

idea that it is more blessed *to get* than *to give*, is of the earth earthy; but the idea that it is more blessed *to give than to receive* is heavenly and divine. It is a native of the skies. God sent it from his bosom when Jesus was born in Bethlehem. The Lord of glory brought down this idea with him when he came. His whole life, his sufferings, his sacrifice, his sayings, his doings, and death, are just an embodiment of this great principle,—a complete and perfect exemplification, or manifestation of his own words, when he said, “It is more blessed to give than to receive.”

It is more Christlike, more Godlike to give than to get. The generous and benevolent man derives from the *very act of giving*, a pleasure, a joy, a satisfaction, which the close-fisted, penurious, sordid individual, can never experience. The doing of good, does the man who does it good. He gets good in the very act of doing good. There are elements of joy and satisfaction in the *giver's cup* which the receiver cannot taste. God is the most blessed of all beings, for this among other reasons, because he is infinitely the *greatest of all givers*. “He openeth his hand liberally and supplieth the wants of every thing that liveth.” But the greatest of all God's gifts is the gift of his Son. He did not spare his own Son but delivered him up for us all, and one of the grand ends of the incarnation was to make us like God in moral character and moral action.

“To do good and to communicate forget not, for with such sacrifices God is well pleased.” We are told that we have freely received, and that it is our duty freely to give; and we believe that to give systematically, and as the Lord hath prospered us, is the best cure, because the *divine cure for covetousness*. Let us remember the words of the Lord Jesus, how he said, “It is more blessed to give than to receive.” Let us remember also what he shall say when he comes to reckon with us: “Inasmuch as ye have done it, or not done it, unto one of the least of these my brethren, ye have done it, or not done it, unto me.” O let us make unto ourselves friends with the mammon of unrighteousness, so that when we die those who have been helped heavenward by our liberality may receive us into everlasting habitation.

But I must have done; and yet I cannot close without addressing a few words to *those who are strangers to experimental religion*. You have never yet felt the power of the gospel on your hearts,—you may be and you doubtless are interested in the temporal well-being of your fellow-men, and you may be willing to