. "They brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold." Those destitute of material wealth, but enriched with skill for the work, "did spin with their hands and brought that which they had spun." The men were not backward for "every man that offered, offered an offering of gold unto the Lord." The rulers were worthy of their rank for they "brought onyx-stones and stones to be set, and spices and oil."

Nor was their generosity the impulse of momentary excitement for "they brought yet unto him free offerings every morning." Neither the force of argument, nor the pleadings of persuasion, nor the injunctions of authority were necessary to swell up that tide of liberality to the full. On the contrary, the generous offerers had to be restrained. The rulers of the work surrounded, perhaps encumbered, by the heaps of offerings, came to Moses with the complaint, "The people bring much more than enough, for the service of the work which the Lord commanded to make." So the proclamation was issued, "Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing." Considering the number, variety, and intrinsic value of these gifts, in connection with the peculiar circumstances of the people, we stand amazed, and instinctively we ask, what prompted such munificent generosity? It was not simple authority. No command, standing alone, could ever have secured such results. These gifts so large-hearted, so free, so liberal, must have flowed out from the deep well-spring of gratitude. Let it be remembered that only a little be-

fore, they had made and worshipped their golden calf. By this act they had exposed themselves to death, for the sin of idolatry. The truth respecting their position and danger was burned in upon their very souls. Agitated with alarm they had sought and found forgiveness. Jehovah whom they had so grievously offended had just proclaimed Himself, "The Lord, the Lord God merciful and gracious, long-suffering, and abundant in goodness and truth." He had reconciled them to Himself. He had let in the genial sunlight of His favour upon their souls. In the first full flush of their gratitude for undeserved mercy, they present their magnificent offering, at once demonstrating the power of love and gratitude to fill the treasury of the Lord to overflowing, and proving that the consecration of our substance to the cause of God from right motives is an act of purest sublimest worship.

But let us look in again upon this people when nearly five hundred years have rolled by. Their circumstances are completely changed. The rugged wilderness has been now changed for the land of promise. Instead of their daily portion of Manna, God has given them abundance of corn and wine, milk and honey. Their nomadic life has been succeeded by settled habitations. It is fitting therefore that the temporary tabernacle should give place to a permanent temple. David, the man after God's own heart sits upon the throne. He proposes to build a temple, but is instructed to content himself with making preparations for its erection. Joyfully he accepted his commission, and his princely offering from his own "proper good" was 3000 talents of the gold of Ophir, and 7000 talents of refined silver, a sum which according to the estimate of learned men, is equivalent to \$90,000,000 of our currency. Stimulated by the example of such royal munificence, his princes and captains, rulers and people rejoiced and offered willingly to the amount of about \$150,000,000 more, a sum which would average about \$30 for each man, woman and child within his kingdom. Under the shadow of such generous liberality do not our offerings shrink