

freely." As to our spreading the Gospel among the Jews and the heathen—what a melancholy calculation that is which was recently made in regard to the Communicants of two of the most numerous Presbyterian bodies in this land, viz.—that the yearly average for every Communicant amounted to somewhat like one shilling and no more! As if each communicant said, "I value my share in the Gospel at this rate. I give at the rate at which I received!" Shall the Lord judge any of us by this measure? Has He deserved no more than this at our hands?

IV. HE STATED SOME OF THE BENEFITS RESULTING.

These are His words: "*Give and it shall be given unto you, good measure, pressed down and shaken together and running over, shall men give into your bosom. For with the same measure that ye mete, it shall be measured to you again.*" (Luke vi. 38.) Here is a promise of recompense, ay, of recompense for doing what is in itself most blessed! For such is the Lord's manner. How like Him who said: "Whosoever shall give to drink to one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward." (Matt. x. 42.) "Blessed is he that considereth the poor, the Lord will deliver him in the time of trouble." (Psa. xli. 1.) It was the same Lord who by the mouth of David said; "I have not seen the righteous forsaken nor his seed begging bread: he is ever merciful and lenedth, and his seed is blessed"—where (you see) the *giving* characteristic of the man thus blessed is unmistakably held up to view—it is the generous, the "lending" righteous man. And how truly in keeping with His own manner was that saying of the Master to the Young Ruler, "Sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven." (Mark x. 21.)

In point of fact, men and brethren, "giving well," is as needful to our souls prosperity as "doing well;" and on the other hand, as surely as "the doer of the work is blessed in his deed," (Jas. i. 25,) so surely is the willing giver of his substance blessed in his giving. Hearken, beloved brethren! "Thy prayers and

thine alms are come up as a memorial before God." (Acts x. 4.) Hearken yet again; "Not that I desire a gift, but I desire fruit that may abound to your account," (Philipp. iv. 17.) is the language used respecting the giving of the jailor at Philippi, the givings of Epaphroditus, Lydia, Euodias, Syntyche, and the rest who had ministered of their substance to Paul.

It was the experience of a godly Glasgow merchant in other days, that the liberal man is the man whose riches are likely to continue with Him. He quaintly remarked, in allusion to Proverbs xxiii. 5, that "clipping the wings," was the only way to prevent riches flying away as the eagle. There was deep meaning in his words; for the Master's words go thus far, and much beyond it, too. Notice the special terms of Christ's declaration; not only shall you get some requital, but you shall find "good measure, pressed down, shaken together, and running over!" This is the recompense! What words are these! What a promise is here! The complete fulfilment shall reach us in the Kingdom, but even here we shall often get instalments.* And do you not think, brother, that you and I have good security for the loan which we may lend to the Lord?

A man says; "I do wish to get blessing for the ministrations of my pastor and for Gospel ordinances." And the man prays for blessing as well as diligently attends on ordinances. But the man must add to his plan; he must also "give," and not leave it to others to give all. He must have a hand in the sums gathered for upholding the ordinances, just as Cornelius had his "alms" ready, as well as his "prayers." They who do not give according to their ability to the sustentation of the ministry, need not expect to get the benefits they would otherwise obtain. "Give, and it shall be given unto you."

Another says: "I wish the congregation I am connected with to flourish; its schools, its schemes of benevolence, and all such

* Our version seems to convey the idea that the recompense is to be conveyed by the hands of men; "SHALL MEN GIVE UNTO YOU." But the Greek signifies simply, "It shall be given to you." They whose business it is to do it shall be employed by God to do it.