

will offering accompanied by the gushings of a grateful heart. Is it thus you would do the bidding of the man who had saved your life; is it thus you would express your gratitude, honour his memory, and fulfil his behests?

We must remember that it is not sufficient to be merely passive in the christian life. No one ever found himself drifted into Heaven with the multitude;—for the road thither is narrow, rugged, steep, and the christian life is a life of conflict. You must be active in your virtue, in your beneficence. It will never do to rest contented with the smallest possible amount of work, or the slightest possible sacrifice in the cause of Christ. A passive christian, a negative christian, one who puts on the regalia of christianity just because he cannot get along well in the world without it,—is in fact, no christian at all, any more than the Continental mercenaries, who for pay fight for their country to day and for its enemies to-morrow, are true patriots. No: we must be alive, energetic in the cause of Christ. He does not ask us for so many pounds a year or for a tenth of our income, He claims ALL! We ourselves are his, and all that belongs to us is his also. Remember this fact, Christian, the next time you are asked to do anything for Christ.

A Society has recently been formed in Britain whose sole object is to impress upon the minds of Christians the duty of systematic beneficence or proportional giving, as it is called. Every one is urged to devote a tenth part of his income to the promotion of religious objects. A tenth part was the minimum demanded of the Israelite, but he had the opportunity of making freewill offerings besides—an opportunity of which he frequently availed himself; and it is justly argued that the Christian, under the glorious light of the Gospel, should not fall behind the Israelite either in respect to tithes or to freewill offerings. We are relieved from Jewish burdens, but it is in order that our love and liberality may have the more abundant exercise, and, overleaping all the boundaries of a frigid legality, may in the greatness of their achievements show our sense of what Christ is and what he deserves at our hands. The formation and the energetic working of the society to which we refer, speaks well for the character of the age. Its labours are greatly needed, and, so far, they have been greatly blessed in rousing christians to a sense of the tenure on which they hold their property from God, and the duty they have to discharge in relation to the support and diffusion of the Gospel. Already the treasuries of societies and the salaries of ministers have been favourably affected. Some christians in England give two thousand pounds a year, some more, some less, in proportion to their income and their sense of what they ought to give.

The great object to be aimed at is that *all* should give regularly and systematically, such a proportion of their income as, in the sight of God, they feel to be right. At present most of us give at hap-hazard, just as we happen to have funds by us; and the claims of religion are generally the last attended to. A great and radical change is required. We should give upon system, and we should not wait to be called upon, to be “dunned” for subscriptions and donations, but earnestly and prayerfully seek channels for our beneficence; and if we do so we have seldom far to go. No reader of the Bible need be told that acts of beneficence—the giving of our money or time, or possessions, for religious objects—are as truly acts of *WORSHIP in the sight of God as praise or prayer*. It is evident therefore that to neglect such acts is to overlook a highly important means of grace, to bring leanness upon our own souls, and to provoke God to anger. You may just as well expect to advance in the christian life while you neglect to sing God’s praise, pray to him and read his holy word, as when you neglect your