

and there, if it flow from gratitude to God and love to the Saviour, be as acceptable an act of worship as the psalms of praise which he sings, or the utterances of his full overflowing heart in expressions of thanksgiving to God? And is it not because this great truth, that offerings of gold and silver presented to God from right motives are true and acceptable worship, has been to such a large extent lost sight of, that we find some people objecting to the taking of collections on the Sabbath in the house of God? And may not the same fact account also for so many persons bringing so frequently as their offering, the smallest coin in the realm, just as the Israelites sometimes brought the torn, and the lame, and the blind to the altar of God, and thus insulting the Almighty with a miserable exhibition of their own selfishness, when they ought to be honouring him with generous, large-hearted, liberal contributions of that which He has graciously given them.—Never, till our free-will offerings are generously regarded as the invariable expression of gratitude, as the natural and necessary manifestation of love, and are consequently dignified with a place among our acts of worship, will Christians obtain a correct view of their nature and design, or the Church be favoured with frequent repetitions of such scenes as the disciples witnessed when a grateful, loving, devoted woman brought her alabaster box of ointment, worth three hundred pence, and poured it upon her Saviour's head, securing for herself this blessed assurance of his acceptance, "She hath done what she could. Verily I say unto you, When this gospel shall be preached, this also that she hath done shall be spoken of for a memorial of her."

Already, Mr. Editor, I have trespassed too far upon your space, and the last of the three questions proposed still presses for an answer; How are our offerings to reach the treasury of the Lord? My reply is brief. The offerers themselves must bring them. Indisputably this is the Scripture method. The Israelites were commanded to bring the first of their first ripe fruits to God's house. In prospect of the erection of the tabernacle

in the wilderness, the proclamation was issued, "Take ye from among you an offering unto the Lord, whosoever is of a willing heart *let him bring it.*" The Jewish sacrifices were invariably brought to the house of the Lord. No legal machinery was provided for the collection of tithes, but when the Jews withheld them, they were startled by the charge of robbery, and instructed to bring all the tithes unto God's store-house. The same method held under the new dispensation, for in the glorious morning of primitive Christianity, "as many as were possessors of land or houses sold them, and brought the price of the things that were sold and laid them down at the apostles' feet." It would seem also that this is the mode of the apostolic precept which we are studying, for though some interpret the phrase, "lay by him in store," as meaning, at home, such an interpretation is scarcely consistent with the expressed object which Paul had in view in urging the practice, "that there be no gatherings when I come." Dr. Hodge affirms that the words translated "to lay by him in store," means "to lay by himself" and that "the direction is nothing more definite than let him place by himself, *i. e.*, let him take to himself what he means to give." But even the ordinary view is not inconsistent with that which we would press upon our readers, for while every Christian congregation should have its public treasury in the sanctuary, every Christian man, every hearer of the Gospel, ought to have his private treasury for the offerings of the Lord at home. Into the one he should put his consecrated substance from time to time, and from it draw as circumstances may dictate to replenish the others.

My Christian readers, this is God's plan. I reiterate the rule which He has given that it may stand out before your minds in all its native simplicity, comprehensiveness, and efficacy. "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Do not say that this rule was intended for the Corinthian Christians only, for such a position is utterly indefensible. There is not a