

lavish oblation which a saved sinner in the first gush of her gratitude brings to the Lord. One who has never known any method of conveying water to dwelling houses except the way of carrying it in a pitcher to the well, would be greatly amazed to witness a main bursting from the streets of Glasgow. He would be unable to comprehend why the wash-bowl of its own accord rise so exultingly towards heaven, and spread itself so tumultuously around. Yet the water has acted strictly according to rule. The height of the fountain regulates the pressure, and produces a grand, joyous, lofty leap. Of that which struggles in a forgiven sinner's breast, the fountain head is in evidence. None but he who feeds it, knows how great the pressure is. Make allowance for sudden outbursts, high ebullitions, wide outspreadings, when the child of wrath has been by an act of mercy made a child of God.

When Judas, and those who for the sake partook of his spirit, had condemned the woman's devotion as a useless, wasteful enthusiasm, they provided material alms-giving in its stead. The precious ointment which Mary poured out might have been sold at a high price, and the proceeds given to the poor. Judas, who had been looking into the treasure and calculating its value, is able to name the premium which it would have brought in the market. Had the traitor obtained the money, it would never have reached the poor; in the hands of the taken disciples, it would, indeed, have been employed in clothing the naked, and feeding the hungry; but it would have been a foolish effort to regulate the flow of the stream, by stopping up the fountain.

This species of opposition to warm-hearted, open handed devotion may be found in the world—may still be found in the Church. A demand of alms to the poor is still one of the signs of betraying Christ. Why spend much money in sending Bibles and missionaries to the heathen abroad, while multitudes of your own countrymen at home have neither food nor clothing? Men have thought themselves very wise while they thrust with their weapon against the missionary work, and against the Missionary work: they knew not from whom they borrowed the spear, they were stabbing

with. There are exceptions on both sides—there are niggardly Christians, and liberal unbelievers, and yet the exceptions do not destroy the double rule, that ardent disciples of Christ are the best benefactors of men; and the best benefactors of men are the true disciples of Christ.

We gladly acknowledge that the sore is healing apace in our day. Fifty years ago the complaint, "To what purpose is this waste?" prevailed much more than it does now. It has been gradually giving way for many years. Think of the period when the Government, supported by the influential classes, refused to allow a Christian Missionary to plant his foot on the soil of India; when the pioneers of the gospel in that land were obliged to settle on a spot that belonged to a foreign power, and send the word of life by stealth and stratagem across the line into the forbidden territory of Britain. Compare that day with this, and you will discover abundant cause to thank God and take courage.

The National Association for the Promotion of Social Science has held a series of annual meetings in some of the chief cities of the empire. It is a secular, and not a religious society. Its main object is the mental and material amelioration of the commonwealth. The science which it studies is political economy, and not revealed religion. In short, its aim is precisely that which Judas and his dupes proposed to themselves when they complained that through Mary's inconsiderate devotion, three hundred pence of possible hard cash had been thrown away, and desired that all such outpourings should henceforth be authoritatively intercepted, that the process might be deposited in their hands as the raw material of practical charity. The object is similar to that of the ancient Galilean economists; but the methods are thoroughly diverse. In particular, the enlightened students of social science who hold their annual assemblies in our own great cities, never attempt to enlarge the stream of substantial physical improvement, by diminishing or stopping the parallel stream of religious effort and contribution. While all were zealous for economic amelioration, not one ever proposed material beneficence instead of spiritual religion. With all the zeal for good works which the As-